बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

VOLUME - IV

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Baudhāyana Śrautasūtra together with an English translation is being presented here in four volumes. There will be other volumes also presenting Bhavasvāmin's bhāṣya and the word-index of the sūtra-text. The Baudhāyana Śrautasūtra belongs to the Kṛṣṇa Yajurveda Taittirīya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest śrauta-text. The text is revised here in the light of the variant readings recorded by W. Caland in his first edition (Calcutta 1906), and is presented in a readable form. The *mantras* forming part of the *sūtras* have been fully rendered into English. The translation is supplied with notes giving reference to the *mantras* and explanations of the ritual. The work is expected to serve as an advancement of Taittirīya ritualistic studies.

बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

कलामूलशास्त्र-ग्रन्थमाला

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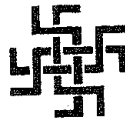
बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

CRITICALLY EDITED AND TRANSLATED
BY
C.G. KASHIKAR

VOLUME FOUR

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CONTENTS

ABBREVIATIONS

App	Apparently
ĀpŚS	Āpastamba Śrautasūtra
ĀśvŚS	Āśvalāyana Śrautasūtra
AV	Atharvaveda Saṁhitā
BaudhŚS	Baudhāyana Śrautasūtra
BhārŚS	Bhāradvāja Śrautasūtra
DhS	Dharma Sūtra
GS	Gṛhya Sūtra
JAOS	Journal of American Oriental Society
JBr	Jaiminīya Brāhmaṇa
JBRAS	Journal of Bombay Royal Asiatic Society
KauṣBr	Kauṣītaki Brāhmaṇa
KāṭhŚS	Kāṭhaka Śrautasūtra
KātyŚS	Kātyāyana Śrautasūtra
KS	Kāṭhaka Saṁhitā
MānŚS	Mānava Śrautasūtra
MS	Maitrāyaṇī Saṁhitā
MSS	Manuscripts
RV	Ṛgveda Saṁhitā
ṢaḍBr	Ṣaḍviṁśa Brāhmaṇa
ŚāṅkhGS	Śāṅkhāyana Gṛhya Sūtra
ŚBr	Śatapatha Brāhmaṇa
ŚS	Śāṅkhāyana Sūtra
ŚuS	Śulba Sūtra
TĀ	Taittirīya Āraṅyaka
TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Saṁhitā
VādhŚS	Vādhūla Śrautasūtra
VS	Vājasaneyi Saṁhitā
VSK	Vājasaneyi Saṁhitā Kāṇva

TEXT
AND
TRANSLATION

॥ द्वैधसूत्रम् ॥

I.1: 2.4 उपवसथ इति ॥ कथमु खलूपवसथं जानीयात् । संध्यः स्विदेवोपपाद्यो ऽथ ऽपूरि नादर्शीति । साधु खलु संध्यः साधु संधेरुपपादनम्। ननु खलु संध्यः सूपपादय इव सर्वेषां त्वेव संध्य इवेति ॥ स ह स्माह बौधायन यत्रैतदुपवसतो ऽस्तमित आदित्ये पुरस्ताच्चन्द्रमा लोहितीभवन्निवोदियात्तमप्युपवसथं जानीयादिति । अत्रो ह स्माह शालीकिरतिपन्नः खल्वेष भवति । स संध्यं वैवोपपादयिषेत्पूर्णं वाभियजेत । तस्य चेदुपवसतो ऽस्तमित आदित्ये पुरस्ताच्चन्द्रमा लोहितीभवन्निवोदियादारमताग्निहोत्रेणेत्युक्त्वा पार्वणेन प्रक्रामेत् । सꣳस्थिते पार्वणे ऽग्निहोत्रं जुहुयात् । इति नु खलु पौर्णमास्याम् । अथामावास्यायामिति । स ह स्माह बौधायनो ऽदृश्यमान एवोपवसेन्न दृश्यमान इति । एवं चैव खलु कुर्यादिति शालीकिरस्ति त्वपि दृश्यमान उपवसथः । यत्रैतद्रात्रीभिरुपपन्नो ऽणुश्चन्द्रमाः परिनक्षत्रमुपव्युषं भवति न स श्वो भूते दृश्यते तमप्युपवसथं जानीयादिति ॥

I.1: 2.4 अग्नीनामन्वाधान इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायनो विहव्याभिरग्नीनन्वादध्यात्तिसृभिस्तिसृभिरेकैकं ये नव समामनेयुः । अथ ये ऽष्टौ प्रथमां वोत्तमां वा द्विरभ्यावर्तयेयुः । अथ ये दश तिसृभिस्तिसृभिरेकैकमन्वाधायोत्तरेणाहवनीयं तिष्ठन्दशमीं निगदेदिति। अत्रो ह स्माह शालीकिर्यो नु खलु गार्हपत्यः सकृदन्वाहित एष भवति। ग्रामयोनिरन्वाहार्यपचनः । आहवनीयमेवैकं विहव्ययान्वादध्यादथातिशिष्टा उत्तरेणाहवनीयं तिष्ठन्निगदेदिति । अत्रो ह स्माहौपमन्यवो विहव्याभिरेवाग्नीनन्वादध्यादेकैकमेकैकया । अथातिशिष्टा उत्तरेणाहवनीयं तिष्ठन्निगदेदिति। अत्रो ह स्माह मौद्गल्य आहवनीयमेवैकमन्वादध्यादग्निं गृह्णामि सुरथं यो

DVAIDHASŪTRA

(Different views of teachers)

CHAPTER - XX

DARŚA-PŪRṆAMĀSA

XX.1

As for the Upavasatha day : how should one ascertain the Upavasatha-day namely, the time on the point of conjunction or in its proximity on the one hand, and when the moon is not visible on the other ? Desirable is the point of conjunction, desirable is also the moment in its proximity. To be true, the point of conjunction is in reality the moment in its proximity. People generally take it to be the point itself. Baudhāyana indeed says that one should regard that day as the Upavasatha on which, while he is observing the relevant vow, the moon looking like a red ball rises in the east after the sun has set. Śālīki indeed says that the Upavasatha day is thus transgressed. One should find out the moment in the proximity of the point of conjunction or perform the Iṣṭi when the moon is full. If, while one is observing the Upavasatha - vow, the moon looking like a red ball rises in the east when the sun has set, he should say, "Do you stop the Agnihotra-rite, and start the rite of the Parvan-day." After that rite is concluded, he should resume the Agnihotra-offering. This is in the case of the Full-moon sacrifice. Now about the New-moon sacrifice. Baudhāyana indeed says that one should observe the Upavasatha when the moon is not visible; nor if it becomes visible. One should do so, says Śālīki; the Upavasatha falls also on that day when even the moon is visible (at day-break). The moon which becomes smaller and smaller in the course of the preceding nights and appears surrounded by stars at day-break, does not become visible the next day. Therefore one should understand that day as the Upavasatha.

As for the adding of fuel to the fires : (the view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana indeed says here that for those who count nine Vihavya ṛks, one should add fuel to the fires with the Vihavya verses - each one with three verses. For those who count eight, one should repeat the first or the last one. For those who count ten, one should add fuel to each one with three verses, and should recite the tenth standing to the north of the Āhavanīya, Śālīki indeed says here that fuel is added to the Gārhapatya once. The Anvāhāryapacana fire is procured from a secular source. One should therefore add fuel only to the Āhavanīya fire with a Vihavya verse; and should recite the remaining verses while standing towards the north of the Āhavanīya. Aupamanyava says that one should add fuel to the fires with Vihavya verses - to each one with a verse; and recite the remaining verses while standing to the north of the Āhavanīya. Maudgalya says that one should add fuel only to the Āhavanīya with the verses, "I receive Agni who

मयोभूर्य उद्यन्तमारोहति सूर्यमह्ने । आदित्यं ज्योतिषां ज्योतिरुत्तमꣳ श्वो यज्ञाय रमतां देवताभ्य: ॥ वसून्रुद्रानादित्यानिन्द्रेण सह देवता: । ता: पूर्व: परिगृह्णामि स्व आयतने मनीषया ॥ इमामूर्जं पञ्चदशीं ये प्रविष्टास्तान्देवान्परिगृह्णामि पूर्व: । अग्निर्हव्यवाडिह तानावहतु पौर्णमासꣳ हविरिदमेषां मयीति पौर्णमास्यामामावास्यꣳ हविरिदमेषां मयीत्यमावास्यायामिति । अत्रो ह स्माह मैत्रेय आहवनीयमेवैकं विहव्ययान्वादध्यात्तूष्णीमितरावथातिशिष्टा उत्तरेणाहवनीयं तिष्ठन्निगदेदिति । व्याहृतीभिरेवाग्नीनन्वादध्यादिति राथीतर: ॥

I.1: 2.3 आतञ्चनेष्विति ॥ स ह स्माह बौधायनो हविरातञ्चनान्येतानि भवन्तीति । अत्रो ह स्माह शालीकिर्दधि खल्वातञ्चनार्थे दृष्टं भवति । तस्मिन्नविद्यमान एतेषामेकेनातञ्च्यादिति ॥

I.1: 2.6 व्रतोपायन इति ॥ स ह स्माह बौधायन: संगवकाले वा व्रतमुपेयाद्धेनुषु वा दोह्यमानासु प्रणीतासु वा प्रणेष्यत्सु हवि:षु वासन्नेष्विति। अत्रो ह स्माह शालीकि: पूर्वेद्यु:कालं खलु व्रतोपायनं भवतीति ब्राह्मणं बर्हिषा पूर्णमासे व्रतमुपैति वत्सैरमावस्यायामिति स संगवकाल एव व्रतमुपेयादिति। अन्वाधानप्रभृतीत्यौपमन्यव: ॥

I.1: 2.4 अभ्युदितेष्ट्यामिति ॥ स ह स्माह बौधायन: सिद्धैरेवामावास्यैर्हविर्भिरिष्ट्वा पुनरुपोष्य श्वो भूते काल्यामनभ्युदितामव्यापन्नां यजेतेति । अत्रो ह स्माह शालीकिर्यैषा ब्राह्मणजेष्टिस्तया व्यक्तयेष्ट्वा पुनरुपोष्य श्वो भूते काल्यामनभ्युदितामव्यापन्नां यजेतेति नु खलु संनयत: । अथासंनयत: । समान: कल्पो बौधायनस्य ॥ अत्रो ह स्माह शालीकिरप्स्वेवैतानि हवीꣳषि श्रपयित्वा पुनरुपोष्य श्वो भूते काल्यामनभ्युदितामव्यापन्नां यजेतापि वोपवसथ एवातिप्रवर्धेतेति ॥

ascends a good chariot, who grants happiness and who appears following the rising sun by day, the Āditya the highest luminary among the luminaries. May he remain for the offering to deities.—I receive the deities Vasus, Rudras and Ādityas together with Indra first of all at my residence with devotion.—I receive first of all the gods who have arrived on this fifteenth day full of vigour. May Agni the carrier of oblations bring them here. May there be with me the oblation pertaining to the Full-moon sacrifice for them,"[1] at the Full-moon sacrifice ; "may there be with me the oblation pertaining to the New-moon sacrifice for them,"[1] at the New-moon sacrifice. In this connection Maitreya says that one should add fuel only to the Āhavanīya with a Vihavya verse, to the other two fires silently, and recite the remaining verses while standing to the north of the Āhavanīya. Rāthītara says that one should add fuel to the fires with the Vyāhṛtis.

As for the curdling agents[2] : Baudhāyana says that all these are the curdling agents. Śālīki says that curds itself is meant for coagulating. In its absence one may employ one of these.[2]

As for the adoption of the vow : Baudhāyana says that one should adopt the vow at the time when cattle are brought together for leading towards the pasture, or while milch-cows are being milked or while Praṇītā-waters are being carried forth or when the oblations have been placed (within the altar). Śālīki says that the vow is indeed to be adopted on the preceding day. The Brāhmaṇa says, "On the full-moon day one adopts the vow at the fetching of the sacrificial grass, and on the new-moon day at the driving away of calves." He (the sacrificer) should adopt vow at the time when cattle are brought together. Aupamanyava says that he should do so at the adding of fuel.

As for the Abhyuditeṣṭi : Baudhāyana says that having offered the oblations procured for the New-moon sacrifice, one should again adopt the Upavasatha-vow and again perform the timely Iṣṭi next day in entirety when there is no moon. Śālīki says that one should distinctly perform the Iṣṭi prescribed in the Brāhmaṇa, again adopt the Upavasatha-vow, and next day perform the timely Iṣṭi in entirety when there is no moon. This is for one who offers Sāṁnāyya. Now for one not offering Sāṁnāyya : the procedure prescribed by Baudhāyana is similar. Śālīki says that one should cook the oblation in water, again adopt the Upavasatha-vow, and perform the timely Iṣṭi in entirety when there is no moon. Or one should extend the Upavasatha.

1. TBr III. 7.4.2-3
2. Only two curdling agents are mentioned in the main sūtra : curds and remnants of the Agnihotra (milk). Certain other Sūtra-texts have mentioned several curdling agents.

I.1: 2.6 आच्छायन इति ॥ स ह स्माह बौधायनो वाचंयम एव शाखामाच्छेयाद्वाचंयम एवाहरेदेवं एवाहरिति । एवं चैव खलु कुर्यादिति शालीकिर्ब्राह्मणेन च यथार्थमन्तर्हसन्नेव संभाषेत नाब्राह्मणेनेति ॥

I.1: 2.8 शाखाया आच्छेदन इति ॥ स ह स्माह बौधायन इषे त्वेति शाखामाच्छिन्द्यादूर्जे त्वेत्यनुमृज्याद्वान्वीक्षेत वेति । अन्वीक्षेतैवेति शालीकिः ॥

I.1: 2.9 वत्सापाकरण इति ॥ स ह स्माह बौधायनो वायव स्थेति पुꣳस एवापाकुर्यादुपायव स्थेति स्त्रियः । अथ यद्यन्यतरे स्युर्नैव मन्त्रं परिजह्यात् ॥ सꣳसृष्टेनैवेति शालीकिः ॥ १ ॥

I.1: 2.14 शाखायै संचर इति । अग्रेणाहवनीयꣳ संचारयेदिति बौधायनः ॥ जघनेन गार्हपत्यमिति शालीकिः ॥ एष सर्वकल्पे शाखायै संचरः पयसां चान्यत्र प्रावर्गिकादिति । उभयोरेवापरेण प्रावर्गिकं संचारयेदित्यौपमन्यवः ॥

III.15: 150.15 प्रवसतो याजमान इति ॥ स ह स्माह बौधायनः सहयाजमानः खल्वयं यजमानः प्रवसति । स यत्र स्यात्तदेनं मनसा ध्यायेत् । स यदि विसꣳस्थित आगच्छेत्कृतमनुमन्त्र्य कर्मान्तेन प्रक्रामेदिति। अत्रो ह स्माह शालीकिर्यद्यस्य पुत्रो वान्तेवासी वालंकर्मीणः स्यात्तं तत्र प्रेष्येत् । स यदि विसꣳस्थित आगच्छेत्कृतान्ताद्वा प्रक्रामेन्ना व द्रियेत । उभौ त्वेव यजमानभागं प्राश्नीयातामिति ॥

I.2: 4.1 इध्माबर्हिषोरुपकल्पन इति ॥ सूत्रमाचार्ययोः ॥ अपराह्णे पितृभ्यो दत्त्वेध्माबर्हिः संनह्येदित्याञ्जीगविः ॥ श्वो भूते हविष्कृदन्त इत्यौपमन्यवः ॥

I.2: 4.3 असिदस्य प्रतितपन इति ॥ स ह स्माह बौधायनः प्रतितपेदेवासिदमेवमश्वपर्शुꣳ रक्षोऽपहननायेति । अत्रो ह स्माह शालीकिर्न तेजसि तेजः प्रतितपेदश्वपर्श्वां खल्वेते मन्त्रा दृष्टा भवन्ति । सो ऽश्वपर्शुमेव प्रतितपेन्नासिदं क्रूरापहननायेति ॥

As for proceeding (to fetch a twig) : Baudhāyana says that one should go to fetch the twig restraining speech and fetch it restraining speech.[3] One should do so, says Śālīki. One may talk to a brāhmaṇa smiling inwardly, not to a non-brāhmaṇa.

As for the cutting of the twig : Baudhāyana says that one should cut the twig with *iṣe tvā*, and straighten it or gaze at it with *ūrje tvā*. Śālīki says that he should gaze at it.

As for the driving away of calves : Baudhāyana says that with *vāyava stha* one should drive away the male calves and with *upāyava stha* the female ones. In the event of the either sex, one should not drop the formula. Śālīki says that one should drive the calves with the combined formula.

XX.2

As for the carrying of the twig : Baudhāyana says that one should carry along the front of the Āhavanīya. Śālīki says along the rear of the Gārhapatya. This should be the route for carrying the twig in all procedures and also in regard to the milk except the one used in the Pravargya-rite. Aupamanyava says that one should carry the milk in the Pravargya rite along the rear of both the fires.

As for the sacrificer's duties while on journey : Baudhāyana says that the sacrificer indeed goes on a journey accompanied by his duties. Wherever he may be, he should go along them mentally. If he comes when the rite is not yet completed, he should follow in recitation the finished part, and join in the remaining part. Śālīki says that one should depute his son or pupil provided he is capable of the performance. If he arrives while the rite is yet incomplete, he should resume his duties at the remaining performance, or he may not pay heed to it. However, both (the son or pupil, and the sacrificer) should consume the sacrificer's portion.

As for the procurement of the sacrificial grass and faggot: (the view expressed in) the sūtra is (that of) the two teachers (Baudhāyana and Śālīki). Āñjīgavi says that one should tie the sacrificial grass and faggot after having offered (rice-balls) to the Pitṛs. Aupamanyava says that one should do so next day after the call to the preparer of the oblation-material.

As for the heating of the sickle : Baudhāyana says that one should heat the sickle or the horse-rib for dispelling the Rakṣas. Śālīki says that one should not heat the lustre over lustre. The formulas are intended for the horse-rib. He should (therefore) heat the horse-rib, not the sickle, for dispelling the evil.

3. After *evā"hared* the text reads *evam evāhariti*. This is not clear. Is it wrong repetition ? *Śrautakośa* Part 1 (English) p. 226 footnote has suggested an emendation *evam barhir iti* which does not seem imminent.

I.2: 4.6 प्रक्रमेष्विति ॥ स ह स्माह बौधायन आहवनीयादेवाग्रे त्रीन्वा चतुरो वा प्राचः प्रक्रमान्प्रक्रम्याथ तां दिशामभिप्रव्रजेद्यत्र बर्हिर्वेत्स्यन्मन्येतेति ॥ आहवनीयादेव यथार्थं गच्छेन्न तु दक्षिणया द्वारेति शालीकिः ॥

I.2: 4.8 परिषवण इति ॥ स ह स्माह बौधायनस्त्रिरेव मन्त्रं ब्रूयात् त्रिः कर्मावर्तयेदेवं यूपावटस्य परिलेखन एवꣳ सोमक्रयण्यै पद एवमौदुम्बर्या अवट एवमुपरवेष्विति ॥ सकृदेव मन्त्रं ब्रूयात्त्रिः कर्मावर्तयेदिति शालीकिः॥

I.2: 4.9 आच्छेदनेष्विति ॥ सूत्रं बौधायनस्य ॥ प्रत्यगाशीः खल्वेष मन्त्रो दृष्टो भवति । मन्त्रप्रत्यभिमर्शनमेवैतत्स्यादिति शालीकिः ॥

I.2: 4.12 प्रस्तरस्य संनहन इति ॥ स ह स्माह बौधायनो ऽभ्यर्धाच्चैनꣳ संनह्येदन्यत्र चैतस्मादयुग्मायुग्मं निधनानि कुर्यादिति ॥ अत्रो ह स्माह शालीकिः प्रस्तरस्य खलु मन्त्रप्रतिलाभात्सर्वं बर्हिर्मन्त्रं लभते न चैनमभ्यर्धात्संनह्येदेतच्चैवायुग्मतमꣳ स्यादिति ॥

I.2: 4.14 शुल्बस्य करण इति ॥ अधिकरणं चतुर्थꣳ स्यादिति बौधायनः ॥ अधिकरणमेव तृतीयमिति शालीकिः ॥

I.2: 4.15 बर्हिषः संभरण इति ॥ स ह स्माह बौधायनो यान्यन्यानि याजुषान्निधनानि तानि पूर्वाणि मन्त्रेण संभृत्याथोपरिष्टाद्याजुषं मन्त्रेणैव संभरेदिति ॥ अत्रो ह स्माह शालीकिर्यान्यन्यानि याजुषान्निधनानि तानि पूर्वाणि तूष्णीꣳ संभृत्याथोपरिष्टाद्याजुषं मन्त्रेणैव संभरेदिति ॥ अत्रो ह स्माहौपमन्यवो य एवादिर्लवने स संभरणे सयाजुषमेवाग्रे मन्त्रेण संभृत्य तूष्णीमितराणि संभृत्य विपरिकृष्य ग्रन्थिं कुर्यादिति ॥ २ ॥

I.2: 6.1 ग्रन्थिकरण इति ॥ सूत्रं बौधायनस्य ॥ समायच्छन्नेवैतं मन्त्रं जपेदिति शालीकिः ॥

I.2: 6.2 पश्चात्प्राञ्चमुपगूहतीति ॥ सूत्रं बौधायनस्य ॥ पुरस्तात् प्रत्यञ्चमिति शालीकिः ॥

As for the steps : Baudhāyana says that after having passed over three or four steps towards the east, one may proceed towards that quarter where he may think he would obtain sacrificial grass. Śālīki says that one should proceed towards the desired quarter from the Āhavanīya itself, but not along the southern door.

As for the grasping (of the bunch) : Baudhāyana says that one should repeat the formula thrice and repeat the action thrice. Similarly with regard to the tracing around of the hole for the sacrificial post, similarly with regard to the foot-print of the Soma-purchasing cow, similarly with regard to the hole for the Audumbarī post, similarly with regard to the Uparava holes. Śālīki says that one should recite the formula only once and repeat the action thrice.

As for the cutting of the sacrificial grass : (the view expressed in) in the sūtra (is that) of Baudhāyana. Śālīki says that this formula relates to personal wish. Therefore the touching should merely be oral (not direct).

As for the tying up of the Prastara : Baudhāyana says that one should fasten it separately. Out of the other grass he should prepare an odd number of bundles. Śālīki says that because Prastara is fastened with a formula, the entire darbha-grass becomes provided with formula. He should not fasten the Prastara separately; the entire bulk should be odd in number.

As for the preparation of the cord : the initial twirled bunch should be the fourth (component). So says Baudhāyana. The initial twirled bunch should be the third. So says Śālīki.

As for the piling up of the sacrificial grass : one should first pile up with a formula the bunches other than the one fastened with the (relevant) formula (= the Prastara) and then place upon them with the formula the bunch fastened with the formula. So says Baudhāyana. One should first silently pile up the bunches other than the one fastened with the (relevant) formula, and then place upon them with the formula the bunch fastened with the formula. So says Śālīki. The bunch which was first cut off should also be piled up first. One should first pile up with the relevant formula the bunch which was cut off with the (relevant) formula, then pile up the other bunches silently, turn around (the heap) and fix the loop.

XX.3

As for the fixing of the loop : (the view expressed in) the sūtra (is that) of Baudhāyana. While fixing the loop one should murmur the formula. So says Śālīki.

As for inserting (the loop) from west to east : (the view expressed in) the sūtra (is that) of Baudhāyana. One should insert it from east to west. So says Śālīki.

I.2: 6.5 बर्हिषो निधान इति ॥ स ह स्माह बौधायनः स्फ्यं वा शकलं वान्तर्वेदि निधाय तस्मिन्मन्त्रेण प्रतिष्ठाप्य ततो यथासुष्ठु निदध्यादिति ॥ यत्रैव निधास्यन्स्यात्तन्मन्त्रेणैव निदध्यादिति शालीकिः ॥

I.2: 6.7 परिधीनां करण इति ॥ स ह स्माह बौधायन उरःसंमितो मध्यमः स्यादथेतरौ बाहुमात्रौ स्यातामिति ॥ सर्व एव बाहु मात्राः स्युरिति शालीकिः ॥

I.2: 6.7 इध्मस्य करण इति ॥ अनुसामिधेनीध्मं कुर्यादिति बौधायनः ॥ अपरिमितमिति शालीकिः ॥

I.2: 6.8 वेदस्य करण इति ॥ वत्सज्ञुं कुर्यादिति बौधायनः ॥ मूतकार्यमिति शालीकिः ॥ त्रिवृतमित्यौपमन्यवः ॥ ऊर्ध्वाग्रमित्यौपमन्यवीपुत्रः ॥

I.2: 6.6 पितृयज्ञबर्हिषीति ॥ समूलमेतद्बर्हिर्भवतीति बौधायनः पितृयज्ञसामान्यादिति ॥ महापितृयज्ञ एवैतद्दृष्टं भवति । अमूलमेवैतद्बर्हिः स्यादिति शालीकिः ॥

I.2: 6.6; XIII.1: 788.2 इष्टिसंनिपात इति ॥ स ह स्माह बौधायनो याः काश्चेष्टयः समाने ऽहनि संनिपतेयुस्तन्त्रायतन्त्राय चासां बर्हिर्लावो गच्छेल्लूनं वासादयेत्तन्त्रेतन्त्रे चासां व्रतमुपेत्य तन्त्रापवर्गे व्रतं विसृजेतेति ॥ अत्रो ह स्माह शालीकिर्याःकाश्चेष्टयः समाने ऽहनि संनिपतेयुः सकृदेवासाꣳ सर्वासां बर्हिर्लावो गच्छेल्लूनं वासादयेदादितश्चासां व्रतमुपेत्य सर्वासां पारे व्रतं विसृजेतेति ॥

I.3: 8.1 पर्णत्सरूणां निवपन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनस्तृतीयमग्न्यगार उद्वपेत्तृतीयमन्तर्वेदि निवपेत्तृतीयेन वत्सानां धूननं कुर्यादेवमिव हि पशूनां नेदीयान्भवतीति ॥

I.3: 8.2 पौर्णमास्यामुपवेषकरण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

As for placing of the sacrificial grass : one should place within the altar the wooden sword or a chip, put (the grass upon it) with the formula and then place it conveniently. So says Baudhāyana. Wherever he has to place it, he should place it with the formula. So says Śālīki.

As for the preparation of the enclosing sticks : the middle one should be as high as the breast and the other two as long as the arm. So says Baudhāyana. All should be as long as the arm. So says Śālīki.

As for the preparation of the faggot : one should prepare (the sticks of) the faggot as many as the Sāmidhenī verses. So says Baudhāyana. Even more. So says Śālīki.

As for the preparation of the Veda : one should prepare it resembling the knee of a calf. So says Baudhāyana. Resembling the basket for grains. So says Śālīki. Three-stranded. So says Aupamanyava. With a tip upwards. So says Aupamanyavīputra.

As for the grass for the Pitṛyajña : It is with roots because of the general rule concerning Pitṛyajña. So says Baudhāyana. This (i.e. grass with roots) is found in the Mahāpitṛyajña alone. (In the Pitṛyajña) the grass should be without roots. So says Śālīki.

As for the aggregation of Iṣṭis : Baudhāyana indeed says that in the case of the Iṣṭis which are to be performed on the same day one should go out for the cutting of the grass in respect of each of them separately or put it down if already cut separately. One should commence the vow in respect of each Iṣṭi separately and at the end of it relinquish it separately. Śālīki says that in the case of the Iṣṭis to be performed on the same day, one should go out for the cutting off of the grass in respect of all of them at one and the same time or put it down if already cut (also at one and the same time). One should commence the vow at the beginning of all Iṣṭis and release it at the conclusion of all.

As for the throwing of the leaves : (the view expressed in) the sūtra (is that) of Śālīki. In this connection Baudhāyana says that oe should throw one third (of the leaves) on the roof of the fire-hall, one third within the altar and with one third one should agitate the calves. In this way he becomes closer to the cattle.

As for the preparation of a fire-stirring stick in connection with the Full-moon sacrifice : One should prepare. So says Baudhāyana. One should not prepare. So says Śālīki.

I.3: 8.3 दोहनपवित्रस्य करण इति ॥ स ह स्माह बौधायनो मूले मूलानि बद्ध्वा द्विगुणांꣳ रज्जुꣳ संप्रसार्याग्रे निग्रथ्नीयादेवमस्याग्रमग्रैरभिसंपन्नं भवतीति ॥ अत्रो ह स्माह शालीकिर्मूले मूलानि बद्ध्वा द्विगुणाꣳ रज्जुꣳ संप्रसार्य मूले परिहृत्य त्रिगुणाꣳ रज्जुꣳ संप्रसार्याग्रे निग्रथ्नीया-देवमस्याग्रमग्रैरभिसंपन्नं भवतीति ॥ ३ ॥

I.3: 10.9 अग्निहोत्रोच्छेषणस्य करण इति ॥ स ह स्माह बौधायनो यद्यस्याज्येन वौषधेन वा प्रक्रान्तꣳ स्यात्पयसैव ताꣳ रात्रिं जुहुयात्पयस एवाग्निहोत्रोच्छेषणं कुर्यादिति ॥ अत्रो ह स्माह शालीकिर्नासमाप्ते काम आवर्तयेद्यद्यस्याज्येन वौषधेन वा प्रक्रान्तꣳ स्यात्तस्य हुत्वा तस्यैवाग्निहोत्रोच्छेषणं कुर्यादिति ॥

I.3: 8.7 सांनाय्यपात्राणां प्रोक्षण इति ॥ तूष्णीꣳ सꣳस्कृताभिरद्भिः प्रोक्षेदिति बौधायनः ॥ कमण्डलुगताभिरिति शालीकिः ॥

I.3: 8.8 अथ जघनेन गार्हपत्यमुपविश्योपवेषेणोदीचो ऽङ्गारान्नि-रूहतीति॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनस्तूष्णीमङ्गा-रान्निरूहेत्सर्व एवैषो ऽधिश्रयणमन्त्रः स्यादिति ॥

I.3: 8.11 दोहनपवित्रस्याधान इति ॥ मन्त्रेण कृत्वा मन्त्रेण स्थाल्या-मादध्यादिति बौधायनः ॥ तूष्णीं कृत्वा मन्त्रेण स्थाल्यामादध्यादिति शालीकिः ॥ अर्धेन कृत्वार्धेन स्थाल्यामादध्यादित्यौपमन्यवः ॥

I.3: 8.12 धेनूनामनुमन्त्रण इति ॥ स ह स्माह बौधायन एकैकामेवा-सामनुमन्त्रयेताथासामेकैकां दोहयेदिति ॥ अत्रो ह स्माह शालीकिः सकृदेवैनाः सर्वा अनुमन्त्रयेताथासामेकैकां दोहयेदिति ॥ अत्रो ह स्माहौपमन्यवः सकृदेवैनाः सर्वा अनुमन्त्रयेत सकृच्चैना दोहयेदत्र चैव स्तोकान्परिनिस्तिष्ठेदिति ॥ एकैकामेवासाꣳ सर्वेणसर्वेण कर्मणा परिनिस्तिष्ठेदित्यौपमन्यवीपुत्रः ॥

I.3: 8.16 स्तोकानामनुमन्त्रण इति ॥ सूत्रꣳ शालीकेः ॥ आख्यातमौपमन्यवस्य ॥ अत्रो ह स्माह बौधायन आतच्यैव स्तोकाननुमन्त्रयेतात्रैव हि स्तोकानामन्तो भवतीति ॥

As for preparation of the twig-strainer : Baudhāyana says that one should join the roots (of the darbha-blades) to the root (of the twig), form a two-stranded braid (of these darbha-blades), and then tie a knot at the end. In this way the tip of the twig would become united with the darbha-tips. Śālīki says that one should join the roots (of the darbha-blades) to the root of the twig, and (first) form a two-stranded braid, carry the ends of those darbha-blades (again) to the root of the twig, form a three-stranded braid and (finally) tie a knot at the end. In this way the tip of the twig becomes united with the tips of the darbha-tips.

XX.4

As for the leaving of the remnant of the Agnihotra-oblation: Baudhāyana says that though the sacrificer has chosen clarified butter or grains for his Agnihotra, one should offer milk only on that night and have milk as the remnant of the Agnihotra. Śālīki says that one should not change the oblation until the desire for whose fulfilment it is adopted. If one has chosen clarified butter or grains as the oblation, one should offer it and leave its portion as the remnant of Agnihotra.

As for the sprinkling of the utensils to be used for Sāṁnāyya : one should sprinkle them with water sanctified silently. So says Baudhāyana. With the water from the water-pot. So says Śālīki.

As for the practice that having sat down to the rear of the Gārhapatya, one pushes out the embers towards the north by means of the fire-stirring stick : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should push out the embers silently. This entire formula is intended for baking.

As for the placing of the twig-strainer : one should prepare it with the relevant formula and also place it over the vessel with the formula. So says Baudhāyana. One should prepare it silently and place over the vessel with the formula. So says Śālīki. One should prepare it with a half of the formula and place over the vessel with the remaining half. So says Aupamanyava.

As for following the milch-cows with a formula : Baudhāyana says that one should follow each one with the formula, and cause each one to be milked. Śālīki says that one should follow them with the formula recited only once, and cause each one of them to be milked. Aupamanyava says that one should follow them with the formula recited only once and cause them to be milked all at once.

As for the following of the drops of milk with a formula : (the view expressed in) the sūtra (is that) of Śālīki. The view of Aupamanyava is laid down above. Baudhāyana says that one should follow the drops after having coagulaed the milk. For really here is the end of the milk-drops.

I.3: 10.5 उत्तरासां दोहन इति ॥ विसृष्टवागनन्वारभ्योत्तरा दोहयेदिति बौधायन : ॥ आनीयमान एवानु चारभेत वाचं च यच्छेदिति कात्य: ॥

I.3: 10.5 दुग्धं लभमानस्येति ॥ वत्सापाकरणप्रभृतीन्मन्त्रान्साधयेदिति बौधायन : ॥ आसेचनप्रभृतीनिति शालीकि: ॥

I.3: 10.8 आतञ्चन इति ॥ चतुर्थे स्रुव आनयेद्यावता मूर्च्छयिष्यन्मन्येतेति बौधायन: ॥ तृतीये स्रुव आनयेद्यावता मूर्च्छयिष्यन्मन्येतेति शालीकि: ॥

I.3: 10.9 अग्निहोत्रोच्छेषणमभ्यातनक्तीति ॥ सूत्रं शालीके: ॥ अत्रो ह स्माह बौधायनो ऽग्निहोत्रोच्छेषणमानीय हविरातञ्चनमानयेदेवमस्योभयमभ्यातक्तं भवतीति ॥

I.3: 10.11 उदन्वतापिदधातीति ॥ उदन्वतापिधाय सर्वां रात्रिं परिशाययेदिति बौधायन: ॥ उदन्वतापिधाय सिक्त्वैता अपो ऽपिदध्यादिति शालीकि: ॥

I.3: 10.17 अग्नीनां परिस्तरण इति ॥ सूत्रामाचार्ययो: ॥ अत्रो ह स्माहौपमन्यव उपवसथ एवाग्नीन्यथोत्पन्नं परिस्तृणीयादेवं हि ब्राह्मणं भवत्युपास्मिञ्छ्वो यक्ष्यमाणे देवता वसन्ति य एवं विद्वानग्निमुपस्तृणातीति ॥

I.4: 10.15; III.15: 152.2 अशनानशन इति ॥ आरण्यं चापश्चाश्नीयादिति बौधायन: ॥ अप एवेति शालीकि: ॥ नारण्यं नापश्चनेत्यौपमन्यव: ॥ ४ ॥ प्रथम: ॥

I.4: 10.15 पाणिसंमर्शन इति ॥ उत्तरेणाहवनीयं तिष्ठन्पाणी संमृशेदिति बौधायन: ॥ उत्तरेण गार्हपत्यमिति शालीकि: ॥

I.4: 10.16 अग्नीनां परिस्तरण इति ॥ सूत्रं शालीके: ॥ आख्यातमौपमन्यवस्य ॥ अत्रो ह स्माह बौधायनो गार्हपत्यमेवाग्रे पुरस्तात्परिस्तृणीयादथ दक्षिणतो ऽथ पश्चादथोत्तरत एवमेवान्वाहार्यपचनं परिस्तृणीयादेवमाहवनीयमिति ॥

As for the milking of the remaining cows : Baudhāyana says that having released speech and without maintaining the contact, one causes the remaining cows to be milked. Kātya says that while the milk is being brought in, one should keep contact and restrain speech.

As for one procuring ready milk : Baudhāyana says that one should go through the formulas beginning with that for the driving away of the calves. Śālīki says that one should go through the formulas beginning with that for the pouring in of the milk from the milking pot.

As for coagulating : Baudhāyana says that one should take up in the fourth spoon that much curds with which he thinks the milk will be coagulated. Śālīki says that one should take up into the third spoon that much curds with which he thinks the milk will be coagulated.

As for the injunction that one adds remnants of Agnihotra as curdling agent; (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that having first poured the remnant of Agnihotra, one should put the curdling agent. In this way both (the milk and the remnant of Agnihotra) become coagulated.

As for the injunction that one covers the vessel with a lid containing water : Baudhāyana says that having covered the vessel with a lid containing water, one should let it remain the whole night. Śālīki says that having covered the vessel with a lid containing water, one should sprinkle water upon it and (thus) cover.

As for the strewing around of the fires : (the view expressed in) the sūtra (is that) of the two teachers (Baudhāyana and Śālīki). Aupamanyava says that one should strew around the fires in the order of their production. The Brāhmaṇa says, "The deities stay with him thinking that offerings will be made to them the next day. One who knowing this strews around the fire ...."

As for eating and fasting : Baudhāyana says that one shuld consume wild grains and water. Śālīki says that one should only drink water. Aupamanyava says that one should neither consume wild grains nor drink water.

XX.5

As for the grasping of the palms : Baudhāyana says that one should grasp the palms standing to the north of the Āhavanīya. Śālīki says that he should do so standing to the north of the Gārhapatya.

As for the strewing around of the fires : (the view expressed in) the sūtra (is that) of Śālīki. The view of Aupamanyava is mentioned above. Baudhāyana says that one should strew around the Gārhapatya first towards the east, then towards the south, then towards the west and then towards the north. One should similarly strew around the Anvāhāryapacana; similarly the Āhavanīya.

I.4: 12.2 पात्राणाꣳ सादन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन उत्तरेण गार्हपत्यं तृणानि सꣳस्तीर्य तेषु पात्राणि सादयेदिति ॥ उत्तरतो ऽग्न्यगारस्य पात्राणि सादयेत्तेषां यथार्थमाददीतेति राथीतरः ॥

I.4: 12.8 ब्रह्मण उपवेशन इति ॥ व्यवेत्य दक्षिणेनाहवनीयमुपविशे-दिति बौधायनः ॥ अव्यवेत्यैव दक्षिणेनाहवनीयमिति शालीकिः ॥

I.4: 12.8; III. 15: 150.16 यजमानस्योपवेशन इति ॥ व्यवेत्य दक्षिणत उपविशेदिति बौधायनः ॥ अव्यवेत्यैव दक्षिणत उपविशेदिति शालीकिः ॥

I.4: 12.8 पृष्ठ्यायै स्तरण इति ॥ सूत्रं बौधायनस्य ॥ सोम एव पृष्ठ्याꣳ स्तृणीयादिति शालीकिः ॥

I.4: 12.10 पवित्रयोः करण इति ॥ सूत्रं बौधायनस्य ॥ पृष्ठ्यायास्तृणानामित्यौपमन्यवः ॥ ये ऽन्ये ऽनुपयुक्ताः कुशाः स्युस्तेषामिति शालीकिः ॥

I.4: 12.8 स वाचंयमो भवति प्रणीतासु प्रणीयमानास्वा हविष्कृत इति ॥ अन्तर्हसन्नेतेषु संपातेषु संभाषेतेति बौधायनः ॥ विसृष्टवागिति शालीकिः ॥

I.5: 14.7 होतृणां व्याख्यान इति ॥ सग्रहानृतेस्वाहाकारानित्येक-मृतेग्रहानन्तेस्वाहाकारानित्येकꣳ सर्वानित्येकम् ॥ पूर्वः कल्पो बौधायनस्योत्तरावुभौ शालीकेरिति ॥

I.5: 14.7 दशहोतुर्व्याख्यान इति ॥ प्रणीताः प्रणीय प्रत्यङ्ङ्द्रवन्दशहोतारं व्याचक्षीतेत्याचार्ययोः ॥ मुष्टिमेव ग्रहीष्यन्नित्यौपमन्यवः ॥

I.5: 14.8 निर्वपण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः शकटादेव निर्वपेद्धुरौ व्यभिमृश्याक्षपालिं क्रामेद्विष्णुस्त्वा क्रमतामिति । पुरोडाशीयान्प्रेक्ष्याभिमृशेद्यच्छन्तां पञ्चेति । त्रिर्यजुषा सकृत्तूष्णीं

As for the placing of the implements: (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should spread darbha-blades towards the north of the Gārhapatya and deposit the implements upon them. Rāthītara says that one should deposit the implements to the north of the fire-chamber, and take them up as need be.

As for the sitting down of the Brahman : Baudhāyana says that having passed between the Gārhapatya and the Āhavanīya, he should sit down to the south of the Āhavanīha. Without passing between (that is to say, along the front of the Āhavanīya). So says Śālīki.

As for the sitting of the sacrificer: Baudhāyana says that having passed between the Gārhapatya and the Āhavanīya, he should sit down to the south of the Āhavanīya. Śālīki says that without passing between, he should sit to the south of the Āhavanīya.

As for the strewing of the Pṛṣṭhyā line : (the view expressed in) the sūtra (is that) of Baudhāyana. One should strew the Pṛṣṭhyā only in a Soma-sacrifice. So says Śālīki.

As for the preparation of the two strainers : (the view expressed in) the sūtra (is that) of Baudhāyana. Aupamanyava says that one should prepare them out of the darbha-blades from the Pṛṣṭhyā. Śālīki says that one should prepare them out of the other blades which have not been used.

As for the injunction that he (the Brahman) restrains speech from the moment of the Praṇītā waters being carried forth upto the call to the preparer of oblation-material : Baudhāyana says that he may talk smiling within[1] in connection with the ongoing rite. Śālīki says that he may speak only after he has formally released his speech.

As for the utterance of the Hotṛ-formulas : There is a view that one should utter the formulas together with *graha*-portions and without Svāhā-utterance at the end[3] There is another view that one should utter formulas without *graha*-portions and with Svāhā-utterances. There is still another view that one should utter them in entirety (that is, together with *graha*-portion and Svāhā-utterance) The former alternative is of Baudhāyana; the latter two of Śālīki.

As for the utterance of the Daśahotṛ-formulas; the view of two Ācāryas is that having carried forth Praṇītā waters while moving westwards, one should pronounce the Daśahotṛ-formulas. Aupamanyava says that he should do so while taking a handful (of grains).

1. The text reads *antar hasan* which is confirmed by Bhavaswāmin in his *vivaraṇa*. The emendation *antarhanu* following the commentary *Subodhinī* adopted in the *Śrautakośa* Part 1 (English), p. 255 is not wanted.

चतुरवत्तिनाम् । त्रिर्यजुषा द्विस्तूष्णीं पञ्चावत्तिनाम् ॥ सर्वानेव यजुषेति कात्यः ॥ ५ ॥

I.5: 14.8 पञ्चावत्तस्य प्रक्रमण इति ॥ निर्वपणात्पञ्चावत्तं प्रक्रामेदिति बौधायनः ॥ अवदानत इति शालीकिः ॥ प्रदानत इत्यौपमन्यवः ॥ चातुष्प्राश्यादित्यौपमन्यवीपुत्रः ॥

I.5: 16.4 अतिशिष्टानामावपन इति ॥ तान्कोष्ठे वा पल्वे वावपेदिति बौधायनः ॥ अत्रैवैनानावपेयुरिति शालीकिः ॥

I.10: 26.5 आज्यस्य निर्वपण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन औषधस्यान्तं गत्वाज्यं निर्वपेदेवमस्य सह हविर्भिः प्रोक्षणं लभत इति ॥

I.5: 16.9 परिदान इति ॥ यथानिरुप्तं परिददीतेति बौधायनः ॥ अत्रो ह स्माह शालीकिरग्ने हव्यꣳ रक्षस्वेत्येव ब्रूयाद्विष्णो हव्यꣳ रक्षस्वेति पयो विष्णुर्हि पयसां गोप्ता भवत्यग्निरौषधस्येति ॥

I.5: 16.11 प्रोक्षणीनामुत्पवन इति ॥ सूत्रं बौधायनस्य ॥ निगदन्नेवैतामृचं त्रिरुत्पुनुयादिति शालीकिः ॥

I.6: 16.15 पुरोडाशीयानां प्रोक्षण इति ॥ अवग्राहशः प्रोक्षेदिति बौधायनः ॥ देवताः समनुद्रुत्य त्रिरेवेति शालीकिः ॥

I.6: 16.17 पात्राणां प्रोक्षण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः शुन्धध्वं दैव्याय कर्मणे पात्राणि देवयज्याया इति ॥

I.6: 18.1 अतिशिष्टानां परिशायन इति ॥ एता एव परिशयीरन्निति बौधायनः ॥ सिक्त्वैता अप उपरिष्टादन्याः सꣳस्कुर्वीतेति शालीकिः ॥

As for the pouring (of paddy) : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pour out paddy from a cart. Having variously touched the yokes, he should step upon the knob of the wheel with the formula, "May Viṣṇu step upon thee."[2] Having gazed at the paddy, he should touch it with the formula, "May the five (fingers) hold thee."[4] One should pour out three times with the formula and once silently for the sacrificers following the practice of taking four portions. Three times with the formula and twice silently for those taking five portions. Kātya says that one should take all portions with the formula.

XX.6

As for the introduction of taking five portions : Baudhāyana says that one should adopt five portions from the pouring out onwards. Śālīki says that one should do so from taking up the portions (of the first cake). Aupamanyava says that one should do so from the offering (of the Ājyabhāgas). Aupamanyavīputra says that one should do so from the consuming of four portions (of the southern cake by the priests).

As for the putting of the remaining grains : Baudhāyana says that one should put them back into the granary or the basket. Śālīki says that he should put them here only (that is, into the poured grains).

As for the pouring of clarified butter : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that after having concluded all rites pertaining to the grains, one should pour out clarified butter. In this way only it would meet the sprinkling together with the oblations.

As for entrusting (the oblation-material) : Baudhāyana says that one should entrust it to the relevant divinity. Śālīki says that one should say "O Agni, do thou guard the oblation" (irrespective of the various divinities whom the oblations are to be offered). With regard to the milk one should say, "O Viṣṇu, do thou guard the oblation." Viṣṇu is the guardian of the milks, Agni of the grains.

As for the purification of the sprinkling waters : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that while reciting this verse, one should purify thrice.

As for the sprinkling of the grains for the cakes : Baudhāyana says that one should sprinkle them (three times) uttering the name of each divinity. Śālīki says that one should pronounce the names of divinities one after another and then sprinkle thrice.

2. ŚBr I.1.2.13
3. Caland reads *antaḥsvāhākārān*. One expects *antesvāhākārān*. cf. BaudhŚS XXIII.15 : 1520.9.
4. ŚBr I.1.2.16; ĀpŚS I.17.12; KS I.4 reads *yacchantu tvā pañca* which is borrowed by BhārŚS I.19.10.

I.6: 18.2 कृष्णाजिनस्यावधवन इति ॥ उपनिष्क्रम्याग्न्यगारादुत्तरे ऽपरे ऽवान्तरदेशे कृष्णाजिनमवधुनुयादिति बौधायनः ॥ अन्तरेवैतां दिशमिति शालीकिः ॥

I.6: 18.3 कृष्णाजिनस्यास्तरण इति ॥ स ह स्माह बौधायनो ऽविसृजन्नेतत्कर्म कुर्यात्कृष्णाजिनावधवनादास्तरणादेवमुलूखलाध्यूहनादा पुरोडाशीयानामावपनादेवं मुसलस्याधानादा शूर्पस्योपोहनादेवमधिवप-नादा प्रस्कन्दनादेवं कपालोपधानादा योगाभ्यूहाभ्यामेवं प्रस्तर आ स्रुचाः सादनादेवमभ्र्यादानादा खननादेवमौदुम्बर्याभिहोमादेवं यूप आ परिव्ययणादिति ॥ यथोपपादमेवैतानि कर्माणि कुर्यादिति शाली-किः ॥ ६ ॥

I.6: 18.5 पुरोडाशीयानामावपन इति ॥ सूत्रं बौधायनस्य ॥ पञ्च मुष्टीन्पञ्चावत्तिनामावपेदिति शालीकिः ॥

I.6: 18.9 दृषदुपले वृषारवेणोच्चैः समाहन्तीति ॥ सूत्रं बौधा-यनस्य ॥ शम्ययैवेति शालीकिः ॥

I.6: 18.10 शूर्पस्योपोहन इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनस्तूष्णीः शूर्पमुपोहेत्समस्तेनैवास्मिन्मन्त्रेण पुरोडाशीयानुद्वपेद्वर्ष-वृद्धमसि प्रति त्वा वर्षवृद्धं वेत्त्विति ॥

I.6: 18.12 अथोदङ्पर्यावृत्य परापुनातीति ॥ सूत्रं बौधायनस्य ॥ यां कां चिद्दिशमभि पर्यावृत्य परापुनातीति शालीकिः ॥

I.6: 18.12 तुषाणां निरसन इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽत एव यावन्मात्रानुपहत्य कृष्णाजिनस्य ग्रीवात उपवपेद्रक्षसां भागो ऽसीत्यथोदकमुपस्पृशेदिति ॥

As for the sprinkling of the implements : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the formula should be "o implements, do you be cleansed for the worship of gods."

As for the keeping down of the remaining sprinkling waters : Baudhāyana says that these very waters should be kept down. Śālīki says that one should discard these waters and then sanctify other waters.

As for the shaking of the skin of black antelope : Baudhāyana says that one should go out of the fire - hall and shake the skin of black antelope in the north-west. Śālīki says that he should shake it in the same quarter within the fire-hall.

As for the spreading of the skin of black anteloipe : Baudhāyana says that without leaving contact one should do the rite from shaking of the skin of black antelope till its spreading. Similarly from the placing of the mortar upon it upto the pouring of paddy. Similarly from putting the pestle into it upto the drawing near of the winnowing basket. Similarly from putting the rice-grains upon the lower crushing stone upto the dropping of flour. Similarly from the arranging of the potsherds upto the reciting of the *yoga*-formula and covering the potsherds with ashes and embers. Similarly in regard to the Prastara upto the placing of the ladles. Similarly from the taking up of the hoe upto the digging. Similarly from the taking up of the Audumbarī upto the offering upon it. Similarly in regard to the sacrificial post upto the winding round (of the cord). Śālīki says that one should do these acts as may be convenient.[1]

XX.7

As for the putting (of the paddy into the mortar): (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should put five handfuls for a sacrificer offering the oblation of five portions.

As for the injunction that one strikes heavily upon the lower and upper crushing stones by means of a stone roaring like a bull : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that he should strike with the yoke-halter.

As for the drawing near of the winnowing basket : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should do so silently. One should put the paddy into the winnowing basket with the combined formula, "Thou art grown up in the rain, let the one grown up in rain know thee."

As for the injunction that one winnows having turned around towards the north: (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one winnows turning around any quarter.

As for the disposal of the husks: (the view expressed is) the sūtra (is that) of Śālīki. Baudhāyana says that having taken out a small quantity of husks, one should

1. While speaking about the contact to be maintained in the case of the skin of black antelope, the Sūtrakāra is inclined to record similar occasions of maintaining contact in a Soma-sacrifice.

I.7: 20.6 कृष्णाजिनस्य पुनरास्तरण इति ॥ सूत्रमाचार्ययोः ॥ प्राचीनग्रीवमुत्तरर्क्षमित्यौपमन्यवः ॥

I.7: 20.13 पेषण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः प्राणाय त्वेति प्राचीं प्रोहेदपानाय त्वेति प्रतीचीं व्यानाय त्वेति तिरश्चीं कर्षेदथ प्राचीं प्रोहेद्दीर्घामनु प्रसितिमायुषे धामिति । कृष्णाजिने पिष्टानि प्रस्कन्दयेद्देवो वः सविता हिरण्यपाणिः प्रतिगृह्णात्त्विति ॥ ७ ॥ द्वितीयः ॥

I.8: 22.7 नैकचरौ धृष्टेरादानं विद्यते न बहुष्विति शालीकिः ॥ अत्रो ह स्माह बौधायन आदित एव धृष्टिमाददीत धृष्टिरसि ब्रह्म यच्छेति । गार्हपत्यमभिमन्त्रयेतापाग्ने ऽग्निमामादं जहीति । निष्क्रव्यादꣳ सेधेति दक्षिणाङ्गारं निरस्येदथान्यान्कल्पयेदा देवयजं वहेति । तेषु चरुस्थालीमधिश्रयेद्ध्रुवासि पृथिवीं दृꣳहायुर्दृꣳह प्रजां दृꣳह सजातानस्मै यजमानाय पर्यूहेति । अथैनां प्रदक्षिणामङ्गारैः परिचिनुयान्निर्दग्धꣳ रक्षो निर्दग्धा अरातय इति । स एवमेव सर्वाश्चरुस्थालीरधिश्रयेदिति ॥

I.8: 22.7 चरुमुखेष्विति ॥ स ह स्माह बौधायन आदित एव धृष्टिमाददीत । मुख्यादेव भक्षान्साधयेदिति ॥ अत्रो ह स्माह शालीकिः कपालसंयोजने खलु धृष्टेरादानं भवति । स कपालान्येवोपधास्यन्धृष्टि-माददीत पुरोडाशादेव भक्षान्साधयेदिति ॥

I.8: 22.10 कपालानामुपधान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो यथाम्नायं खल्वस्यैवं कपालान्युपहितानि भवन्ति । य एवैषो ऽङ्गाराधिवर्तनो मन्त्रस्तं प्रथमं कपालोपधानानां कुर्यादथ तूष्णीमङ्गारमधिवर्तयेदिति ।

I.8: 22.10 एककपाले द्विकपाल इति ॥ स ह स्माह बौधायनो यदि चैककपालो यदि च द्विकपालः सर्वैरेनं कपालमन्त्रैरुपदध्यादिति ॥ अत्रो ह स्माह शालीकिर्यथाधिकरणमेव कपालान्युपदध्यात्र तु योगाभ्यूहौ गमयेत्तपनमन्त्रं चात्र ब्रूयाद्भृगूणामङ्गिरसां तपसा तप्यस्व तप्येथां तप्यध्वमिति ॥

pour it down near the neck of the skin of black antelope with the formula. "Thou art the portion of the Rakṣas," and then touch water.

As for the respreading of the skin of black antelope : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should spread it with its neck towards the east and with the hairy side upwards.

As for the crushing (of grains): (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should move the upper crushing stone towards the east with the formula, "For Prāṇa thee;" towards the west with the formula, "For Apāna thee," and with the formula, "For Vyāna thee" one should press crosswise; then he should move it towards the east with the formula, "May I hold thee along an onward rush for the (long) life (of the sacrificer)." He drops the flour on the skin of black antelope with the formula, "May god Savitṛ, golden-handed, receive you."

XX.8

The fire-stirring stick is not to be taken while cooking a single oblation of cooked rice, nor while cooking many of them. So says Śālīki. Baudhāyana says that one should take up the fire-stirring stick with the formula, "Thou art fire-stirring stick; do thou grant us food." He should recite over the Gārhapatya the formula, "O Agni, do thou kill the raw-eating Agni." He should remove a southern ember with "Do thou dispel the flesh-eater." He should tend the other embers with the formula, "Do thou invite Agni carrying oblation to gods." He should place over them the vessel for cooking rice with the formula. "Thou art firm; do thou strengthen the earth, strengthen life, strengthen progeny, surround the sacrificer with kinsmen." He should surround the vessel with embers by the right with the formula, "The Rakṣas is burnt away, the enemies are burnt away." He should similarly put all cooking vessels over fire.

As for the oblations among which cooked rice is the principal one : Baudhāyana says that one should take the fire-stirring stick from the very beginning. He should provide for the portions to be consumed from the principal (oblation i.e. the cooked rice). Śālīki says that the fire-stirring stick is to be taken for the arrangement of the potsherds. One should take up the fire-stirring stick when he is about to arrange the potsherds, and provide for the portions to be consumed from the cake itself.

As for the arrangement of the potsherds : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the potsherds are to be arranged as prescribed in the scripture. One should employ for arranging the first potsherd that formula which is employed for turning the ember, and should turn the ember silently.

As for the cake to be baked on one potsherd or two potsherds : Baudhāyana says that even if the cake is to be baked on one potsherd or two potsherds, one

I.8: 24.3 कपालानां योग इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यव एतैरेवास्यैतानि मन्त्रैर्युक्तानि यैरुपहितानि भवन्त्यथेतरो विमोचनमन्त्र एव स्यादिति ॥

I.8: 24.6 मदन्तीनामधिश्रयण इति ॥ तिरः पवित्रमप आनीयाधिश्रयेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

I.9: 24.11 संयवन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः प्रणीताभ्यः स्रुवेणोपहत्याप आनयेदेवं मदन्तीभ्यस्ता उभयीरानीयमानाः प्रतिमन्त्रयेत समापो अद्भिरग्मतेति ॥

I.9: 24.16 व्यभिमर्श इति ॥ स ह स्माह बौधायनो व्यभिमृशेदेवैक-हविरेवं नानाबीजानीति ॥ अत्रो ह स्माह शालीकिः सꣳसर्गात्खलु व्यभिमर्शो जायते । नासꣳसृज्यमानानि हवीꣳषि व्यभिमृशेन्नैकहविः । को हि नानाबीजानां व्यभिमर्श इति ॥

I.10: 26.5 आज्यस्य निर्वपण इति ॥ सूत्रꣳ शालीकेः ॥ आख्यातं बौधायनस्य ॥ अत्रो ह स्माहौपमन्यवः सर्वाण्येव हवीꣳषि परिनिष्ठाप्याज्यं निर्वपेदिति ॥

I.10: 26.17 आप्यनिनयन इति ॥ जघनेन गार्हपत्यमाप्येभ्यो निनयेदिति बौधायनः ॥ अग्रेणातिहायेति शालीकिः ॥ अग्रेण वा जघनेन वेत्यौप-मन्यवः ॥ ८ ॥

I.11: 28.7 स्फ्यस्य सꣳशान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो य एष स्फ्यस्योदसनो मन्त्रस्तं प्रथमꣳ सꣳशानानां कुर्यादथ तूष्णीꣳ स्फ्यमुदस्येदिति ॥

I.11: 30.9 वेद्यै परिग्रहण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः श्रोणिं प्रथमां परिगृह्णीयादथ दक्षिणमꣳसमथोत्तरमिति ॥ पुरस्तादेवैनां प्रदक्षिणं परिगृह्णीयादित्यौपमन्यवः ॥

I.11: 30.18 योयुपन इति ॥ सूत्रं बौधायनस्य ॥ चतुर्थेन योयुपित्वा पञ्चमेनोद्गृह्णीयादिति शालीकिः ॥

should arranged them with all formulas to be employed for the potsherds. Śālīki says that one should arrange only as many formulas as the potsherds. He should not employ the formulas pertaining to the joining of potsherds and putting the ember. He should recite the formula for heating (suitably) such as *bhṛgūṇām aṅgirasāṁ tapasā tapyasva, tapyethām, tapyadhvam.*

As for the joining of the potsherds : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the formulas which are employed for arranging the potsherds should also be regarded as used for joining. The other formula (that is to say, the verse *yāni gharme kapālāny*) employed for joining (*yoga*) is really the one intended for releasing the potsherds.

As for the boiling of *madantī*-waters : one should pour water across the strainers and boil. So says Baudhāyana. As it may have been brought over. So says Śālīki.

As for the mixing (of the flour) : (the view expressed in) the sūtra (is that) of Śālīki : Baudhāyana says that one should take up water in the spoon dipping it into the Praṇītā-goblet. Similarly from the *madantī*-vessel. Both these waters should be taken up with the verse *sam āpo adbhir agmata ...*

As for the touching (of the cakes) : Baudhāyana says that one should touch even if there is a single oblation. Similarly cakes prepared out of different corns. Śālīki says that separate touching becomes imminent on account of contact. One need not separately touch the oblations which are without contact, nor a single oblation. What is the propriety in separately touching the cakes prepared out of different corns ?

As for the pouring out of the clarified butter : (the view expressed in) the sūtra (is that) of Śālīki. The view of Baudhāyana is explained. Aupamanyava says that one should pour out clarified butter after having gone through the preparation of all oblations.

As for the pouring down of water for the Āpyas : Baudhāyana says that one should pour out water for the Āpyas to the rear of the Gārhapatya. Śālīki says that one should do so in front (of the Gārhapatya) at some distance. Either in front or to the rear. So says Aupamanyava.

XX.9

As for the formula for sharpening the wooden sword : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should first employ for sharpening that formula which is meant for throwing it, and should then throw the wooden sword silently.

As for the tracing of the altar : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should first trace, the (southern) buttock, then the southern shoulder (that is to say, he should draw a line inbetween) and then the northern one (that is to say, he should draw a line between the northern buttock

I.11: 32.3 प्रोक्षणीनामासादन इति ॥ स्फ्यस्य वर्त्मन्नुपनिनीया-सादयेदिति बौधायनः ॥ अनुपनिनीयैवेति शालीकिः ॥

I.11: 32.6 इध्माबर्हिषोरुपसादन इति ॥ सूत्रं बौधायनस्य ॥ उत्तरमिध्ममिति शालीकिः ॥ ९ ॥ तृतीयः ॥

I.12: 32.9 वेदपरिवासनेष्विति ॥ पञ्चधा विभज्य स्रुचः संमृजेदिति बौधायनः ॥ समस्तैरेवाद्भिरभ्याकारमिति शालीकिः ॥

I.12: 32.19 प्राशित्रहरणस्य संमार्जन इति ॥ सूत्रं बौधायनस्य ॥ तूष्णीꣳसंमृजेदिति शालीकिः ॥ न संमृजेदित्यौपमन्यवः ॥

I.12: 34.2 स्रुक्संमार्जनानामनुप्रहरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽद्भिरभ्युक्ष्यासंचर उदस्येदुत्करे वैवमिध्मसंनहनानीति ॥

I.12: 34.6 पत्नीनाꣳ संनहन इति ॥ स ह स्माह बौधायन एकैकामासाꣳ संनह्येदेकैकां गार्हपत्यमीक्षयेदेकैकामाज्यमवेक्षयेदिति ॥ अत्रो ह स्माह शालीकिः सकृदेवैनाः सर्वाः संनह्येदेकैकां गार्हपत्यमीक्षयेदेकैकामाज्यमवेक्षयेदिति ॥ अत्रो ह स्माहौपमन्यवः सकृदेवैनाः सर्वाः संनह्येत्सकृद्गार्हपत्यमीक्षयेदेकैकामाज्यमवेक्षयेदिति ॥ एकैकामेवासाꣳ सर्वेणसर्वेण कर्मणा परिनिस्तिष्ठेदित्यौपमन्यवीपुत्रः ॥

I.12: 34.6 ग्रन्थिकरण इति ॥ अवाचीनपाशमूर्ध्वनिर्मोचनमित्याचार्ययोः ॥ ऊर्ध्वपाशमवाचीननिर्मोचनमिति दीर्घवात्स्यः । एवमिव हि प्रजाः प्रजायन्त इति ॥

I.12: 34.6 पत्न्यामविद्यमानायामिति ॥ स ह स्माह बौधायनो यजमानायतन आसीनो यजमान एवैतान्मन्त्रान्निगदेदिति ॥ अत्रो ह स्माह शालीकिः पत्नीसंयोजकाः खल्वेते मन्त्रा दृष्टा भवन्ति । तस्यामविद्यमानायां नैवैनानाद्रियेतेति ॥

and the northern shoulder). Aupamanyava says that one should begin in the east and trace by the right (that is to say, he should draw lines from the southern shoulder to the southern buttock, from the southern buttock to the northern buttock and from the northern buttock to the northern shoulder).

As for the levelling (of the altar) : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that after having levelled up (the altar) with the formula ending with the fourth part (that is, with *dhā asi ... vasvī cā'si*) one should take up (the wooden sword from the altar) with the fifth (part, that is, with *purā krūrasya*).

As for the placing of the Prokṣaṇī-ladle : Baudhāyana says that one should place (the ladle) after first having poured down the water from the ladle on the line drawn with the wooden sword. Śālīki says that one should do so without pouring down the water.

As for the depositing of the sacrificial grass and faggot : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that the faggot should be placed towards the north.

XX.10

As for the cuttings of the Veda : Baudhāyana says that one should divide the cuttings in five parts and cleanse the ladles. Śālīki says that one should cleanse each of the ladles with all the cuttings and (then) with water.

As for the cleansing of the Prāśitra-pot : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should cleanse silently. Aupamanyava says that one need not cleanse.

As for the casting away of the cuttings used for cleansing the ladles : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should sprinkle them with water and cast away on an unfrequented place or on the rubbish-heap. Similarly the cord of the faggot.

As for the girding of the sacrificer's wives : Baudhāyana says that one should gird them one by one, make them gaze at the Gārhapatya one by one, and cause them to gaze at the clarified butter one by one. Śālīki says that one should gird them all at once, but make them gaze at the Gārhapatya one by one, and make them gaze at the clarified butter one by one. Aupamanyava says that one should gird them all at once, make them gaze at the Gārhapatya all at once, but make them gaze at the clarified butter one by one. Aupamanyvīputra says that one should pass each of them through all actions.

As for tying the knot (of the girdle) : the view of the two Ācāryas is that it should be with the noose downwards and the loose end upwards. Dīrghavātsya says that it should be with the noose upwards and the loose end downwards. In this way progeny is born.

As for the absence of the sacrificer's wife : Baudhāyana says that the sacrificer himself, seated on the sacrificer's seat, should pronounce these formulas. Śālīki says

I.12: 34.18 अथैनामाज्यमवेक्षयतीति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः पत्न्या तदवेक्षितमुपयच्छीत तेजो ऽसीत्यथैनच्छकलेनोपयत्य हरेत्तेजो ऽनु प्रेहीत्यथैनदाहवनीये ऽधिश्रयेदग्निस्ते तेजो मा विनैदित्यथैनद्धृत्वोत्तरेण प्रोक्षणीः सादयित्वावेक्षित्वोत्पुनुयादाज्यवतीभ्यां प्रोक्षणीरिति ॥

I.12: 36.6 आज्यस्यावेक्षण इति ॥ सूत्रं बौधायनस्य ॥ सर्वैरेवावेक्षितमाज्यमुत्पुनुयादिति शालीकिः ॥

I.12: 36.12 आज्यग्रहाणां ग्रहण इति ॥ स ह स्माह बौधायनो ऽध्वर्युरेवोभयैर्मन्त्रैर्गृह्णीयात्पौरोडाशिकैश्च याजमानैश्च । याजमानैर्यजमानो ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माह शालीकिरध्वर्युरेवोभयैर्मन्त्रैर्गृह्णीयात्पौरोडाशिकैश्च याजमानैश्च । न याजमानैर्यजमानो ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माहौपमन्यवो यथापि पौरोडाशिका मन्त्रा नाभिनिवर्तन्त एवमेवापि याजमाना मन्त्रा नाभिनिवर्तेरन्निति ॥

I.13: 38.5 इध्माबर्हिषः प्रोक्षण इति ॥ त्रिस्त्रिरेकैकं प्रोक्षेदिति बौधायनः ॥ सकृत्सकृदिति शालीकिः ॥ १० ॥

I.13: 38.6 बर्हिषः प्रोक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनस्तिष्ठन्दिवे त्वेत्यग्राणि प्रोक्षेत्प्रह्वो ऽन्तरिक्षाय त्वेति मध्यान्युपविश्य पृथिव्यै त्वेति मूलानि । सह स्रुचा पुरस्तात्प्रत्यञ्चं ग्रन्थिं प्रत्युक्ष्यातिशिष्टाः प्रोक्षणीर्निनयेद्दक्षिणायै श्रोणेरोत्तरायै श्रोणेः स्वधा पितृभ्य ऊर्ग्भव बर्हिषद्भ्य ऊर्जा पृथिवीं गच्छतेति ॥

I.13: 38.11 स्रुच उदूहन इति ॥ अग्रेणात्मानमुदीचीमुदूहेदिति बौधायनः ॥ जघनेनात्मानमुदीचीमुदूहेदिति शालीकिः ॥

I.13: 38.12 प्रस्तरे पवित्रे अपिसृजति यजमाने प्राणापानौ दधामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

that these formulas are intended for the sacrificer's wife. Therefore in her absence they need not be heeded.

As for the injunction that one makes her (the sacrificer's wife) gaze at the clarified butter : (the view expressed in) the sūtra (is that) of Śālīki : Baudhāyana says that one should support it (the vessel of clarified butter) with the formula, "Thou art lustre" after the sacrificer's wife has gazed at it. Having supported it with a wooden chip, he should carry it with the formula, "Do thou follow the lustre." Then he should heat it over the Āhavanīya with the formula, "Let Agni not remove thy lustre." He should carry it, keep it down to the north of the Prokṣaṇī-waters and purify. He should purify the Prokṣaṇī-waters with the two strainers smeared with clarified butter.

As for the gazing at the clarified butter : (the view expressed in) the sūtra (is that) of Baudhāyana. One should purify the clarified butter after it is gazed, reciting all the formulas together. So says Śālīki.

As for the taking up of the portions of clarified butter : Baudhāyana says that the Adhvaryu himself should take up (portions of clarified butter) with the formulas prescribed in the Paurоḍāśika Brāhmaṇa and also those intended for the sacrificer. The sacrificer should follow the takings with the formulas intended for the sacrificer. Śālīki says that the Adhvaryu himself should take up (portions of clarified butter) with the formulas prescribed in the Pauroḍāśika Brāhmaṇa and also those intended for the sacrificer. The sacrificer should not follow the takings with the formulas intended for the sacrificer. Aupamanyava says that just as the formulas from the Pauroḍāśika Brāhmaṇa do not turn back towards (the sacrificer), similarly the formulas prescribed for the sacrificer do not turn back towards (the Adhvaryu).

As for the sprinkling of the sacrificial grass and faggot : one should sprinkle each one thrice. So says Baudhāyana. Each one once. So says Śālīki.

XX.11

As for the sprinkling of the sacrificial grass : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that standing, one should sprinkle the tips with the formula, "For heaven thee," bending, the middle portion with the formula, "For midregion thee," and sitting down, the bottom with the formula, "For earth thee." He should sprinkle the knot with the ladle held east to west, and pour down the remaining water from the southern buttock to the northern buttock with the formula, "Do you become energising food for Barhiṣad Pitṛs. Do you go to the earth with your essence."

As for the tossing up of the ladle : Baudhāyana says that one should toss it up towards the north in front. Śālīki says that one should do so to one's rear.

I.13: 38.13 तं यजमानाय वा ब्रह्मणे वा प्रयच्छतीति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

I.13: 38.14 शुल्बस्यायातन इति ॥ सूत्रं बौधायनस्य ॥ शुल्बं विस्रस्य दक्षिणे वेद्यन्ते स्तृणीयादिति शालीकिः ॥

I.13: 38.16 वेद्यै स्तरण इति ॥ सूत्रं बौधायनस्य ॥ अत एवैनां प्राचीं धातुश स्तृणीयादिति शालीकिः ॥

I.13: 38.17 परिधीनां परिधान इति ॥ स ह स्माह बौधायनो ऽध्यस्येद्दक्षिणमुपोहेदुत्तरमिति ॥ अनीकसꣳस्पृष्टानेवैनान्परिदध्यादिति शालीकिः ॥

I.13: 40.4 अथ सूर्येण पुरस्तात्परिदधातीति ॥ सूत्रं बौधायनस्य ॥ आहवनीयमेवैतेन यजुषोपतिष्ठेतेति शालीकिः ॥

I.13: 40.5 ऊर्ध्वे समिधावादधातीति ॥ सूत्रं बौधायनस्य ॥ ऊर्ध्वे एवैने अभ्याधायानतिपातयेदिति शालीकिः ॥

I.13: 40.7 विधृत्योः करण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह दक्षिणाकारो राथीतर उभे एवैते वेदिं व्यतिषज्येयातामिति ॥ मध्यमाद्धातोरनन्तर्गर्भे स्यातामित्यौपमन्यवः ॥ ११ ॥

I.13: 40.7 दोहनपवित्रस्यासादन इति ॥ विस्रस्य प्रस्तर आसादयेदिति बौधायनः ॥ अविस्रस्यैवेति शालीकिः ॥

I.13: 40.8 स्रुचाꣳ सादन इति ॥ स ह स्माह बौधायन ईषत्प्रत्यवहतामिवोपभृतꣳ सादयेद्विधृतीभ्यां चैनामवगृह्णीयादिति ॥ अत्रो ह स्माह शालीकिरनुपूर्वा एवैनाः सादयेन्न चोपभृतं विधृतीभ्यामवगृह्णीयादिति ॥

I.14: 42.10 हविषामुद्वासन इति ॥ अग्रेणानुद्वासितानि जघनेनोद्वासितानीति बौधायनः ॥ जघनेनानुद्वासितान्यग्रेणोद्वासितानीति शालीकिः ॥ अपच्छेदमित्यौपमन्यवः ॥

As for the injunction that one inserts the two strainers into the Prastara with the formula, "I deposit Prāṇa and Apāna unto the sacrificer" or silently. The first option is of Baudhāyana; the latter of Śālīki.

As for the injunction that one hands it (the Prastara) over to the sacrificer or to the Brahman : the first option is of Śālīki; the latter of Baudhāyana.

As for the spreading of the cord : (the view expressed in) the sūtra (is that) of Baudhāyana. One should loosen the cord and spread its darbha-blades along the southern border of the altar.

As for the spreading of grass within the altar : (the view expressed in) the sūtra (is that) of Baudhāyana. One should spread from here (i.e. from the west) towards the east bundlewise. So says Śālīki.

As for the laying of the enclosing sticks : Baudhāyana says that one should put (the end of) the southern enclosing stick upon (the end of the middle enclosing stick) and (the end of) the northern enclosing stick under (the end of the middle enclosing stick). Śālīki says that one should lay them down so that their ends would touch those of the other.

As for the injunction that one encloses (the Āhavanīya) by means of the sun : (the view expressed in) the sūtra (is that) of Baudhāyana. One should pray to the Āhavanīya with the formula. So says Śālīki.

As for the injunction that one keeps two fire-sticks erect : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that having kept them erect, he should make them slanting.

As for the making of the two separating blades : (the view expressed in) the sūtra (is that) of the two teachers. Dakṣiṇākāra Rāthītara says that the two blades should join the altar in opposite positions (one tip reaching the south, the other reaching the north). Aupamanyava says that they should be taken from the outer part of the darbha-blades from the middle bundle.

XX.12

As for the placing of the milking-strainer : Baudhāyana says that one should loosen it and put on the Prastara. Without loosening; so says Śālīki.

As for the depositing of the ladles : Baudhāyana says that one should deposit the Upabhṛt as if drawn back a little, and put it under the two blades. Śālīki says that one should arrange them in a line, and should not draw back the Upabhṛt.

As for the taking down of the oblations : Baudhāyana says that one should take down along the front of those not taken down and along the rear of those taken down. Śālīki says that one should do so along the rear of those not taken down and along the front of those taken down. Aupamanyava says that one should deposit them taking down in order (irrespective of the direction).

I.14: 42.15 प्रत्यञ्जन इति ॥ स ह स्माह बौधायन उभयानि प्रत्यञ्ज्याच्चरूणां चाशयान्कपालानि चेति ॥ कपालान्येवेति शालीकिः ॥

I.14: 42.15 कपालानामाध्वर्यवो विमोक इति ॥ उद्वास्य हवींꣳषीत्यत्राचार्यौ विमुञ्चतः ॥ भक्षयन्नेव भक्षाणां पारे कपालानि विमुञ्चेदित्यौपमन्यवः ॥

I.15: 44.14 आघाराविति ॥ सूत्रं बौधायनस्य ॥ अभीषू इव व्यतिषक्तौ स्यातामिति शालीकिः ॥

I.15: 44.15 संप्रैष इति ॥ अग्नीदग्नीनिति बौधायनः ॥ अग्निमग्नीदिति शालीकिः ॥ अग्नीत्परिधीꣳश्चाग्निं चेत्यौपमन्यवः ॥

I.15: 46.1 अत्याक्रमण इति ॥ सव्येन प्रदास्यन्नत्याक्रामेद्धुत्वामुतो दक्षिणेनेति बौधायनः ॥ दक्षिणेन प्रदास्यन्नत्याक्रामेद्धुत्वामुतः सव्येनेति शालीकिः॥

I.15: 46.11 आश्रावण इति ॥ ओ श्रावयेति बौधायनः ॥ आ श्रावयेति शालीकिः ॥ श्रावयेत्यौपमन्यवः ॥

I.15: 46.9 प्रवर इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन उत्कर ऊर्ध्वाग्रꣳ स्फ्यं निहत्य प्रवरं प्रवृणीयादत्रैव च स्फ्यमुदस्यैदुपरिष्टाच्चोपस्पृशेदिति ॥

I.15: 46.13 होतुर्वरण इति ॥ स ह स्माह बौधायनो यद्यस्य पिता वाचार्यो वा ज्यायान्वा होता स्यादुपाꣳश्वेतेषां गुरूणां नामानि गृह्णीयादिति ॥ उच्चैरेव होतुर्नाम गृह्णीयादिति शालीकिः ॥ १२ ॥ चतुर्थः ॥

I.16: 48.5 अभिक्रामं जुहोतीति ॥ स ह स्माह बौधायनः सर्वेणाभिक्रामेत्पद्भ्यामाहुतीभिः स्वरेणोत्तरामुत्तरामाहुतिं ज्यायसींज्यायसीं जुहुयादिति । पद्भ्यामेवाभिक्रामꣳ समानत्राहुतीर्जुहुयादिति शालीकिः ॥ समानत्र तिष्ठन्नाहुतीभिरेवाभिक्रामेदित्यौपमन्यवः ॥ समानत्रैव तिष्ठन्प्रदक्षिणमनुदिशꣳ हुत्वा मध्ये स्वाहाकारं जुहुयादित्याञ्जीगविः ॥

As for the anointing back : Baudhāyana says that one should anoint back both-the pots of cooked rice and the potsherds. Only potsherds, says Śālīki.

As for the release of the potsherds as prescribed in Adhvaryu's duties;[1] the two teachers prescribe the release after the taking down of the oblations. Aupamanyava says that one should release the potsherds after the consumption of remnants of oblations.

As for the two Āghāra-libations : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that they should be interlinked like reins.[2]

As for the call : Baudhāyana says that it should begin *agnīd agnīn*. According to Śālīkī, *agnim agnīd*. According to Aupamanyava *agnīt paridhīṁś cā'gniṁ ca*.

As for crossing beyond (the altar) : when he is going to offer the Āghāra-libation, one should cross by the left foot; after having made the offering, he should recross by the right foot. So says Baudhāyana. When he is going to offer, one should cross by the right foot; after having offered he should recross by the left. So says Śālīki.

As for the call (to the Āgnīdhra) : according to Baudhāyana, it should be *O śrāvaya*; according to Śālīki *ā śrāvaya*; according to Aupamanyava *śrāvaya*.

As for the choosing (of the Hotṛ): (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should strike the wooden sword with its tip upwards upon the rubbish-heap and choose the Pravara. He should then cast away the wooden sword there only and then touch water.

As for the choosing of the Hotṛ : Baudhāyana says that in case his father or teacher or elder brother is officiating as th Hotṛ, he should utter the name of any of these seniors in a low voice. Śālīki says that he should utter the Hotṛ's name loudly.

XX.13

As for the injunctions that one should make the offering advancing each time: Baudhāyana says that he should advance in all respects - by steps, by offerings and by pitch. He should offer a bigger and bigger oblation. Śālīki says that advancing by steps, he should make offerings at one and the same place. Aupamanyava says that standing at the same place he should advance in offerings. Āñjīgavi says that standing at the same place, he should make offerings quarterwise by the right and finally into the middle with svāhā-utterance.

1. Caland reads *ādhvaryave* whereas most fo the MSS read *ādhvaryavo* which seems to be the right reading. The verse *yāni gharme kapālāny* is recordced in TS I.1.7.1 which is *ādhvaryava*. It is again recorded in TS I.5.10.3 which is *yājamāna*. Here the reference is to *ādhvaryava*.
2. The text reads *abhīṣū*. Caland has suggested the emendation *abhīśū*.

I.16: 48.5 आज्यभागयोर्होम इति ॥ पूर्वार्धे प्रतिमुखं प्रबाहुग्जुहुयादिति बौधायनः ॥ पूर्वार्ध एव प्रबाहुगिति शालीकिः ॥

I.16: 48.7 हविषामवदान इति ॥ स ह स्माह बौधायनः पूर्वार्धादेवाग्रे प्रथमं मुख्यस्य हविषो ऽवद्येदथापरार्धादेवमस्य प्रदक्षिणꣳ हविषामवत्तं भवतीति ॥ अत्रो ह स्माह शालीकिरपरार्धादेवाग्रे प्रथमं मुख्यस्य हविषो ऽवद्येदथ पूर्वार्धादेवमस्य प्राक्सꣳस्थानि हवीꣳषि भवन्तीति ॥ मध्यात्पूर्वार्धात्पश्चार्धात्पञ्चावत्तिनामित्यौपमन्यवः ॥

I.16: 48.14 आहुतीनामायतन इति ॥ स ह स्माह बौधायन-स्त्रीण्येवैतान्यादिष्टस्थानानि भवन्त्याज्यभागौ स्विष्टकृदथेतरा यथावकाशं जुहुयादिति ॥ प्रष्टीरेवाहुतीर्जुह्वत्पूर्वार्धे स्विष्टकृतं जुहुयादिति शाली-किः ॥ स्रुच्यमाघारपथमभिजुहुयादित्यौपमन्यवः ॥ मध्ये प्रदक्षिणं मण्डलाकारमिति राथीतरः ॥

I.16: 48.15 उपाꣳशुयाजस्य करण इति ॥ सूत्रं मौद्गल्यस्य ॥ अत्रो ह स्माह बौधायन औषधस्योपाꣳशुयाजं कुर्यादग्नीषोमीयं पौर्णमास्यां वैष्णवममावास्यायामिति ॥ अत्रो ह स्माह शालीकिराज्यस्योपाꣳशुयाजं कुर्यात्सौम्यं पौर्णमास्यां वैष्णवममावास्यायामिति ॥ अत्रो ह स्माहौपमन्यव औषधस्यैवोपाꣳशुयाजं कुर्यात्सरस्वतः पौर्णमास्याꣳ सरस्वत्या अमावास्यायामिति ॥ उभयत्रैवाज्यस्य वैष्णव इति राथीतरः ॥ अत्रो ह स्माह कौणपतन्त्रिश्चरुश्च स्याद्वैष्णवश्च स्यात्स्वयं चैव यजमानः प्राश्नीया-दिति ॥

I.17: 50.7 पञ्चमस्यावदानस्याभिवृद्ध्या इति ॥ औषधस्याभिवर्धये-दिति बौधायनः ॥ आज्यस्यैवेति शालीकिः ॥

I.17: 50.21 मेक्षणस्यानुप्रहरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो न मेक्षणन्यायेन वपाश्रपणी अनुप्रहरेदिति ॥

I.17: 52.7 प्राशित्रस्यावदान इति ॥ सूत्रं बौधायनस्य ॥ परिहरिष्यन्नेव प्राशित्रमवद्येदिति शालीकिः ॥

As for the offering of the Ājyabhāgas: Baudhāyana says that one should make the offerings on the eastern half of the fire, one opposite to the other holding the ladle on a level. Śālīki says that one should make the offerings on the eastern half of the fire holding the ladle on a level.

As for the cutting of the oblations: Baudhāyana says that one should first take a cutting of the principal oblation first from the eastern half and then from the rear half. Thus his cuttings happen to have been taken by the right. Śālīki says that he should first take a cutting of the principal oblation first from the rear half and then from the eastern half. Thus his offerings happen to be ending towards the east. Aupamanyava says that for a sacrificer offering in five cuttings, one should first take a cutting from the middle portion, then from the eastern half and then from the rear half.

As for the spots of the offerings: Baudhāyana says that these three, namely, the two Ājyabhāgas and the Sviṣṭakṛt are the prescribed spots. One should offer the other offerings on the available space. Śālīki says that offering the oblations one beyond the other, one should offer the Sviṣṭakṛt in the eastern half. Aupamanyava says tht one should make the offerings along the path of the libation offered with the ladle. Rāthītara says that one should make the offerings in the middle in a circle by the right.

As for the offering of the Upāṁśuyāja: (the view expressed in) the sūtra (is that) of Maudgalya. Baudhāyana says in this regard that one should offer the Upāṁśuyāja-oblation made of grains-to Agni-Soma at the Full-moon sacrifice. Śālīki says that one should offer clarified butter as the Upāṁśuyāja-to Soma at the Full-moon sacrifice and to Viṣṇu at the New-moon sacrifice. Aupamanyava says that one should offer Upāṁśuyāja-oblation of grains to Sarasvant at the Full-moon sacrifice and to Sarasvatī at the New-moon sacrifice. Rāthītara says that at both the sacrifices the Upāmāṁśuyāja-oblation should comprise clarified butter offered to Viṣṇu. Kauṇapatantri says in this regard that (at both the sacrifices) the Upāṁśuyāja should consist of cooked rice. The sacrificer himself should consume (the remnants).

As for the addition of the fifth cutting: Baudhāyana says that one should add that of grains. Śālīki says that of clarified butter.

As for the throwing (into the fire) of the corn-stirring stick: (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should not throw the omentum-roasters on the analogy of the corn-stirring stick.

As for the cutting of the Prāśitra: (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should cut up the Prāśitra while carrying the Prāśitra-vessel (towards the Brahman).

I.18: 54.12 आज्यहविष्यन्वाहार्यस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

I.18: 54.12 अन्वाहार्यस्यासादन इति ॥ अग्रेण यजमानं च ब्रह्माणं च पर्याहृत्य दक्षिणस्याꣳ श्रोण्यामासादयेदिति बौधायनः ॥ अत एव दक्षिणस्याꣳ श्रोण्यामिति शालीकिः ॥ १३ ॥

I.18: 54.12 अन्वाहार्यस्योद्वासन इति ॥ अग्रेण स्रुच उदञ्चमुद्वासयेदिति बौधायनः ॥ जघनेन स्रुच उदञ्चमिति शालीकिः ॥

I.18: 54.13 हविरुच्छिष्टानामुद्वासन इति ॥ अग्रेण स्रुच उदञ्च्युद्वासयेदिति बौधायनः ॥ जघनेन स्रुच उदञ्चीति शालीकिः ॥

I.19: 56.1 अनूयाजानाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ प्रतीचीरेवैता आहुतीः सꣳस्थापयेदिति शालीकिः ॥

I.19: 56.2 वाजवत्योर्व्यूहन इति ॥ स ह स्माह बौधायनोऽक्ष्णया प्रतीचीमुपभृतं प्रत्यूहेदद्भिश्चैनाꣳ सꣳस्पृशेदिति ॥ अत्रो ह स्माह शालीकिः प्राचीनपुष्करे एवैने विकर्षेन्न चोपभृतमद्भिः सꣳस्पृशेदिति ॥

I.19: 56.9 प्रस्तरस्य समञ्जन इति ॥ त्रिस्त्रिरेकैकस्याꣳ समञ्ज्यादिति बौधायनः ॥ सकृत्सकृदिति शालीकिः ॥

I.19: 56.18 प्रस्तरस्यानुप्रहरण इति ॥ स ह स्माह बौधायनोऽध्वर्युरेवोभयैर्मन्त्रैरनुप्रहरेत्पौरोडाशिकैश्च याजमानैश्च । याजमानैर्यजमानोऽनुमन्त्रयेतेति ॥ अत्रो ह स्माह शालीकिरध्वर्युरेवोभयैर्मन्त्रैरनुप्रहरेत्पौरोडाशिकैश्च याजमानैश्च । न याजमानैर्यजमानोऽनुमन्त्रयेतेति ॥ अत्रो ह स्माहौपमन्यवो यथापि पौरोडाशिका मन्त्रा नाभिवर्तन्त एवमेवापि याजमाना मन्त्रा नाभिवर्तेरन्निति ॥

I.19: 56.21 परिधीनामभ्याधान इति ॥ सूत्रं बौधायनस्य ॥ प्रस्थान एवैनानभ्यादध्यादिति शालीकिः ॥

I.19: 58.3 अथैनान्सꣳस्रावेणाभिजुहोतीति ॥ सूत्रं बौधायनस्य ॥ प्रस्तरं चैव परिधीꣳश्चाभिजुहुयादिति शालीकिः ॥

As for the cooking of the Anvāhārya-rice when the principal offering consists of clarified butter : Baudhāyana says that one should cook it. Śālīki says that one should not.

As for the placing of the Anvāhārya-rice : Baudhāyana says that one should place it on the southern buttock (of the altar) having carried it around along the front of the sacrificer and the Brahman. Śālīki says that one should place it (directly) on the southern buttock from here (that is, from the Anvāhāryapacana fire-place).

XX.14

As for the taking away of the Anvāhārya-rice : Baudhāyana says that one should take it away towards the north along the front of the ladles. Śālīki says towards the north along the rear of the ladles.

As for the taking away of the remnants of oblations : Baudhāyana says that one should take them away towards the north along the front of the ladles. Śālīki says towards the north along the rear of the ladles.

As for the offerings of the Anūyājas : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should offer them so as to conclude towards the west.

As for the separation of the ladles with the two *Vājavatī* verses : Baudhāyana says that one should move back the Upabhṛt transversely towards the west and touch it with water. Śālīki says that one should drag them in opposite direction with their bowls towards the east; one should not touch the Upabhṛt with water.

As for the besmearing of the Prastara : Baudhāyana says that one should besmear it thrice in each ladle. Śālīki says that one should do so only once.

As for the throwing of the Prastara (on the fire): Baudhāyana says that the Adhvaryu himself should throw it with both the kinds of formulas, namely, those from the Paurodāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer should follow (the throwing) with the formulas from the Yājamāna Kāṇḍa. Śālīki says that the Adhvaryu himself should follow it with both the kinds of formulas, namely, those from the Paurodāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer, should however, not follow it with the formulas from the Yājamāna Kāṇḍa. Aupamanyava says in this regard that the formulas from the Paurodāśika Kāṇḍa would not turn up (towards the sacrificer), similarly the formulas from the Yājamāna Kāṇḍa would also not turn up (towards the Adhvaryu).

As for the putting of the enclosing sticks (on the fire) : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that he should put them on fire at the conclusion of the performance.

As for the injunction that one puts drops of clarified butter upon them : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should put the drops upon the Prastara and the enclosing sticks.

I.19: 58.6 स्रुचोर्विमोक इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

I.20: 58.10 पत्नीसंयाजेष्वृत्विजां परिक्रमण इति ॥ सूत्रं बौधायनस्य ॥ सर्व एवोत्तरेण गार्हपत्यं परिक्रामेयुरिति शालीकिः ॥ १४ ॥

I.20: 58.12 पत्नीनाꣳ संयाजन इति ॥ सूत्रं बौधायनस्य ॥ ध्रौवाज्येन ध्वानेनैव पत्नीः संयाजयेदिति शालीकिः ॥

I.20: 58.16 अन्तर्धाय देवानां पत्नीः संयाजयेदिति बौधायनः ॥ अनन्तर्धायैवेति शालीकिः ॥

I.20: 58.16 पत्नीसंयाजेषु शंयुवाकस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

I.21: 62.6 ध्रुवाया आप्यायन इति ॥ स ह स्माह बौधायन उभावेव ध्रुवामाप्याययेतामध्वर्युश्च यजमानश्चेति ॥ अध्वर्युरेव ध्रुवामाप्याय्य समिष्टयजुर्जुहुयादिति शालीकिः ॥

I.21: 64.4 समिष्टयजुषो होम इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह गौतमः स्वाहा वाचीति हुत्वा बर्हिषो धातूनाꣳ संप्रलुप्य ध्रुवायाꣳ समज्यानुप्रहृत्याभिजुहुयात्स्वाहा वाते धाः स्वाहेति ॥ १५ ॥ पञ्चमः ॥

अथातो ऽग्न्याधेयं व्याख्यास्यामः ॥

II.12: 92.13 संभारेष्विति ॥ सूत्रꣳ राथीतराणाम् ॥ अत्रो ह स्माह बौधायनो नाशनिहतं कुर्वीत घोररूपमिति ॥ कुर्वीतैवाशनिहतं न तु मुञ्जकुलायम् । न ह्येतस्यानुख्या विज्ञायत इति शालीकिः ॥

II.12: 92.17 पात्राणां करण इति ॥ स ह स्माह बौधायनस्त्वक्त-आसेचनानि कारयेदग्रतःपुष्कराण्येवमस्य प्राचीनपुष्कराः स्रुचः सन्ना भवन्तीति ॥ अत्रो ह स्माह शालीकिस्त्वक्तआसेचनानि कारयेन्मूलतः पुष्कराण्येवमस्य प्राचीनपुष्कराः स्रुचः सन्ना भवन्तीति । विज्ञायते तस्मादवाचीनाग्रा वनस्पतयः पृथिवीं क्षियन्तीति ॥

As for the release of the ladles : the first option is that of Baudhāyana; the latter of Śālīki.

As for moving around of the priests at the Patnīsaṁyāja offerings : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that all should move around along the north of the Gārhapatya.

XX.15

As for causing to offer the offerings to the wives of gods : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should cause to offer offerings to the wives of gods with the clarified butter from the Dhruvā ladle with the mantras recited in humming sound.

Having arranged for an intervention one should cause the offerings to be made to the wives of gods. So says Baudhāyana. Without an intervention. So says Śālīki.

As for the recitation of the Saṁyuvāka formula at the Patnīsaṁyājas : Baudhāyna says that one should recite. Śālīki says that one should not.

As for the swelling of the Dhruvā ladle : Baudhāyana says that both the Adhvaryu and the sacrificer should swell the Dhruvā. Śālīki says that the Adhvaryu alone should swell the Dhruvā and offer the Samiṣṭayajus.

As for the offering of the Samiṣṭayajus : (the view expressed in) the sūtra (is that) of the two Ācāryas. Gautama says that one should make an offering with "Svāhā unto speech" (beginning with "gods the knowers of the way"), pick up some blades out of the bundles of the sacrificial grass, smear them into the Dhruvā, throw them on the Āhavanīya, and make an offering with the remaining part of the formula, "Svāhā do thou place in wind, svāhā."

XX.16
AGNYĀDHEYA

Now we shall explain the setting up of the fires.

As for the substances : (the view expressed in) the sūtra (is that) of the Rathītaras. Baudhāyana says that one should not procure a piece of wood of a tree struck by lightning, because it is taerrific. Śālīki says that one should bring a piece of wood of a tree struck by lightning, but should not procure a web of Muñja grass, because it is not mentioned in the Brāhmaṇa.

As for the preparation of implements : Baudhāyana says that one should get the ladles prepared so that their beaks would be on the side of the bark of the wood and the bowls towards the tip of the wood so that the ladles would be placed with

II.12: 92.17 स्रुचां प्रमाण इति ॥ बाहुमात्राः स्युरिति बौधायनः ॥ अरत्निमात्रा इति शालीकिः ॥ प्रादेशमात्रा इत्यौपमन्यवः ॥

II.12: 92.17 स्रुचामाकृतिविकार इति ॥ हस्त्योष्ठ्यः स्युरिति बौधायनः ॥ वायसपुच्छा इति शालीकिः ॥ हꣳसमुखप्रसेचना इत्यौपमन्यवः ॥

II.13: 94.20 अम्बरीषस्य करण इति ॥ उत्तरतो ऽग्न्यगारस्याम्बरीषं कुर्यादिति बौधायनः ॥ यत्रैवाम्बरीषः स्यात्तद्गच्छेदिति शालीकिः ॥

II.13: 96.11 अग्न्यगारस्य परिक्रम इति ॥ दक्षिणेनेति बौधायनः॥ उत्तरेणेति शालीकिः ॥

II.13: 96.13 रोहिते चर्मणीति ॥ सूत्रं बौधायनस्य ॥ अप्यरोहितꣳ स्यादिति शालीकिः ॥

II.13: 96.15 ब्रह्मौदनस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

II.13: 96.15 ब्रह्मौदनस्य निर्वपण इति ॥ पवित्रवता पात्रेण मन्त्रवन्तमिति बौधायनः ॥ अपवित्रेण तूष्णीकमिति शालीकिः ॥

II.14: 96.21 ब्रह्मौदनस्य श्रपण इति ॥ पयसि श्रपयेदिति बौधायनः ॥ अप्स्विति शालीकिः ॥

II.14: 96.21 नैवास्मिन्नासिञ्चेन्न निःषिञ्चेदिति बौधायनः ॥ काममस्मिन्नासिञ्चेन्न निःषिञ्चेदिति शालीकिः ॥ विस्राव्य तꣳ सूपवन्तमित्यौपमन्यवः ॥

II.14: 98.1 ब्रह्मौदनस्योपस्तरण इति ॥ सूत्रं बौधायनस्य ॥ नोपस्तृणीतेति शालीकिः ॥

II.14: 98.5 ब्रह्मौदनस्योद्वासन इति ॥ सूत्रं बौधायनस्य ॥ अत्रैव पर्युपविशेयुरिति शालीकिः ॥

II.14: 98.6 ब्रह्मौदनस्योपोहन इति ॥ यज्ञो मोपनमत्विति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

the bowls towards the east. Śālīki says that one should get the ladles prepared so that their beaks would be on the side of the bark of the wood and the bowls towards the bottom. Thus the ladles would be placed with the bowls towards the east. The Brāhmaṇa says that trees stand on the earth with the ends downwards.

As for the measurement of the ladles : they should be as long as an arm. So says Baudhāyana. They should be as long as an Aratni. So says Śālīki. They should be as long as a span. So says Aupamanyava.

As for the varieties in the shapeof ladles : their tips should be like the lip of an elephant. So says Baudhāyana. Their bottoms should be like the tail of a crow. So says Śālīki. Their tips should be like the beak of a swan. So says Aupamanyava.

As for the preparation of an oven : One should prepare an oven to the north of the fire-hall. So says Baudhāyana. One should go there where an oven stands. So says Śālīki.

As for going around the fire-hall : along the south. So says Baudhāyana. Along the north. So says Śālīki.

As for the skin of a red bull : (the view expressed in) the sūtra (is that) of Baudhāyaṇa. Even a non-red would do; so says Śālīki.

As for the reciting or non-reciting of the relevant formula at the Brahmaudana: (the paddy for it) should be poured out with the relevant formula. So says Baudhāyana. It should be poured silently. So says Śālīki.

As for the pouring out of paddy for Brahmaudana : one should pour out with the relevant formula in a vessel furnished with the strainer. So says Baudhāyana. Without reciting the relevant formula in a vessel not furnished with the strainer. So says Śālīki.

As for the cooking of Brahmaudana : one should cook in milk, So says Baudhāyana. In water; so says Śālīki.

One should not add; nor should one extract out. So says Baudhāyana. One may add, but should not extract out. So says Śālīki. Having extracted out, one should make it well-boiled. So says Aupamanyava.

As for the spreading of clarified butter as base for the Brahmaudana: (the view expressed in) the sūtra (is that) of Baudhāyana. One should not spread. So says Śālīki.

As for the taking down of the Brahmaudana : (the view expressed in) the sūtra (is that) of Baudhāyana. The priests should sit around here only. So says Śālīki.

As for the pushing of the Brahmaudana : One should push it with the formula, "May the sacrifice reach me" or silently. The first option is that of Baudhāyana; the latter that of Śālīki.

As for the eating of the Brahmaudana : only the priests claiming descent from a Ṛṣi should consume the Brahmaudana. So says Baudhāyana. Those who are entitled to dine together. So saya Kātya. Aupamanyava says in this regard that the

II.14: 98.6 ब्रह्मौदनस्य प्राशन इति ॥ आर्षेया एव ब्रह्मौदनं प्राश्नीयुरिति बौधायनः ॥ य एव केच नियतपाना इति कात्यः ॥ अत्रो ह स्माहौपमन्यवो महर्त्विज एव ब्रह्मौदनं प्राश्नीयुरत्र ह्येवैते सतानूनप्त्रिणो भवन्तीति ॥

II.14: 98.8 समिधामभ्याधान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः सकृत्प्राशिते ऽप्रत्यवमृष्टे समिधो ऽभ्यज्यादध्यादिति ॥ अत्रो ह स्माहौपमन्यवो ऽत्रैवैनाः पार्श्वतः समज्य सादयेत्ते यदा सर्वं प्राश्नीयुरथैतां पात्रीं निर्णिज्योपस्तीर्य यत्स्थाल्यामाज्यमवशिष्टꣳ स्यात्तत्सकृदभ्युन्नीय तेन समिधो ऽभ्यज्यादध्यादिति ॥

II.15: 100.4 गोः करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ अपि बह्वीरपि कुर्वीतानु चैतस्य भवेत्पुण्या प्रशꣳसेति कात्यः ॥

II.15: 100.5 अरण्योः प्रदान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो ऽपररात्र एवास्मा अरणी प्रयच्छेद्वरं ददामीत्येव वाचं विसृजेदिति ॥

II.16: 102.5 अग्न्यायतनानां परिलेपन इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो गार्हपत्यायतनमेवैकं परिलिम्पेत्तद्धि विदग्धं भवतीति ॥

II.16: 102.6 संभाराणां निवपन इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो गार्हपत्यायतन एवैनान्सर्वैर्मन्त्रैः परिनिष्ठाप्य त्रेधा निवपेदिति ॥ १६ ॥

II.17: 106.24 इध्मस्य हरण इति ॥ स ह स्माह बौधायनो जानुदघ्ने प्रथमꣳ हरेदथ नाभिदघ्ने ऽथ ग्रीवदघ्ने । प्राणाꣳस्तु नातिहरेदिति ॥ आददान एवैता मात्रा अभिसंपादयेत्प्राणाꣳस्त्वेव नातिहरेदिति शालीकिः ॥

II.17: 108.7 संभाराणामाक्रमण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन एवमेवैतेन पुरस्तात्प्रत्यगावृत्तेन दक्षिणेन पूर्वपदेनोत्तरतः पार्श्वतः संभाराणामाक्रमयेद्यथाहितस्याग्नेरङ्गारा अभ्यववर्तेरन्निति ॥

principal priests should consume Brahmaudana. Here itself they are regarded to have undergone the Tānūnaptra oath.

As for the putting of the fire-sticks : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāhana says that after the priests have eaten once and while they have not touched back the rice, one should besmear the fire-sticks and put them on the fire. Aupamanyava says that one should besmear them and keep by his side. When the entire rice has been consumed, one should cleanse the vessel, spread clarified butter in it, pour into it in one attempt the clarified butter remaining in the vessel, besmear the fire-sticks with it and put them on the fire.

As for the offering of a cow : one should offer; so says Baudhāyana. One should not; so says Śālīki. One may offer even many cows; his benevolence will be praised; so says Kātya.

As for the handing over of the kindling woods : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should hand over the kindling woods in the latter part of night. (The sacrificer) should release speech when he says "I give away the boon."

As for the besmearing of the fire-place : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should besmear only the Gārhapatya fire-place; because it is consumed by fire.

As for the pouring down of the substances : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should deposit the substances with all formulas in the Gārhapatya fire-place and then pour them down in three fire-places.

XX.17

As for the lifting of the burning faggot : Baudhāyana says that one should first lift as high as the knee, then as high as the navel and then as high as the neck. One should however not lift above the breaths. Śālīki says that while taking up the faggot one should achieve these heights. One should however not lift above the breaths.

As for the treading upon the substances : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should make (the horse) face towards the west and then make it step with his right front hoof upon the northern portion of the substances at a spot to which the glowing coals of the fire after it is deposited, would reach.

As for the giving away of the horse : Baudhāyana says that one should give away to the Adhvaryu the horse on whose hoof-print the fire is to be deposited, and another to the Brahman. Śālīki says that one should give away this horse to the Brahman and another to the Adhvaryu.

As for the depositing of the burning faggot; (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should deposit the faggot silently.

II.17: 108.8 अश्वस्य दान इति ॥ अध्वर्यव एतमग्निपदमश्वं दद्यादन्यं ब्रह्मण इति बौधायनः ॥ एतं ब्रह्मणे ऽन्यमध्वर्यव इति शालीकिः ॥

II.17: 108.9 इध्मस्य निधान इति ॥ सूत्रं बौधायनस्य ॥ तूष्णीमेवेध्मं निदध्यादिति शालीकिः ॥

II.17: 110.3 सभ्यावसथ्ययोः करण इति॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

II.17: 110.3 सभ्यावसथ्ययोर्विहरण इति ॥ आहवनीयादेवैनौ विहरेदिति बौधायनः ॥ ग्रामाग्नेरिति शालीकिः ॥ निर्मन्थ्यौ स्यातामित्यौपमन्यवः ॥ अत्रो ह स्माहौपमन्यवीपुत्रः सभायामेव सभ्यं व्यपदिशेदावसथ आवसथीयं पर्वणि चैनयो स्थालीपाकौ श्रपयित्वा ब्रह्मणे जुहुयादिति । एतदपि न कुर्यादित्याञ्जीगविः ॥

II.17: 110.3 रथचक्रस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ अत्रो ह स्माहौपमन्यवो रथमेवैतꣳ संयुक्तं प्राञ्चं प्रवर्तयेत्तमृत्विग्भ्यो दद्यादिति ॥ एतदपि न कुर्यादित्याञ्जीगविः ॥

II.18: 110.14 तनूनामनुदेश इति ॥ प्रत्यधीत्यानुदिशेदिति बौधायनः ॥ यास्ते अग्ने घोरास्तनुवस्ताभिरमुं गच्छेत्येव ब्रूयादिति शालीकिः ॥

II.18: 110.16 विराजक्रमेष्विति ॥ सूत्रं बौधायनस्य ॥ नर्य प्रजां मे गोपायेत्येव ब्रूयादिति शालीकिः ॥

II.18: 112.7 पूर्णाहुत्यै हवन इति ॥ सूत्रं बौधायनस्य ॥ परिश्रित एव पूर्णाहुतिं जुहुयादिति शालीकिः ॥ १७ ॥

II.18: 112.8 पूर्णाहुतौ तूष्णीमग्निहोत्र इति ॥ सूत्रꣳ राथीतराणाम्॥ अत्रो ह स्माह बौधायनः पूर्णाहुतिमेव जुहुयान्न तूष्णीमग्निहोत्रमिति ॥ तूष्णीमग्निहोत्रमेव जुहुयान्न पूर्णाहुतिमिति शालीकिः ॥

II.19: 114.10 दशहोतुर्व्याख्यान इति ॥ स ह स्माह बौधायनो यत्र क्वच हविर्निर्वप्स्यन्स्यात्सामिधेनीर्वानुवक्ष्यन्व्याचक्षीतैव तत्र दशहोतार-

As for the setting of the Sabhya and the Āvasathya fires : one should set them; so says Baudhāyana. One should not; so says Śālīki.

As for the spreading of theSabhya and the Āvasathya fires : one should spread them from the Āhavanīya. So says Baudhāyana. From the village-fire; so says Śālīki. They should be churned out; so says Aupamanyava. One should assign the Sabhya fire to the hall, and the Āvasathya to the dwelling room. One should cook Sthālīpākas on the Parvan-day and offer to (the deity) Brahman. So says Aupamanyavīputra. One should not do even this. Says Āñjīgavi.

As for the rotating of a chariot-wheel : one should do so; so says Baudhāyana. One should not; so says Śālīki. One should rotate towards the east the chariot itself with horses yoked, and give it away to the priests; so says Aupamanyava. One should not do even this; so says Āñjigavi.

As for the direction of the (fierce) bodies : one should direct pronouncing each formula separately; so says Baudhāyana. "O Agni, do thou go to N.N. with those which are thy fierce bodies."—This much one should pronounce; so says Śālīki.

As for the pronouncing of the Virājakrama formulas : (the view expressed in) the sūtra (is that) of Baudhāyana. One should only pronounce "O manly (Agni), do thou guard my offering;" so says Śālīki.

As for the offering of the Pūrṇāhuti; (the view expressed in) the sūtra (is that) of Baudhāyana. One should offer the Pūrṇāhuti having encompassed (the Āhavanīya); so says Śālīki.

XX.18

In regard to the Pūrṇāhuti and silent Agnihotra-offering : (the view expressed in) the sūtra (is that) of Rāthītaras. Baudhāyana says that one should offer only the Pūrṇāhuti, not the silent Agnihotra. Śālīki says that one should offer the silent Agnihotra, not the Pūrṇāhuti.

As for the utterance of the Daśahotṛ-formulas : Baudhāyana says that whenever one is going to pour out the oblation-material or to recite the Sāmidhenī verses, one should necessarily utter the Daśahotṛ-formulas. This is applicable also to the Iṣṭis pertaining to the setting up of fires. Aupamanyava says that this applies only to the offering of the cake on eight potsherds to Agni (at the setting).

As for the pattern of offerings : Baudhāyana says that the offering should involve fifteen Sāmidhenī verses, Vārtraghna Ājyabhāgas and the puronuvākyā-yājya for the principal offering uttered loudly. Śālīki says that they should involve seventeen Sāmadhenīs, Vṛdhanvat Ājyabhāgas and the puronuvākyā-yājyā to be recited to onself. Anupamanyava says that for a cake on eight potsherds to Agni there should be Vārtraghna Ājyabhāgas; for the offering to Indra-Agni and Aditi there should be Vṛdhanvant Ājyabhāgas, for the Pavamānahavis Rayimant Puṣṭimant Ājyabhāgas, and in the Anvārambhaṇīyeṣṭi Vītavant Ājyabhāgas.

मिति ॥ एष्वेवैतदाग्न्याधेयिकेषु तन्त्रेषु दृष्टं भवतीति शालीकिः ॥ अस्मिन्नेवैतदाग्नेये ऽष्टाकपाले दृष्टं भवतीत्यौपमन्यवः ॥

II.19: 114.11 तन्त्रकरण इति ॥ स ह स्माह बौधायनः पञ्चदशसामिधेनीकाः स्युर्वार्त्रघ्नावाज्यभागावुच्चैर्देवता इति ॥ अत्रो ह स्माह शालीकिः सप्तदशसामिधेनीकाः स्युर्वृधन्वन्तावाज्यभागावुपांशु-देवता इति ॥ अत्रो ह स्माहौपमन्यव आग्नेये ऽष्टाकपाले वार्त्रघ्नावाज्यभागौ स्यातां वृधन्वन्तावैन्द्राग्नादित्ययो रयिमन्तौ पुष्टिमन्तौ पवमानहविःषु वीतवन्तावन्वारम्भेष्ट्यामिति ॥

II.19: 114.12 याजमानस्य करण इति ॥ अभीनामं याजमानं कुर्यादिति बौधायनः ॥ कुर्याद्यथावकाशं याजमानमिति शालीकिः ॥

II.19: 114.14 दक्षिणानां दान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः सर्वा एवैता इष्टीर्दक्षिणावतीः कुर्यात्तिस्रस्तिस्र एकैकस्यां दद्यान्मिथुनावुत्तमायामिति ॥

II.19: 114.16 तन्त्रसमास इति ॥ नास्ति तन्त्रसमास आचार्ययोः ॥ अत्रो ह स्माहौपमन्यव आग्नेयो ऽष्टाकपालो ऽग्नये पवमानाय तत्प्रथमं तन्त्रं स्यादथाग्नये पावकायाग्नये शुचये तद्द्वितीयमथैन्द्राग्नश्चादित्यश्च चरुरन्तं परीयातामिति ॥

II.20: 118.4 दक्षिणानां दान इति ॥ सूत्रं शालीकेः ॥ आख्यातं बौधायनस्य ॥ अत्रो ह स्माहौपमन्यवः सर्वा एवैता इष्टीर्दक्षिणावतीः कुर्याच्चतस्रश्चतस्र एकैकस्यां दद्यान्मिथुनावुत्तमायामिति ॥

II.20: 118.6 अनन्वारब्धदर्शपूर्णमासस्य प्रायश्चित्तकरण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

II.20: 118.6 अन्वारम्भेष्ट्यामिति ॥ चतुर्होतारं सारस्वतौ होमावन्वारम्भेष्टिमित्येतदुपवसथे कुर्यादथेतरदिष्ट्यहनि कुर्यादिति बौधायनः ॥ चतुर्होतारं सारस्वतौ होमावित्येतदुपवसथे कुर्यादथेतरदिष्ट्यहनि कुर्यादिति शालीकिः ॥ चतुर्होतारमेवोपवसथे कुर्यादथेतरदिष्ट्यहनि कुर्यादित्यौपमन्यवः ॥ सर्वमेवैतदिष्ट्यहनि कुर्यादित्यौपमन्यवीपुत्रः ॥ १८ ॥ षष्ठः ॥

As for the performance of the sacrificer's duty : Baudhāyana says that he should do it whenever involved. Śālīki says that one should do it at leisure.

As for the giving away of the Dakṣiṇās : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should give away Dakṣiṇās in all these Iṣṭis. In each Iṣṭi one should give away three (cows), in the last one a couple of cow and bull.

As for the combination of units : There should be no combination of units; this is the view of the two teachers. Aupamanyava says that a cake on eight potsherds to Agni and another to Pavamāna Agni should be the first unit. A cake (on eight potsherds) to Pāvaka Agni and another to Śuci Agni is the second unit. The cake to Indra-Agni and (cooked rice to Aditi should make the final unit.

As for the giving away of the Dakṣiṇās : (the view expressed in) the sūtra (is that) of Śālīki. The view of Baudhāyana is already explained. Aupamanyava says that one should give away Dakṣiṇās in all the Iṣṭis. Four (cows) in each one and a couple of cow and bull in the last one.

As for performing an expiation for the Full-moon and New-moon sacrifices having been performed without first performing the Anvāraṁbhaṇīyeṣṭi : one should perform; so says Baudhāyana. One should not; so says Śālīki.

As for the procedure in respect of the Anvārambhaṇīyeṣṭi : Baudhāyana says that one should go through the Caturhotṛ-formulas, the two Sārasvata offerings and the Anvārambhaṇīyeṣṭi on the Upavasatha day; and the remaining rites on the day of sacrifice. Śālīki says that one should go through Caturhotṛ-formula, two Sārasvata offerings on the Upavasatha day and the remaining rites on the day of sacrifice. Aupamanyava says that one should go through the Caturhotṛ-formulas on the Upavasatha-day and the remaining rites on the day of sacrifice. Aupamanyavīputra says that one should do all this on the day of sacrifice.

III.1: 122.1 अथातः पुनराधेयं व्याख्यास्यामः ॥

III.1: 122.14 सर्पराज्ञीष्विति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनः सर्पराज्ञिया ऋग्भिर्गार्हपत्यमादधातीति तः षड्भिराधाय सप्तम्योपतिष्ठेतेति ॥

III.2: 122.15 पूर्णाहुत्यै करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

III.2: 124.1 तन्त्रकरण इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायन उभयानि तन्त्राणि कारयेत्पौनराधेयिकानि चाग्न्याधेयिकानि च ॥ आग्नेयमष्टकपालं निर्वपेत्तस्यासमुदिते ऽग्न्याधेयदक्षिणा दद्यात् । अथाग्नेयं पञ्चकपालं तस्यासमुदिते पुनराधेयदक्षिणा दद्यादथैन्द्राग्नं चादित्यं च चरुमथाग्निवारुणं पारे द्वादशाहस्य तन्व इति ॥

III.3: 120.5 विभक्तीनां धान इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनः सर्वाःसर्वामृचमुक्त्वा यजेतेति ॥ आग्नेयीर्द्व्यक्षरा विभक्तीर्दध्या-दित्यौपमन्यवः ॥

III.2: 126.1 पुरोडाशस्य परिहोम इति ॥ दैवतं परिजुहुयादिति बौधायनः ॥ सस्विष्टकृत्कमिति शालीकिः ॥

III.2: 126.2 स्विष्टकृतो निर्वचन इति ॥ स्वे स्थाने निर्ब्रूयादिति बौधायनः ॥ स्वे स्थाने निरुच्य कामं तत ऊर्ध्वं निर्ब्रूयादिति शाली-किः ॥ अत्रो ह स्माहौपमन्यवः पञ्चैतानि स्विष्टकृत्स्थानानि भवन्तीति तेषु सर्वेषु निर्ब्रूयादिति ॥

III.3: 128.2 अथापहृताग्नेर्नष्टारणीकस्य चेति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनः कामं नष्टेषु वापहृतेषु वाग्निषु नाद्रियेताग्न्याधे-यम् । आधानप्रभृति यजमान एवाग्नयो भवन्ति । तस्य प्राणो गार्हपत्यो ऽपानो ऽन्वाहार्यपचनो व्यान आहवनीयः । काममुपावरोह्य जुहुया-दिति ॥

III.4: 128.4 अग्नीनां विहरण इति ॥ सूत्रं बौधायनस्य ॥ आधानप्रभृत्येवैते ऽजस्राः स्युरिति शालीकिः ॥

XX.19

PUNARĀDHEYA

Now we shall explain the Punarādheya.

As for the Sarparājñī verses: (the view expressed in) the sūtra (is that) of Śālīki: Baudhāyana says, the Brāhmaṇa-injunction "One should set up the Gārhapatya with the Sarparājñī verses" means that he should set up with six verses and pray with the seventh.

As for the offering of the Pūrṇāhuti: One should offer, says Baudhāyana. One should not, says Śālīki.

As for the adopting of the pattern : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should adopt both the patterns-the one pertaining to the resetting, and the other pertaining to the setting. One should offer a cake on eight potsherds. Prior to the dialogue (between the Adhvaryu and the Āgnīdhra) the sacrificer should give away the Dakṣiṇās pertaining to the setting. Then he should offer a cake on five potsherds to Agni. Prior to the dialogue (between the Adhvaryu and the Āgnīdhra) the sacrificer should give away the Dakṣiṇās pertaining to the resetting. Then he should offer a cake to Indra-Agni and cooked rice to Aditi. Then a cake to Agni-Varuṇa. After the expiry of twelve days one should offer Tanu-havis.

As for the insertion of the case-forms : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that having recited the entire verse each time (the Hotṛ) should recite the Prayāja-yājyā. Aupamanyava says that the Hotṛ should add two-syllabled case-forms of the word *Agni*.

As for the offerings on both sides of the cake : the offerings should be made on both sides of the offering to the principal deity; so says Baudhāyana. On both sides of the principal and Sviṣṭakṛt offerings; so says Śālīki.

As for the louder reciting for the Sviṣṭakṛt offering : (the Hotṛ) should recite in louder voice only the puronuvākyā and yājyā for the Sviṣṭakṛt; so says Baudhāyana. Having loudly recited the actual puronuvākyā-yājyā he should, if he likes, recite the subsequent verse also; so says Śālīki. These five[1] are of the equal pitch as the Sviṣṭakṛt; in all these cases he should recite in a louder voice; so says Aupamanyava.

In regard to one whose fires are carried away or whose kindling woods are lost: (the view expressed in) the sūtra (is that) of Śālīki. In this regard Baudhāyana says that one need not resort to the setting of the fires if the fires were lost or carried away. The fires rest within the sacrificer since the setting of fires. His Prāṇa is the Gārhapatya, Apāna the Anvāhāyapacana and Vyāna the Āhavanīya. He should cause the fires to descend (into the kindling woods) and make an offering.

1. Namely the formulas for invoking deities, the last Prayāja formula, Sviṣṭakṛt verse, the last Anūyāja-formula and the Sūktavāka.

III.4: 128.15 पात्राणाꣳ सादन इति ॥ सूत्रꣳ शालीके: ॥ अत्रो ह स्माह बौधायन: कूर्चे वा तृणेषु वा पात्राणि सादयेदपशव्यं दारुणा दारु संलीयमानं भवतीति ॥

III.4: 130.1 द्वयोर्होम इति ॥ स ह स्माह बौधायनो यदि पूर्वा भ्रेषं नीयादुत्तरया प्रायश्चित्तं कुर्वीताथ यद्युत्तरा भ्रेषं नीयादुभयं भ्रेषकृतꣳ स्यादन्यथा प्रायश्चित्तं कुर्वीतेति ॥ अत्रो ह स्माह शालीकिर्यतरा कतरा चिद् भ्रेषं नीयादुभयं भ्रेषकृतꣳ स्यादन्ययैव तत: प्रायश्चित्तं कुर्वीतेति ॥ १९ ॥

III.5: 130.7 अभिज्वलन इति ॥ सूत्रं बौधायनस्य ॥ गार्हपत्यादङ्गारेणाभिज्वाल्य त्रि: पर्यग्नि कुर्यादिति शालीकि: ॥

III.5: 130.9 वर्त्म कुर्वन्नुदगुद्वासयतीति ॥ सूत्रꣳ शालीके: ॥ अत्रो ह स्माह बौधायनस्तत्रतत्रैव त्रि: प्रतिष्ठापयन्निवोद्वासयेत् । त्रय इमे लोका एष्वेव लोकेषु प्रतितिष्ठतीति ॥

III.5: 130.14 उन्नयन इति ॥ पूर्णान्वानूचो वेति ॥ पूर्व: कल्पो बौधायनस्योत्तर: शालीके: ॥

III.5: 130.16 संमर्श इति ॥ स ह स्माह बौधायन उभयꣳ संमृशेद्यच्च स्थाल्याꣳ स्रुग्गतं चेति ॥ स्रुग्गतमेवेति शालीकि: ॥

III.5: 130.19 अथ जघनेन गार्हपत्यमुपसादयतीति ॥ सूत्रं बौधा-यनस्य ॥ अग्रेणातिहार्येति शालीकि: ॥

III.6: 132.11 हवन इति ॥ स्वयं व्यवेत्य जुहुयादिति बौधायन: ॥ यद्यस्य पुत्रो वान्तेवासी वालंकर्मीण: स्यात्स दक्षिणत आसीनो जुहुयादिति शालीकि: ॥

III.6: 132.11 आहुत्योर्होम इति ॥ पूर्वापरे जुहुयादिति बौधायन:॥ प्रष्टी इति शालीकि: ॥

III.6: 132.19 द्विरुपमृज्य द्विर्निमृजेदिति बौधायन: ॥ सकृदुपमृज्य द्विर्निमृजेदिति शालीकि: ॥

As for the spreading of the fires : (the view expressed in) the sūtra (is that) of Baudhāyana. They should be ever-lasting since the setting; so says Śālīki.

As for the placing of the implements : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should place the implements either on a bunch of darbha-blades or stray darbhas. Wood coming in contact with wood leads to the scarcity of cattle.[2] (Therefore one should not place them on a wooden plank).

As for the offering of the milk of two cows : Baudhāyana says that if the milk of the first cow spills out, one should offer as expiation the milk of the second cow. If the milk of the second cow spills out, both the milks would be defective, so one should offer expiation with the milk of another cow. Śālīki says that whichever of the milks spills out, both would be defective. One should offer expiation with the milk of another cow.

XX.20

AGNIHOTRA

As for the illumination (of the milk): (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should illuminate with a burning coal from the Gārhapatya and then move a fire-brand thrice around.

As for the injunction that one takes down the vessel of milk towards the north leaving a track on the ground : (the view expressed in the sūtra (is that) of Śālīki. Baudhāyana says that one should take it down retaining it thrice at the three places.

As for the fillings of the spoon-full or a little less : The former option is of Baudhāyana; the latter of Śālīki.

As for the touching together (of the milks): Baudhāyana says that one should touch together the milk in the vessel and that in the ladle. Śālīki says that one should touch only that in the ladle.

As for the injunction that one places the ladle to the rear of the Gārhapatya : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should keep it down carrying along the front.

As for offering of the milk : Baudhāyana says that one should oneself cross over and make the offering. Śālīki says that if one's son or disciple is capable, he, seated towards the south, should make the offering.

As for the offering of two oblations : One should offer east and west; so says Baudhāyana. In a line, so says Śālīki.

Having wiped off (the ladle) twice, one should twice apply the wipings to the darbha-blades, so says Baudhāyana. One should wipe off once and apply the wipings twice to the darbha-blades; so says Śālīki.

As for the injunction that having consumed the remnants of the Agnihotra and having turned towards the north, one consumes the remnants of the ladle held

2. *apasavyam* is found in the MSS. It however, needs to be emended as *apaśavyam*.

III.6: 134.4 द्विरङ्गुल्या प्राश्योदङ् पर्यावृत्य प्राचीनदण्डया स्रुचा भक्षयतीति ॥ सूत्रं बौधायनस्य ॥ उदीचीनदण्डया भक्षयेदिति शालीकिः ॥

III.7: 134.9-13 निर्णिज्य स्रुचं निष्टप्याद्भिः पूरयित्वोदगुद्दिशतीति ॥ जघनेन गार्हपत्यमपो निनयतीदमहमग्नौ वैश्वानरे ऽमृतं जुहोमि स्वाहेत्यक्षित्यामक्षिताहुतिं जुहोमि स्वाहेति वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

III.8: 134.18 आग्निपावमानीभिरुपस्थान इति ॥ स ह स्माह बौधायनः संवत्सरं यथोपस्थितमाहवनीयमुपस्थाय तत आग्निपावमानीभिर्गार्हपत्यमुपतिष्ठेताथ गायत्रीभिरथ द्विपदाभिरथ श्वो भूते यथायथमिति ॥ अत्रो ह स्माह शालीकिर्यत्प्राक् चोर्ध्वं चाग्निपावमानीभ्यस्तेन संवत्सरं यथोपस्थितमाहवनीयमुपस्थाय तत आग्निपावमानीभिर्गार्हपत्यमुपतिष्ठेताथ गायत्रीभिरथ द्विपदाभिरथ श्वो भूते यथायथमिति ॥ एवमौपमन्यवो न चास्यात ऊर्ध्वमाग्निपावमान्य आहवनीयमागच्छेयुर्न गार्हपत्यम् । स्वाध्यायार्था एवास्यात ऊर्ध्वꣳ स्युरिति ॥ व्याहृतीभिरुपस्थाय भर्तुं वः शकेयꣳ श्रद्धा मे मा विगादित्येव ब्रूयादित्याञ्जीगविः ॥

III.9: 138.18 आशिःष्विति ॥ स ह स्माह बौधायन आत्मने प्रथममाशासीताथ जातेभ्यो ऽथ तन्तव इति ॥ अत्रो ह स्माह शालीकिर्जातेभ्यः प्रथममाशासीताथात्मने ऽथ तन्तव इति ॥ अत्रो ह स्माहौपमन्यवो ऽजातेष्वेवात्मने च तन्तवे चेति ॥ काममपि सायंप्रातराशासीतेत्यौपमन्यवीपुत्रः ॥ २० ॥

III.10: 140.4 पिण्डपितृयज्ञस्य करण इति ॥ स ह स्माह बौधायन आदित एव प्राचीनावीतं कुर्वीत । स प्राचीनावीत्येव स्यादाहुतीनाꣳ होमादाहुतीर्होष्यन्यज्ञोपवीतं कुर्वीत । स यज्ञोपवीत्येव स्यादा सकृदाच्छिन्नस्य स्तरणात् । सकृदाच्छिन्नꣳ स्तरिष्यन्प्राचीनावीतं

with its handle towards the east : (the view expressed in) the sūtra (is that) of Baudhāyana. One should consume the remnants of the ladle held with its handle towards the north. So says Śālīki.

As for the injunction that one should rinse the ladle, heat it, fill in with water and toss upwards towards the north. (This means that one) pours down water (from the ladle) to the rear of the Gārhapatya with the formula, "Here do I offer the ambrosia unto Vaiśvānara Agni, svāhā" or with the formula, "I offer the undecayed offering unto imperishableness, svāhā." The former option (of the formula) belongs to Baudhāyana, the latter to Śālīki.[1]

As for the praying with the Āgnipāvamānī verses : Baudhāyana says, one should pray to the Āhavanīya for a year in the normal manner; then (on the first anniversary) he should pray to the Gārhapatya with the Āgnīpāvamānī verses, with the Gāyatrī verses and the Dvipadā verses, next day he should pray in the regular manner. Śālīki says, he should pray to the Āhavanīya for a year with the verses preceding and succeeding the Āgnīpāvamānī verses in the normal manner; then (on the first anniversary) he should pray to the Gārhapatya with the Āgnipāvamānī verses, the Gāyatrī verses and Dvipāda verses; next day he should pray in the regular manner. Aupamanyava holds the view (similar to that of Śālīki) and further adds that hereafter the Āgnipāvamānī verses should be employed neither for the Āhavanīya nor for Gāhapatya; they may be employed merely for scriptural study. Āñjīgavi says, one should pray with the Vyāhṛtis and say. "May I be capable of maintaining you; let not my faith go astray."

As for the blessings : Baudhāyana says that one should first ask for blessings for himself, then for the sons, then for the progeny. Śālīki says that one should first ask blessings for the sons, then for himself and then for the progeny. Aupamanyava says that in the absence of sons one should seek blessings for himself and the progeny. Aupamanyavīputra says that one may seek blessings in the evening as well as in the morning.

XX.21

PIṆḌAPITṚYAJÑA

In regard to the performance of the Piṇḍapitṛyajña : Baudhāyana says - one should suspend the cord over the right shoulder from the beginning. Thus suspended, he should remain until the offering of oblations. He should suspend the cord over the left shoulder when he is going to offer the oblations. He should remain thus suspended until the spreading of the darbha-blades cut at one attempt.

1. Following Bhavaswāmin's bhāṣya and the *subodhinī* commentary on the original sūtra, the Dvaidhasūtra requires to be modified a little. There should be two daṇḍas (11) after *uddiśatī'ti.* The latter formula is ememded as *akṣityām akṣitāhutim juhomi svāhe'ti* Caland reads *akṣityām akṣitāhutim iti.*

कुर्वीत। स प्राचीनावीत्येव स्यादा प्राजापत्यायै। यज्ञोपवीत्येव प्राजापत्ययर्चा गार्हपत्यमुपतिष्ठेतेति ॥ अत्रो ह स्माह शालीकिरादित एव प्राचीनावीतं कुर्वीत । स प्राचीनावीत्येव स्यादा प्राजापत्यायै । यज्ञोपवीत्येव प्राजापत्ययर्चोदङ्ङेयादिति ॥

III.10: 140.10 तूष्णीꣳ सकृदुत्पूय सकृत्प्रोक्ष्य सकृद्भविष्कृद्रूपं कुर्यादिति बौधायनः ॥ सकृदेवैनान्सुफलीकृतान्कृत्वा पवित्रवत्याꣳ स्थाल्यामोप्य स्थालीपाकꣳ श्रपयित्वाभिघार्योदञ्चमुद्वासयेदिति शालीकिः ॥

III.10: 140.16 आहुतीनाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ नात्र मध्यमामाहुतिं जुहुयान्मेक्षणमेव तृतीयꣳ स्यादिति शालीकिः ॥

III.10: 140.20 सकृदाच्छिन्नस्य स्तरण इति ॥ उपनिष्क्रम्याग्न्यगाराद्दक्षिणे पूर्वे ऽवान्तरदेशे सकृदाच्छिन्नꣳ स्तृणीयाद्दक्षिणतश्चोल्मुकमुपनिदध्यादिति बौधायनः ॥ अन्तरेवैतां दिशमिति शालीकिर्न चात्रोल्मुकमुपनिदध्यादिति ॥

III.10: 142.1 पिण्डानां दान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः परस्तादेवामुतो ऽर्वाचो ऽपसलैः पिण्डान्दद्यादिति ॥

III.11: 142.9 आञ्जनाभ्यञ्जने मनसो निह्नव इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

III.11: 144.6 पिण्डानामनुप्रहरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽत्रैवैते पिण्डाः परिशयीरन्नुच्छिष्टा ह्येते भवन्ति पितृभिर्भक्षंकृता इति ॥

III.11: 144.6 अतिशिष्टस्य प्राशन इति ॥ स्वयं यजमानः प्राश्नीयादिति बौधायनः ॥ पुत्राय वान्तेवासिने वा दद्यादिति शालीकिः ॥ पत्नीं प्राशयेत्प्रजास्यैषा भवतीत्यौपमन्यवः ॥ अङ्गुल्या यावन्मात्रमवघ्रायाथेतरदग्नावनुप्रहरेदित्यौपमन्यवीपुत्रः ॥ भस्मोत्कर उद्वास्य संप्रच्छादयेदित्याञ्जीगविः ॥ अपो ऽभ्यवहरेदिति मौद्गल्यः ॥ २१ ॥

He should suspend the cord over the right shoulder when he is going to spread the darbha-blades cut at one attempt. With the cord thus suspended, he should remain until the recitation of the verse addressed to Prajāpati. Suspending the cord over the left shoulder, he should pray to the Gārhapatya with the verse addressed to Prajāpati. Śālīki says that one should suspend the cord over the right shoulder from the beginning. With the cord thus suspended, he should remain until the recitation of the verse addressed to Prajāpati. Suspending the cord over the left shoulder, he should cross towards the north with the verse addressed to Prajāpati.

He purifies only once the water (in the ladle) silently, sprinkles (the paddy) once, gives only once the call to the preparer of the oblation-material. So says Baudhāyana. He should pour (the paddy) only once, pour into the vessel across the strainer, cook the rice in a vessel, pour clarified butter over it and take down towards the north. So says Śālīki.

As for the offering of the oblations: (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should not offer the middle oblation. The throwing of the corn-stirring stick should be the third offering.

As for the spreading of the darbh-blades cut at one stroke : Baudhāyana says that having gone out of the fire-chamber, one should spread the darbha-blades cut at one stroke in the south-east and keep the fire-brand towards the south. Śālīki says that one should spread towards that direction within the fire-chamber itself; he should not keep the fire-brand.

As for the offering of the rice-balls : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should offer the rice-balls so as to end towards the south in the order from the distant to the nearest (to the great grandfather, grandfather and father) through the span between the thumb and the forefinger.

As for the ointment and collyrium, and the invoking of the mind:[1] the former option is of Baudhāyana, the latter of Śālīki.

As for the disposing of the rice-balls : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the rice-balls should lie here only; having been consumed by the Pitṛs, they become their leavings.

As for the consuming of the remaining (rice): the sacrificer himself should consume it, so says Baudhāyana. One should give it to a son or a pupil, so says Śālīki. One should give it to his wife to eat; thereby he gets progeny; so says Aupamanyava. One should smell a bit taken by a finger, and dispose the remaining quantity in the fire, so says Aupamanyavīputra. One should dispose of on the heap of ashes and cover it; so says Āñjīgavi. One should throw into water, says Maudgalya.

1. Invoking of the mind is not prescribed in BaudhŚS III.11; it is prescribed in BaudhŚS V.15 at the Mahāpitṛyajña forming part of the Sākamedhaparvan of the Cāturmāssyas. Śālīki's view seems to be that the invoking of the mind is to be done here also.

III.12: 144.11 आग्रयणस्य तन्त्रसमास इति ॥ नास्ति तन्त्रसमास आचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः सौम्यं निरुप्याथेतराणि हवीꣳषि निर्वपेदेवमस्य चरुमुखानि हवीꣳषि भवन्तीति ॥ अत्रो ह स्माहौपमन्यवीपुत्रो ऽतिपातादावापिक एव सौम्यः स्यादन्तरेण वैश्वदेवं चैककपालं च निर्वपेदिति ॥ अत्रो ह स्माहाञ्जीगविस्त्रीण्येतानि हवीꣳषि भवन्ति । त्रय इमे लोका एष्वेव लोकेषु प्रतितिष्ठति । श्यामाकेनैवास्य प्रस्तरेणैतदाप्तं भवतीति ॥

III.12: 144.14 अज्यानीनाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ पुरस्तात्स्विष्टकृतो ऽज्यानीरुपजुहुयादिति शालीकिः ॥

III.12: 144.15 आग्रयणहविषाꣳ श्रपण इति ॥ पयसि श्रपयेदिति बौधायनः ॥ अप्स्विति शालीकिः ॥

III.12: 146.1 आग्रयण एककपालस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

III.12: 146.6 तन्त्रकरण इति ॥ स ह स्माह बौधायनः पञ्चदशसामिधेनीकाः स्युर्वार्त्रघ्नावाज्यभागावुच्चैर्देवताः । कुर्याद्याजमान-मिति ॥ अत्रो ह स्माह शालीकिः सप्तदशसामिधेनीकाः स्युर्वृधन्वन्तावाज्य-भागावुपाꣳशुदेवताः । कुर्याद्याजमानमिति ॥ २२ ॥ सप्तमः ॥

III.13: 148.7 विपरिधान इति ॥ स ह स्माह बौधायन आहवनीयेनैकेन विपरिधाय प्रव्रजेत्प्रोष्य पुनरागम्य सर्वैर्मन्त्रैराहवनीयं प्रत्युपतिष्ठेतेति ॥ अत्रो ह स्माह शालीकिर्यथोपपन्नमेवाग्निभिर्विपरिधाय प्रव्रजेत्प्रोष्य पुनरागम्य सर्वैर्मन्त्रैरेकैकं प्रत्युपतिष्ठेतेति ॥

III.13: 148.7 अनुपस्थाय प्रव्रजितस्येति ॥ यत्र स्मरेत्परोक्षं तत एनं नित्येनोपतिष्ठेतेति बौधायनः ॥ न चेत्स्मरेत्प्रोष्य पुनरागम्य नित्येनैवेति शालीकिः ॥

III.14: 150.3 प्रवसथाहुताविति ॥ स ह स्माह बौधायनो यदि कृतं प्रायश्चित्तꣳ स्यान्नाद्रियेत तत्र होतुमथ यद्यकृतꣳ स्यात्तत्रैनां जुहुया-दिति ॥ अत्रो ह स्माह शालीकिर्ये प्रत्याम्नातप्रायश्चित्ता भ्रेषाः स्युस्तान्येव

XX.22

ĀGRAYAṆA

As for the combination of performances in respect of the Āgrayaṇa : that there should be no combination of performances, is the view of the two teachers. Aupamanyava says that (instead of offering Śyāmāka in rainy season) one should offer (cooked Śyāmāka) for Soma (in the autumn) and then offer the other oblations. Thereby his oblations will have cooked rice as the foremost. Aupamanyavīputra says that (because of the transgression of offering Śyāmāka in the rainy season) offering it in a Soma-sacrifice should be supplementary. One should offer it between the cooked rice to Viśve Devas and the cake on one potsherd (to Dyāvāpṛthivī). Āñjīgavi says that there should be three oblations. Three indeed are these worlds. (By offering these three oblations) one remains firm in these very three worlds. This purpose is served by (taking up) the Prastara of Śyāmāka.

As for Ajyānī offerings : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should make the Ajyānī offerings before the Sviṣṭakṛt offering.

As for the cooking of the Āgrayaṇa-oblations : one should cook in milk, says Baudhāyana. In water, says Śālīki.

As for the offering of a cake on one potsherd (to Dyāvāpṛthivī) in the Āgrayaṇa sacrifice : One should offer, says Baudhāyana. One should not, says Śālīki.

As for the observation of pattern : Baudhāyana says that there should be fifteen Sāmidhenī verses, the Ājyabhāgas should be Vārtraghna, and offerings to the deities should be made with puronuvākyā-yājyās recited loudly. The sacrificer should do his duties. Śālīki says that there should be seventeen Sāmidhenīs, the Ājyabhāgas should be Vṛdhanvant, the offerings to the deities should be made with the puronuvākyā-yājyās recited in a low tone. The sacrificer should do his duties.

XX.23

AGNYUPASTHĀNA

As for the exchange : Baudhāyana says that one should proceed on journey after having exchanged himself with the Āhavanīya alone. Having gone on journey and having returned, one should again pray to Āhavanīya with all the formulas. Śālīki says that one should proceed after having suitably exchanged himself with all the fires. Having gone on journey and having returned, he should again pray to each of the fires with all the formulas.

As for one who has set out on a journey without praying : whenever he so recalls, he should pray to Agni beyond sight with the usual formulas; so says Baudhāyana. If he does not recall, having gone on journey and having returned, he should pray with the usual formulas; so says Śālīki.

As for the offering pertaining to the journey : Baudhāyana says that one need not care for the offering (with the verse *mano jyotir*...) if an expiatory offering has

तत्र प्रायश्चित्तानि स्युरथ ये ऽप्रत्याम्नातप्रायश्चित्ता भ्रेषाः स्युर्नैवैनामाद्रियेतेति ॥ अत्रो ह स्माहौपमन्यवो यदि चैव कृतं प्रायश्चित्तꣳ स्याद्यदि चाकृतं जुहुयादेव तत्र प्रवसथाहुतिमिति ॥

III.14: 150.9 विराजक्रमेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

III.15: 150.16 अपामाचमन इति ॥ द्विर्मन्त्रेणाप आचामेत्सकृत्तूष्णीमिति बौधायनः ॥ सकृन्मन्त्रेणाप आचामेद्द्विस्तूष्णीमिति शालीकिः ॥

III.15: 150.18 साक्षीकरण इति ॥ स ह स्माह बौधायनः सर्वा एवैता देवताः साक्षिणीः कुर्वीताग्ने व्रतपते व्रतं चरिष्यामीति ॥ अग्निर्वै देवानां व्रतपतिरित्येतदेव नातिमन्येतेति शालीकिः ॥

III.15: 150.8,12 कपाले नष्टे भिन्ने वेति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो मनो ज्योतिर्जुषतां त्रयस्त्रिꣳशत्तन्तव इत्येते स्रुवाहुती हुत्वाथान्यदपिसृजेद्धर्मो देवाꣳ अप्येत्विति । स एष मन्त्रो भवति सं त्वा सिञ्चामि यजुषेति । पयो वाज्यं वासिक्तमेतेनैव मन्त्रेण सꣳसिञ्चेदिति ॥

III.16: 154.8 आज्यग्रहाणां ग्रहण इति ॥ स ह स्माह बौधायनो ऽध्वर्युरेवोभयैर्मन्त्रैर्गृह्णीयात्पौरोडाशिकैश्च याजमानैश्च । याजमानैर्यजमानो ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माहः शालीकिरध्वर्युरेवोभयैर्मन्त्रैर्गृह्णीयात्पौरोडाशिकैश्च याजमानैश्च । न याजमानैर्यजमानो ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माहौपमन्यवो यथापि पौरोडाशिका मन्त्रा नाभिनिवर्तन्त एवमेवापि याजमाना मन्त्रा नाभिनिवर्तेरन्निति ॥

III.16: 154.17 परिधीनां परिधान इति ॥ स ह स्माह बौधायनो ऽध्वर्युरेवोभयैर्मन्त्रैः परिदध्यात्पौरोडाशिकैश्च याजमानैश्च । याजमानैर्यजमानो ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माह शालीकिरध्वर्युरेवोभयैर्मन्त्रैः परिदध्यात्पौरोडाशिकैश्च याजमानैश्च । न याजमानैर्यजमानो

been made (in respect of the offerings which have been passed over). One should offer it if the expiatory offering has not been made. Śālīki says that expiatory rites should be performed in respect of only such ritual aberrations as do not have expiatory rites prescribed in respect of them. Aupamanyava says that whether an expiatory rite has been performed or not performed, one should certainly make the offering pertaining to the absence on journey.

As for the Virājakrama prayers : the first option is to Baudhāyana; the latter of Śālīki.

As for the sipping of water : one should sip water twice with the relevant formula; once silently; so says Baudhāyana. Once with the formula, twice silently, says Śālīki.

As for making the divinities witnesses : Baudhāyana says that one should make all these divinities[1] witnesses with the formulas, "O Agni lord of vows, I shall observe the vows ...." Śālīki says that Agni is the lord of vows; one should not transgress his authority.[2]

If a potsherd is lost or broken : (the view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should offer spoonfuls with the verses, *mano jyotir juṣatām* ...[3] and *trayastriṁśat tantavaḥ* ...[4] and insert another (potsherd) with the formula, *gharmo devāñ apyetu*.[5] There is a verse *saṁ tvā siṁcāmi yajuṣā*...[6] With this verse one should sprinkle milk or clarified butter (over the potsherds).

As for the taking up of the portions of clarified butter :Baudhāyana says that the Adhvaryu himself should take them with both the types of formulas from the Paurodāśika Kāṇḍa and Yājamāna Kāṇḍa. The sacrificer should moreover follow them with the formulas from the Yājamāna Kāṇḍa. Śālīki says that the Adhvaryu himself should take them with both the types of formulas from the Paurodāśika Kāṇḍa and the Yājamāna Kāṇḍa. The sacrificer however should not follow them with the formulas from the Yājamāna Kāṇḍa. Aupamanyava says that just as the formulas from the Paurodāśika Kāṇḍa do not turn towards (the sacrificer), similarly the formulas from the Yājamāna Kāṇḍa do no turn towards (the Adhvaryu).

As for the putting around of the enclosing sticks : Baudhāyana says that the Adhvaryu himself should lay them around with both the types of formulas-from the Paurodāśika and the Yājamāna Kāṇḍa. The sacrificer should follow them with the formulas from the Yājamāna Kāṇḍa. Śālīki says that the Adhvaryu himself should lay them around with both the types of formulas-Paurodāśika and Yājamāna. The

1. Namely, Agni, Vāyu, Āditya and lord of vows.
2. That is to say, he should offer a single fire-stick with only the first formula.
3. TS I.5.3.2
4. TS I.5.10.4
5. TS I.5.10.4
6. TS I.6.1.1

ऽनुमन्त्रयेतेति ॥ अत्रो ह स्माहौपमन्यवो यथापि पौरोडाशिका मन्त्रा नाभिनिवर्तन्त एवमेवापि याजमाना मन्त्रा नाभिनिवर्तेरन्निति ॥

III.16: 154.22 समिधोरभ्याधीयमानयोर्जपतीति ॥ सूत्रं बौधायनस्य ॥ सर्व एवैषो ऽग्नियोजनो मन्त्रः स्यादिति शालीकिः ॥ २३ ॥

III.17: 156.1 अथ भूर्भुवः सुवरित्यग्निहोत्रमेताभिर्व्याहृतीभिरुपसादयेदिति ॥ स एवमेव संवत्सरेसंवत्सर इति सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्याꣳ रात्र्यामादित उपसादयेत्संवत्सरे पर्यवेते तस्यामुपसाद्य न तत ऊर्ध्वमाद्रियेतेति ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यारूढः खल्वस्यैव संवत्सरो भवति । यस्याꣳ रात्र्यामादित उपसादयेत्संवत्सरे पर्यवेते या ततः पूर्वा रात्रिः स्यात्तस्यामुपसाद्य न तत ऊर्ध्वमाद्रियेतेति ॥

III.17: 156.4 दर्शपूर्णमासावालभमान एताभिर्व्याहृतीभिर्हवीꣳष्यासादयेदिति ॥ स एवमेव संवत्सरेसंवत्सर इति सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्यां पौर्णमास्यामादित आसादयेत्संवत्सरे पर्यवेते तस्यामासाद्य न तत ऊर्ध्वमाद्रियेतेति ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यारूढः खल्वस्यैवꣳ संवत्सरो भवति । यस्याꣳपौर्णमास्यामादित आसादयेत्संवत्सरे पर्यवेते या ततः पूर्वा पौर्णमासी स्यात्तस्यामासाद्य न तत ऊर्ध्वमाद्रियेतेति ॥

III.17: 156.8 चातुर्मास्यान्यालभमान एताभिर्व्याहृतीभिर्हवीꣳष्यासादयेदिति ॥ स एवमेव संवत्सरेसंवत्सर इति सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्यां पौर्णमास्यां वैश्वदेवहवीꣳष्यासादयेत्संवत्सरे पर्यवेते तस्यां वैश्वदेवहवीꣳष्यासाद्य न तत ऊर्ध्वमाद्रियेतेति ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यारूढः खल्वस्यैवꣳ संवत्सरो भवति । यस्यां पौर्णमास्यां वैश्वदेवहवीꣳष्यासादयेत्संवत्सरे पर्यवेते या ततः पूर्वा पौर्णमासी स्यात्तस्याꣳ शुनासीरीयहवीꣳष्यासाद्य न तत ऊर्ध्वमाद्रियेतेति ॥

sacrificer should however not follow them with the formulas from the Yājamāna Kāṇḍa. Aupamanyava says that just as the formulas from the Paurodāśika Kāṇḍa do not turn towards (the sacrificer), similarly the formulas from the Yājamāna Kāṇḍa do not turn towards (the Adhvaryu).

As for the injunction that the sacrificer murmurs the verse while the two fire-sticks are being put on the fire; (the view expressed in) the sūtra (is that) of Baudhāyana. This entire verse should be intended for the accomplishment of the fire. So says Śālīki.

XX.24

As for the injunction that one should keep down the Agnihotra with the Vyāhṛtis *bhūr bhuvaḥ suvaḥ*: one should do similarly at the conclusion of each year; so says Śālīki. Baudhāyana says that one should keep it down at the expiry of one year from the night on which he may keep it down first. He should not do so after that. Aupamanyava says that by so doing one would ascend the year. He should keep it down on the night preceding the completion of the year from the night on which he first put it down. Thereafter he should not do so.

As for the injunction that one going to start the practice of performing the Full-moon and New-moon sacrifices should place (within the altar) the oblations with the Vyāhṛtis: One should do so at the commencement of each year: (this view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should place them similarly at the expiry of one year from the full-moon on which he first placed them. He should not do so afterwards. Aupamanyava says that thereby one's year becomes ascended. He should thus place them on the full-moon day preceding the completion of the year from that full-moon day on which he first placed them. He should not do so afterwards.

As for the injunction that one should place the oblations with the Vyāhṛtis when he is going to start the practice of performing the Cāturmāsyas: One should do similarly at the expiry of each year-this is the view of Śālīki. Baudhāyana says that one should place the Vaiśvadeva-oblations (within the altar) on that full-moon day after the expiry of a year from that full-moon day on which he had placed the Vaiśvadeva-oblations. Thereafter he should not do so. Aupamanyava says that hereby the year becomes ascended upon. (Therefore) one should place the Śunāsīrīya oblations on the full-moon day preceding the expiry of a year from that full moon day on which he had placed the Vaiśvadeva-oblations. Thereafter he should not do so.

As for the joining of the Vyāhṛtis (to the first of the Sāmidhenī verses): the former option (namely not to join) is of Baudhāyana; the latter (namely to join) is of Śālīki.

As for the injunction that the sacrificer murmurs the formula (*agneḥ sviṣṭa-kṛto ... savitā'ghaśaṁsāt* while the Prāśitra is being taken up: (the view expressed in)

III.17: 156.13 व्याहृतीनां धान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

III.18: 158.19 प्राशित्रे ऽवदीयमाने जपतीति ॥ सूत्रं मैत्रेयस्य ॥ अथाचार्ययोः प्राशित्रे ऽवदीयमाने जपत्यग्निर्मा दुरिष्टात्पातु सविताघशꣳसादिति ॥

III.18: 160.1 यजमानभागे यो मे ऽन्ति दूरे ऽरातीयति तमेतेन जेषमिति ॥ सर्व एवैष स्विष्टकृदनुमन्त्रणो मन्त्रः स्यादित्यौपमन्यवः ॥

III.20: 162.9 वेदे यजमानं वाचयतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो वेदे यजमानं वाचयति वेदो ऽसि वित्तिरसि विदेयेति। यद्यद्भ्रातृव्यस्याभिध्यायेत्तस्य नाम गृह्णीयात्तदेवास्य सर्वं वृङ्क्त इति ॥

III.20: 162.9 अथ यदि यजमानः सुरापो वा भवति प्रवसति वेति ॥ स ह स्माह बौधायनः प्रवसतः प्रस्तरेणैवास्य सह यजमानभागमनुप्रहरेद्ध्रुवायै वाज्येन पर्युपस्तीर्य जुह्वामवधाय जुहुयात्प्रस्तरभूयं यजमानभागो गच्छतीति ॥ अत्रो ह स्माह शालीकिरादित एव न सुरापेण सꣳसृज्येताथ चेत्सꣳसृज्येत मन्त्रानु हैनं वाचयेत्किमु भक्षान्न भक्षयेदिति ॥ भक्षयेच्चैव भक्षानित्यौपमन्यवः ॥

III.21: 164.13 आदित्यस्योपस्थान इति ॥ उपनिष्क्रम्याग्न्यगारादादित्यमुपतिष्ठेतेति बौधायनः ॥ अत्रैव तिष्ठन्निति शालीकिः ॥

III.21: 164.13 पौर्णमास्यामुपवेषस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

III.22: 166.13 व्रतविसर्ग इति ॥ मन्त्रेणाप आचम्य मन्त्रेण व्रतं विसृजेतेति बौधायनः ॥ तूष्णीमप आचम्य मन्त्रेण व्रतं विसृजेतेति शालीकिः ॥ उपवेषेण चरित्वा व्रतं विसृजेतेत्यौपमन्यवः ॥

III.22: 166.16 यज्ञस्य पुनरालम्भं जपतीति ॥ सूत्रं बौधायनस्य ॥ आहवनीयमेवैतेन यजुषोपतिष्ठेतेति शालीकिः ॥ २४ ॥ अष्टमः ॥

IV.1: 186.1 अथातः पशुबन्धं व्याख्यास्यामः ॥

IV.1: 186.4 स ह स्माह बौधायनः सोपवसथा इष्टिपशुबन्धा इति ॥ सोपवसथा वा सद्योयज्ञा वेति शालीकिः ॥

the sūtra (is that) of Maitreya. The view of the two teachers is that while the Prāśitra is being cut, the sacrificer should murmur the formula, "May Agni guard me against ill offering, the Savitṛ from the wicked."

As for the injunction that while the sacrificer's portion is being cut, the sacrificer murmurs the formula, "May I win him who being near or at a distance hates me" : Aupamanyava says that this entire formula (*agneḥ sviṣṭakṛto ... tam etena jeṣam*) is intended for following the Sviṣṭakṛt offering.

As for the injunction that the Adhvaryu makes the sacrificer recite the formula while he is handing over the Veda to the Hotṛ : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the Adhvaryu makes the sacrificer recite the formula, "Thou art Veda; thou art acquisition; may I win." He should pronounce (here) the name of the enemy on whose belongings the sacrificer sets his heart; he seizes all of them.

If the sacrificer is a Surā-drinker or is away on a journey : Baudhāyana says that the Adhvaryu should dispose of in the fire the portion of the sacrificer on a journey together with the Prastara. Or he should spread around into the Juhū clarified butter from the Dhruvā, put it into the Juhū and offer. The sacrificer's portion becomes the Prastara. Śālīki says that one shoudl not keep company with a Surā-drinker from the very beginning. If at all one comes in his company, he should make him recite the relevant mantras. What to speak about the portions to be consumed? (the sacrificer should not consume).Aupamanyava says that he should consume sacrificer's portion.

As for praying to Āditya : having gone out of the fire-chamber the sacrificer should pray to Āditya, so says Baudhāyana. Standing there only, so says Śālīki.

As for preparing the fire-stirring stick at the Full-moon sacrifice:[1] One should prepare, says Baudhāyana. One should not prepare, says Śālīki.

As for the release of the vow : the sacrificer should sip water with the formula and release the vow with the formula, says Baudhāyana. He should sip water silently and release the vow with the formula, says Śālīki. Having disposed of the fire-stirring stick, he should release the vow, says Aupamanyava.

As for the injunction that the sacrificer should murmur the formula called "seizing again" : (the view expressed in) the sūtra (is that) of Baudhāyana. The sacrificer should pray to the Āhavanīya with this formula; so says Śālīki.

XX.25

PAŚUBANDHA

We shall now explain the animal-sacrifice.

Baudhāyana says that the Iṣṭis and Paśubandhas are to commence on the preceding day. Śālīki says that they may commence on the preceding day or on the day itself.

1. The position of this Dvaidhasūtra is open to question.

IV.1: 186.1 इष्टिकरण इति ॥ पशौपशावेवाग्नेयेनाष्टाकपालेन यजेतेति बौधायनः ॥ बभ्रुकर्ण्यां चैवैतदजवशायां च दृष्टं भवतीति शालीकिः ॥

IV.1: 186.9 स्फ्यो यूपो भवतीति ॥ स्फ्यप्रकार एवायं चषालवान्यूपो भवतीति बौधायनः ॥ अस्फ्य एवायमगन्यगारिको ऽचषालो यूपः स्यादिति शालीकिः ॥

IV.1: 186.9 विशाखो यूपो भवतीति ॥ ऊर्ध्वꣳ रशनाकालाद्द्वे शाखे चतुरश्रे चतुरश्रचषाले स्यातामथेतरो ऽष्टाश्रिर्यूपः स्यादिति बौधायनः ॥ शाखैवेयमचषाला स्यादथेतरो ऽष्टाश्रिर्यूपः स्यादिति शालीकिः ॥

IV.1: 186.5 सक्तुकरण इति ॥ सूत्रं बौधायनस्य ॥ व्रीहीणामपि कुर्यादिति शालीकिः ॥

IV.1: 186.7 षड्ढोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ उपवसथ एव षड्ढोतारं जुहुयादिति शालीकिः ॥

IV.1: 186.9 यूपाहुत्यै हवन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन आज्यं चारणी चादाय यूपस्यान्तिके ऽग्निं मथित्वा यूपाहुतिं जुहुयादिति ॥

IV.1: 188.2 आव्रश्चनस्याभिहोम इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन एवमेव जुह्वामन्तर्धाय हिरण्यमभिजुहुयाद्वनस्पते शतवल्शो विरोह स्वाहेति । सहस्रवल्शा वि वयꣳ रुहेमेत्यात्मानं प्रत्यभिमृशीताथोदकꣳ स्पृशेदिति ॥

IV.1: 188.8 यूपस्यावाहन इति ॥ यः प्राङ् वोदङ् वा पद्येत तमावाहयेदिति बौधायनः ॥ यां कां चिद्दिशमभि पद्येताव्यापन्नश्चेत्स्यादा-वाहयेदेवेति शालीकिः ॥

IV.1: 188.10 वेद्यै करण इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायनो रथसंमिता स्याद्रथाक्षेण पश्चात्तिरश्ची रथेषया प्राची रथयुगेन पुरस्तात्तिरश्च्युत्तरयुगेनोत्तरनाभिरिति ॥ चक्षुर्निमिता वा स्यात्सर्वतो वा दशपदा विराट्संपन्नेति शालीकिः ॥ २५ ॥

As for the performance of an (introductory) Iṣṭi : At every animal-sacrifice one should first offer a cake on eight potsherds to Agni; so says Baudhāyana. This Iṣṭi is prescribed[1] only in connection with the sacrifice of a barren she-goat with tawny ears; so says Śālīki.

As for the injunction that the wooden sword is taken to be the sacrificial post: this post is the wooden sword itself and is equipped with a Caṣāla ; so says Baudhāyana. The post should be other than a wooden sword, should be standing in the fire-chamber and should be without a Caṣāla; so says Śālīki.

As for the injunction that the sacrificial post should be branching off; above the spot for winding the cord there should be two branches; they should be four-cornered with four cornered Caṣālas. The remaining portion of the post should be eight-cornered. So says Baudhāyana. The branch should be without a Casāla. So says Śālīki.

As for the procuring of the flour of parched barley : (the view expressed in) the sūtra (is that) of Baudhāyana. It may even be of paddy; so says Śālīki.

As for the offering with the Saḍḍhotṛ-formulas : (the view expressed in) the sūtra (is that) of Baudhāyana. One should make an offering wth the Saḍḍhotṛ-formulas on the Upavasatha day; so says Śālīki.

As for the offering to the sacrificial post : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take up clarified butter and the kindling woods, churn out fire near (the tree selected from) the sacrificial post and make the offering.

As for the offering on the stump of the tree : (the view expressed in) the sūtra (is that) of Śālīki : Baudhāyana says that one should make the offering across a piece of gold with the formula, "O tree, do thou grow in a hundred offshoots, svāhā." With the formula, "May we grow in a thousand offshoots" he should touch himself, and then touch water.

As for the causing of the sacrificial post to be carried : one should cause that post to be carried which falls down towards the east or towards the north, so says Baudhāyana. One should cause it to be carried irrespective of the direction in which it falls down provided it is not distorted. So says Śālīki.

As for the preparation of the altar : (the view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana says that it shuld be equal to a chariot, crosswise of the west equal to the axle of a chariot, west-east equal to the pole of a chariot and the square mound upon the altar to be equal to the northern yoke. Śālīki says that it should be measured by eyesight, or ten feet on all sides accomplished as the Virāṭ metre.

1. TS II.1.8; BaudhŚS XIV.15. In the TS-passage a cake on ten potsherds to Varuṇa is prescribed. In the BaudhŚS-passage the specification "tawny-eared" is absent.

IV.2: 190.2 चात्वालस्य परिलेखन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन एवमेव परिलिखन्बाह्यतः पुरस्ताच्चोत्तरतश्चालिखे-दिति ॥

IV.2: 190.8 लोकाग्नीनाꣳ हरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन उत्तरवेद्यामाग्नीध्रमुपवेश्य ततो लोकाग्नीन्हरेदिति ॥ उद्देशादेव लोकाग्नीन्हरेदित्यौपमन्यवः ॥

IV.2: 192.4 उत्तरवेद्यै परिमाण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो रथसंमितायामेव धौरेयशम्यया परिमिमीत नात्र मध्यमा वेदिर्भवतीति ॥

IV.2: 192.6 आख्यातं यूपावटस्य परिलेखनम् ॥

IV.2: 192.4 उत्तरवेद्या अलंकरण इति ॥ सूत्रं बौधायनस्य ॥ पूर्वेद्युरेवोत्तरनाभिं परिनिस्तिष्ठेदिति शालीकिः ॥

IV.2: 192.15 स्फ्येनाग्नीध्रो निघ्नन्नन्वेति होतुः पदानीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः पदात्पदं पाꣳसूनुपसꣳहत्य तानुत्तरेणोत्तरनाभिमतिकिरेदिति ॥

IV.2: 192.17 उत्तरवेद्यै प्रोक्षण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो मन्त्रानुदिशं चैनां प्रोक्षेन्मन्त्रानुलोकं चेति ॥

IV.3: 194.4 अतिशिष्टानां निनयन इति ॥ वेद्यै दक्षिणेऽꣳसे निनयेदिति बौधायनः ॥ उत्तरवेद्या इति शालीकिः ॥ रथसंमितायामेव दक्षिणमꣳसमुपनिनयेदित्यौपमन्यवः ॥

IV.3: 194.5 उत्तरवेद्यै व्याघारण इति ॥ सूत्रं बौधायनस्य ॥ प्रत्यनीकेष्वेनां व्याघारयेदिति शालीकिः ॥ अक्ष्णयैव व्याघारयन्मध्ये हुत्वोत्तरमꣳसमभिजुहुयादित्यौपमन्यवः ॥

IV.3: 194.14 इध्मस्य निधान इति ॥ सूत्रं बौधायनस्य ॥ तूष्णीमेवेध्मं निदध्यादिति शालीकिः ॥

IV.3: 194.17 अध्वराहुतीनाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ चत्वारि चतुर्गृहीतानि जुहुयादिति शालीकिः ॥

XX.26

As for the tracing of the Cātvāla : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that towards the east and towards the north one should trace from outside.

As for the carrying away of earth : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should seat the Āgnīdhra at the Uttaravedi and then carry the earth. (The Āgnīdhara himself) should carry the earth from the very spot (towards the Uttaravedi); so says Aupamanyava.

As for the measurement of the Uttaravedi : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should measure with the pin in the case of the altar equal to a chariot. In that case there is no Uttaravedi.

The tracing of the hole for the sacrificial post is already explained.

As for the accomplishment of the Uttaravedi : (the view expressed in) the sūtra (is that) of Baudhāyana. One should carve out the Uttaranābhi on the preceding day; so says Śālīki.

As for the injunction that the Āgnīdhra follows defacing by means of the wooden sword the Hotṛ's foot-prints : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should go on pushing the dust from one foot-print to the other, and scatter that dust to the north of Uttaranābhi.

As for the sprinkling of the Uttaravedi : (The view expressed in) the sūtra (is that) of Śālīki.[1] Baudhāyana says that one should sprinkle it as per direction mentioned in the formula and ending towards that quarter (starting from the centre).

As for the pouring down of the remaining water : One should pour down over the southern shoulder of the altar; so says Baudhāyana. Over the southern shoulder of the Uttaravedi; says Śālīki. One should pour down over the southern shoulder in the case of the altar equal to a chariot; so says Aupamanyava.

As for the pouring out of clarified butter over the Uttaravedi : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pour out in the opposite directions,[2] so says Śālīki. While pouring out transversely, one should make an offering in the centre and continue the pouring upto the northern shoulder; so says Aupamanyava.

As for the keeping down of the faggot (upon the Uttaravedi): (The view expressed in) the sūtra (is that) of Baudhāyana. One should keep down the faggot silently; so says Śālīki.

1. That is to say, each sprinkling made in the relevant quarter should end towards the east.
2. That is to say, from the middle of the east upto the centre; from the middle of the west, from the middle of the south, and from the middle of the north.

IV.3: 196.5 पृषदाज्यग्रहण्यै संमार्जनसादन इति ॥ सूत्रं बौधायनस्य ॥ लभेतोपभृते संमार्जनसादने इति शालीकिः ॥ न संमृजेदित्यौपमन्यवः ॥

IV.3: 196.16 पृषदाज्यस्य ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ हृदयान्तेन गृह्णीयादिति शालीकिः ॥ सꣳसृज्याज्यं च दधि चैतैः पञ्चभिर्गृह्णीयादित्यौपमन्यवः ॥ अत्रो ह स्माहौपमन्यवीपुत्रस्तूष्णीं द्विरुपस्तीर्य सर्वैर्मन्त्रैर्दध्यानीय तूष्णीं द्विरभिघारयेदिति ॥

IV.3: 196.18 पृषदाज्यस्य प्रायश्चित्तकरण इति ॥ ग्रहणादग्राचरणादत्रैवास्य प्रायश्चित्तं कुर्वीतेति बौधायनः ॥ सादनादग्राचरणादत्रैवेति शालीकिः ॥ न तु पृषितमात्र इत्यौपमन्यवः ॥

IV.4: 198.4 यूपस्य प्रक्षालन इति ॥ सूत्रं बौधायनस्य ॥ तूष्णीमेव यूपं प्रक्षालयेदिति शालीकिः ॥

IV.4: 198.6 यूपस्य प्रोक्षण इति ॥ स ह स्माह बौधायनः स्वरुरशनं मैत्रावरुणदण्डं यूपशकलꣳ हिरण्यमुदपात्रमित्येतत्संनिधाय यूपं प्रोक्षेदिति ॥ एवं यूपेन यूपसंयोजनानि प्रोक्षेत्पशुना पशुसंयोजनानीति शालीकिः ॥

IV.4: 198.13 यूपस्य परिक्रमण इति ॥ दक्षिणेनेति बौधायनः ॥ उत्तरेणेति शालीकिः ॥

IV.4: 198.15 यूपस्याञ्जन इति ॥ सूत्रं बौधायनस्य ॥ अग्निष्ठामेवेति शालीकिः ॥

IV.4: 200.5 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

IV.4: 200.6 यूपस्य परिव्ययण इति ॥ त्रिरेव मन्त्रं ब्रूयात्। त्रिः कर्मावर्तयेदिति बौधायनः ॥ सकृदेव मन्त्रं ब्रूयात्सकृत्कर्मेति शालीकिः ॥

IV.4: 200.6 नाभिदघ्ने परिव्ययतीति ॥ सूत्रं बौधायनस्य ॥ मध्यदेश इति शालीकिः ॥ २६ ॥

As for the offering of the Adhvarāhutis : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make four offerings of four spoonfuls each; so says Śālīki.

As for the cleansing and placing of the Pṛṣadājya-ladle (within the altar) : (The view expressed in) the sūtra (is that) of Baudhāyana. (That ladle) should receive the formulas for cleansing and placing used for the Upabhṛt; so says Śālīki. One should not cleanse it; says Aupamanyava.

As for the taking up of the Pṛṣadājya : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take it up with the formula ending with *viṣṇor hṛdayaṁ asi*. One should mix up clarified butter and curds, and take it up with these five formulas; so says Aupamanyava. One should twice spread clarified butter silently, pour out curds with the five formulas and pour out clarified butter twice silently; so says Aupamanyavīputra.

As for performing an expiation-rite in respect of the Pṛṣadājya : Baudhāyana says that one should perform the expiation-rite pertaining to the deficiency at the very moment from the taking upto the offering. Śālīki says that one should perform the expiation-rite pertaining to the deficiency from its placing upto the offering. Aupamanyava says that one need not perform an expiation-rite if the Pṛṣadājya is spilt just a little.

As for the washing of the sacrificial post : (The view expressed in) the sūtra (is that) of Baudhāyana. One should wash the post silently; so says Śālīki.

As for the sprinkling of sacrificial post : Baudhāyana says that one should keep by the side of the post, the Svaru, the cord, Maitrāvaruṇa's staff, the chip of the post, a piece of gold and a pot filled with water, and then sprinkle the post. Śālīki says that in this manner one should keep down the implements pertaining to the post near the post, and the implements pertaining to the animal by the side of the animal.

As for moving around the sacrificial post : along the south, says Baudhāyana. Along the north, says Śālīki.

As for besmearing the sacrificial post : (The view expressed in) the sūtra (is that) of Baudhāyana. One should besmear only the corner of the post facing the fire, says Śālīki.

As for pouring down water : One should pour down by the right, says Baudhāyana. As one likes, says Śālīki.

As for winding (the cord) around (the post) : One should thrice recite the formula and thrice repeat the action, says Baudhāyana. One should recite the formula only once and act once, says Śālīki.

As for the injunction that one winds at the height of the navel: (The view expressed in) the sūtra (is that) of Baudhāyana. In the middle part, says Śālīki.

IV.4: 200.10 स्वरोरवगूहन इति ॥ सूत्रं बौधायनस्य ॥ अग्निष्ठां प्रतीति शालीकिः ॥

IV.5: 200.13 पशोरुपाकरण इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायन एवमेवोपाकुर्यान्न तु जोषयेदिति ॥ जोषयेच्चैव जुहुयाच्चोपाकरणायेति शालीकिः ॥ अत्रो ह स्माहौपमन्यव एवमेवैनं पुरस्तात्प्रत्यगावृत्तं बर्हिर्भ्यां च प्लक्षशाखया चाभिसेधेदेतस्यां च प्लक्षशाखायाꣳ हृदयं निधायावद्येदिति ॥

IV.5: 202.4 अरण्योः समञ्जन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽग्नेर्जनित्रमसीति शकलमाददीत वृषणौ स्थ इति दूर्वे वा शकले वा निदध्यादुर्वश्यसीत्यधरारणिमाददीत पुरूरवा इत्युत्तरारणिमथैने आज्यस्थाल्याꣳ समज्य घृतेनाक्ते वृषणं दधातामिति समवदध्या- दिति ॥

IV.5: 202.9 पशुरशनाया आदान इति ॥ मन्त्रेणाददीतेति बौधा- यनः ॥ तूष्णीमिति शालीकिः ॥

IV.5: 202.11 पशोरभिधान इति ॥ सूत्रं बौधायनस्य ॥ ग्रीवायामेवाभिदध्यादिति शालीकिः ॥

IV.5: 202.12 पशोर्नियोजन इति ॥ सूत्रं बौधायनस्य ॥ यूप एव पशुं नियुञ्ज्यादिति शालीकिः ॥

IV.5: 202.13 पशोः प्रोक्षण इति ॥ तूष्णीꣳ सꣳस्कृताभिरद्भिः प्रोक्षेदिति बौधायनः ॥ कमण्डलुभिरिति शालीकिः ॥

IV.5: 204.6 पशोः समञ्जन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ललाटे स्रुचं प्रतिष्ठाप्यानुच्छिन्दन्कर्षेदा दक्षिणायै श्रोणेरिति॥

IV.6: 204.6 स्वरुरशनस्योत्पादन इति ॥ यूपः स्वरुरशनमुत्पादयेदिति बौधायनः ॥ पशुरिति शालीकिः ॥ तन्त्रमित्यौपमन्यवः ॥ देवतेत्यौपमन्यवीपुत्रः ॥ २७ ॥ नवमः ॥

IV.6: 204.9 अत्याश्रावण इति ॥ सूत्रं बौधायनस्य ॥ सोम एवात्याश्रावयेदिति शालीकिः ॥

XX.27

As for the inserting of the Svaru : (The view expressed in) the sūtra (is that) of Baudhāyana. (One should insert it into the windings of the cord) at the corner facing the fire; so says Śālīki.

As for the dedication of the animal : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana says that one should dedicate with that very formula; he should however not pronounce the word *juṣṭam.* Śālīki says that one should utter the word *juṣṭam* and moreover make an offering pertaining to the dedication. Aupamanyava says that he should accomplish it facing east-west with the two darbha-blades and a twig of the tree *Ficus infectoria,* and (at the proper time) cut up the portions of the (boiled) heart on this twig.

As for the besmearing of the kindling woods : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that with the formula, "Thou art the birth-place of Agni," one should take up a chip. With the formula, "You are the testicles," he should keep upon it either two *dūrvā*-blades or two chips. He should take up the lower kindling wood with the formula, "Thou art Ūrvaśī." The upper kindling vood with the formula, "Thou art Purūravas." He dips them together into the vessel of clarified butter, and puts them down together with the formula, "Besmeared with clarified butter do you hold strength."

As for the taking up of the animal's cord : One should take it with the relevant formula, says Baudhāyana. Silently, says Śālīki.

As for the catching hold of the animal : (The view expressed in) the sūtra (is that) of Baudhāyana. One should tie at the neck, says Śālīki.

As for the fastening of the animal : (The view expressed in) the sūtra (is that) of Baudhāyana. One should fasten the animal to the sacrificial post, says Śālīki.

As for the sprinkling of the animal : One should sprinkle with water sanctified silently. So says Baudhāyana. With water from a jar, says Śālīki.

As for the besmearing of the animal (with the ladle) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should rest the ladle upon the forehead and push it upto the right buttock without leaving contact.

As for the origination of the Svaru and the cord : The sacrificial post originates the Svaru and the cord, says Baudhāyana. Animal, says Śālīki. Pattern, says Aupamanyava. Divinity, says Aupamanyavīputra.

XX.28

As for the pronouncement subsequent to the call (to the Āgnīdhra and the latter's response) : (the view expressed in) the sūtra (is that) of Baudhāyana. One should make the pronouncement only in a Soma-sacrifice, says Śālīki.

As for the blessing of the animal (with the Svaru and the knife): Baudhāyana says that one should not dissect the animal with that edge with which he besmeared;

IV.6: 206.1 पशोः समञ्जन इति ॥ स ह स्माह बौधायनो यया समञ्ज्यान्न तया विशस्यान्न त्वेतया शृतस्यावद्येदिति ॥ यथोपपादमिति शालीकिः ॥

IV.6: 206.2 पशोः पर्यग्निकरण इति ॥ सहशामित्रं पर्यग्नि कुर्यादिति बौधायनः ॥ यदन्यच्छामित्रादिति शालीकिः ॥ पशुं चाज्यानि चेति राथीतरः ॥ पशुमेवेत्यौपमन्यवः ॥

IV.6: 206.5 अपाव्यानाꣳ होम इति ॥ स ह स्माह बौधायन एकं प्रथमे पर्याये जुहुयाद्द्वे मध्यमे द्वे उत्तम इति ॥ यथोपपादमिति शालीकिः ॥

IV.6: 206.6 उपप्रैषाश्रावण इति ॥ सूत्रं बौधायनस्य ॥ नाश्रावयेदिति शालीकिः ॥

IV.6: 206.13 पशोर्निहनन इति ॥ प्रतीचीनशिरसमुदीचीनपादमिति बौधायनः ॥ उदीचीनशिरसं प्रतीचीनपादमिति शालीकिः ॥ प्राचीनशिरसमुदीचीनपादमित्यौपमन्यवः ॥

IV.6: 206.20 पशुरशनाया उदसन इति ॥ चात्वाले रशनामुदस्येदिति बौधायनः ॥ अद्भिरभ्युक्ष्यासंचर इति शालीकिः ॥

IV.6: 206.22 पत्न्या उदानयन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽनर्वा प्रेहीत्येनां प्रणयेदथैनामादित्यमुदीक्ष्यानर्वा प्रेहीत्येव प्रणयेदिति ॥

IV.6: 208.2 अपामवेक्षण इति ॥ उपरिष्टाच्चात्वालस्यावेक्षयेदिति बौधायनः ॥पार्श्वतः पशोरिति शालीकिः ॥

IV.6: 210.1 बर्हिषः समञ्जन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनस्तथाक्तमेवेतरत्स्यादितरत एवैनदक्त्वा निरस्येद्रक्षसां भागो ऽसीत्यथोदकꣳ स्पृशेदिति ॥ २८ ॥

IV.7: 212.2 वपायाः प्रदान इति ॥ आज्यस्त्रुवा वा स्युर्हिरण्यं वा द्वितीये चतुर्थे चेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

he should however not cut portions of cooked organs with that edge (used for dissecting). Śālīki says that one may cut portions according to his convenience.

As for carrying fire round the animal : One should carry fire round things including the Śāmitra fire, says Baudhāyana. Excluding the Śāmitra fire, says Śālīki. Only around the animal and clarified butters, says Rāthītara. Only around the animal, says Aupamanyava.

As for the Apāvya offerings : Baudhāyana says that one should make one offering after one round, two after the middle one and two after the last one. Śālīki says that one may do according to convenience.

As for the calling out and the Upapraiṣa : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not call out, says Śālīki.

As for the immolating of the animal : One should immolate the animal with its head towards the west and feet towards the north, so says Baudhāyana. With its head towards the north and feet towards the west, says Śālīki. With the head towards the east and feet towards the north, says Aupamanyava.

As for the discarding of the animal's cord : One should discard the cord on the Cātvāla, says Baudhāyana. One should sprinkle water upon it and discard on a place other than the path of cattle, says Śālīki.

As for escorting the sacrificer's wife : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should escort her with the formula, *anarvā prehi*... make her gaze at the sun and again escort with *anarvā prehi.*

As for gazing at water : One shuld make her gaze (at water) beyond the Cātvāla, so says Baudhāyana. By the side of the (dead) animal, says Śālīki.

As for the anointing of a darbha-blade : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one end of the darbha-blade would already have been anointed. One should therefore anoint the other end, throw it away with the formula, "Thou art the portion of the devils," and then touch water.

XX.29

As for the offering of the omentum : The second and fourth cuttings should be spoonfuls or pieces of gold. The former option is of Baudhāyana, the latter of Śālīki.[1]

1. The offering is in five portions. According to Baudhāyana there would be two spoonfuls as base, then the omentum and again two spoonfuls. According to Śālīki, there would be one spoonful as the base, one piece of gold, omentum, again a piece of gold and one spoonful. cf. Rudradatta on ĀpŚS VII.20.9.

IV.8: 214.1 पशुपुरोडाशस्य निर्वपण इति ॥ सूत्रं बौधायनस्य ॥ पशुमालभ्य पुरोडाशं निर्वपेदिति शालीकिः ॥

IV.8: 214.3 पशोः प्रच्यावन इति ॥ हृदयजिह्वे प्रच्यावयेदिति बौधायनः ॥ हृदयमेवेति शालीकिः ॥

IV.8: 214.7 हृदयस्य श्रपण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः शूलपाक्यमेवैनच्छ्रपयेदत्रैव हृदयशूलं परिनिस्तिष्ठेदुपरिष्टाच्च मन्त्रेणोपस्पृशेदिति ॥

IV.8: 214.9 पशुपुरोडाशस्येडाया अवदान इति ॥ सूत्रꣳ शाली-केः ॥ अत्रो ह स्माह बौधायनो निरवदायैवास्य स्विष्टकृतमिडामवद्येदेवꣳ सवनीयानामिति॥

IV.8: 214.17 इडसूनस्य करण इति ॥ सूत्रं बौधायनस्य ॥ बर्हिष्येव प्लक्षशाखायाꣳ हृदयं निधायावद्येदिति शालीकिः ॥

IV.8: 214.19 पशोः संवदन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः पृष्ठ्वाभिक्रामेत्पूषा मा पशुपाः पात्विति । द्वितीयं पृष्ठ्वाभिक्रामेत्पूषा मा प्रपथे पात्विति । तृतीयं पृष्ठ्वाभिक्रामेत्पूषा माधिपतिः पात्विति ॥

IV.8: 216.3 पशोरभिघारण इति ॥ सूत्रं बौधायनस्य ॥ पृषदाज्येन हृदयमभिघार्याज्येनेतराण्यभिघारयेदिति शालीकिः ॥

IV.8: 216.8 पशोरासादन इति ॥ पञ्चहोत्रासादयेदिति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

IV.9: 216.10 पशोरवदान इति ॥ स ह स्माह बौधायनो हृदयस्य जिह्वाया वक्षस इत्येतेषामेवानुपूर्वमवद्येत्तृतीयं चात्रावदानं पञ्चावत्तिनां कुर्यादिति ॥ अत्रो ह स्माह शालीकिः सर्वेषामेवानुपूर्वमवद्येन्न चात्र तृतीयमवदानं पञ्चावत्तिनां कुर्यादिति ॥ २९ ॥

IV.9: 216.2 पशोः संमर्शन इति ॥ स ह स्माह बौधायन उभयानि संमृशेद्येभ्यश्चावद्येत्स्रुग्गतानि चेति ॥ स्रुग्गतान्येवेति शालीकिः ॥

IV.9: 218.3 कुम्बतः श्रीणातीति ॥ सूत्रं बौधायनस्य ॥ समस्तेनैवास्य पार्श्वेन वसाहोमꣳ श्रीणीयादिति शालीकिः ॥

As for the pouring out of paddy for the Paśupuroḍāśa : (The view expressed in) the sūtra (is that) of Baudhāyana. After the animal has been immolated, one should pour out paddy for the Paśupuroḍāśa; so says Śālīki.

As for the shuffling of (the cooked organs of) the animal : One should shuffle the heart and the tongue, says Baudhāyana. Only heart, says Śālīki.

As for the cooking of the heart : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should bake it on a spike, and dispose of the heart-spike at this stage. Later on he should touch it with the relevant formula.

As for the apportionment of the Paśupuroḍāśa and Iḍā : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should cut out portion for the Iḍā immediately having taken up portions for the Sviṣṭakṛt. In the like manner (should he proceed) in connection with Savanīyapuroḍāśas.

As for the placing of the plank for cutting portions : (the view expressed in) the sūtra (is that of Baudhāyana. One should place the heart on the twig of *Ficus infectoria* deposited on the Barhis, and cut out portions; so says Śālīki.

As for the dialogue in respect of (the cooked organs of) the animal : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should enquire and step up with the formula, "May Pūṣan the guardian of cattle guard me." Having enquired for the second time, he should step up with the formula, "May Pūṣan guard me on the way." Having enquired for the third time, he should step up with the formula, "May Pūṣan the overlord guard me."

As for the pouring over of (the cooked organs of) the animal : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should pour Pṛṣadājya over the heart and clarified butter over the other organs.

As for the placing of (the cooked organs of) the animal : One should place with the Pañcahotṛ-formulas, says Baudhāyana. Silently, says Śālīki.

As for the cutting of the portions of (the cooked organs of) the animal : Baudhāyana says that one should first cut portions (two each) of the heart, then of the tongue and then of the sternum. For the sacrificers offering five portions he should take a third cutting. Śālīki says that one should cut portions from all organs serially; he should not take a third portion for the sacrificers offering five portions.

XX.30

As for the touching together of the (cooked organs of the) animal: Baudhāyana says that one should touch together both the oblations-those from which portions were taken and those in the ladle. Only those in the ladle; says Śālīki.

As for the injunction that one stirs up (the oily portion of flesh) by means of the head of the right-side rib : (the view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should stir up by means of the entire right thoracic wall.

IV.9: 218.5 पशोः प्रतिपरिहरण इति ॥ प्रतिपरिहरेदिति बौधायनः ॥ न प्रतिपरिहरेदिति शालीकिः ॥

IV.9: 218.7 अत्याक्रमण इति ॥ सूत्रं बौधायनस्य ॥ जघनेनोत्तरवेदिं परिक्रम्याश्रावयेदिति शालीकिः ॥

IV.9: 218.11 दिशां प्रतीज्याया इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः पुरस्ताद्वनस्पतेः समान्यो दिशः प्रतियजेद्दिशे स्वाहेति । हुत्वोपतिष्ठेत स्वाहा दिग्भ्यो नमो दिग्भ्य इति ॥

IV.9: 218.13 वनस्पतेश्चर्याया इति ॥ सूत्रं बौधायनस्य ॥ पृषदाज्याच्चतुर्गृहीतेन चरेदिति शालीकिः ॥

IV.9: 218.18 वनिष्ठोराधान इति ॥ षडवत्तꣳ संपादयेदिति बौधायनः ॥ सकलमेवेति शालीकिः ॥

IV.10: 220.2 औपयजेष्विति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन आहवनीयादेवोदीचो ऽङ्गारान्निर्वर्त्य तेषूपयष्टोपयजेदिति ॥

IV.10: 220.6 गुदतृतीय इति ॥ एकादशधा कृत्वोपयष्टोपयजेदिति बौधायनः ॥ अपच्छेदमिति शालीकिः ॥ समस्तमेवैनमनुप्रहृत्य सर्वैर्मन्त्रैरनुमन्त्रयेतेत्यौपमन्यवः ॥

IV.10: 220.8 अथ बर्हिषि हस्तौ निमार्ष्टीति ॥ सूत्रं बौधायनस्य ॥ अपो ऽप्यस्मा अत्रानयेयुरिति शालीकिः ॥ ३० ॥

IV.10: 220.11 स्वरोर्होम इति ॥ सूत्रं बौधायनस्य ॥ चतुर्गृहीते ऽवधाय जुहुयादिति शालीकिः ॥

IV.10: 220.14 पत्नीनाꣳ संयाजन इति ॥ सूत्रं बौधायनस्य ॥ आज्येनैव पत्नीः संयाजयेदिति शालीकिः ॥

IV.10: 220.15 उत्तानायै जाघन्यै देवानां पत्नीर्यजति नीच्या अग्निं गृहपतिमिति ॥ सूत्रं बौधायनस्य ॥ सर्वमेवैतदुत्तानायै जाघन्यै कुर्यादिति शालीकिः ॥

IV.10: 220.16 उत्तानायै जाघन्यै होत्र इडामवद्यति नीच्या अग्नीधे षडवत्तमिति ॥ सूत्रं बौधायनस्य ॥ सर्वमेवैतदुत्तानायै जाघन्यै कुर्यादिति शालीकिः ॥

As for the carrying around[1] (of the portions taken into the ladles) of the animal : One should carry around, says Baudhāyana. One should not, says Śālīki.

As for crossing over (the altar) : (the view expressed in) the sūtra (is that) of Baudhāyana. One should cross beyond along the rear of the Uttaravedi and cause to announce, says Śālīki.

As for the offering (of the oily portion of the flesh) towards the quarters : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that prior to the offering to Vanaspati, one should offer a common offering to each of the quarters with the formulas, "to Diś svāhā" etc. (in case many animals are being offered together). Having made the offerings, he should pray with the formula, "Svāhā to Diśes, obeisance to Diśes."

As for the offering to Vanaspati : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take four spoonfuls of the Pṛṣadājya and make the offering, says Śālīki.

As for the givng away of the large intestine : One should give in six portions, says Baudhāyana. In entirety, says Śālīki.

As for (the embers for) the Upayaj offerings : The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should turn out embers of the Āhavanīya towards the north, the secondary offerer should make offerings on them.

As for one third part of the rectum : the offerer should cut it into eleven parts and make the offering, says Baudhāyana. (One should make the offering) cutting each time, says Śālīki. One should put it on the fire in entirety and follow with all formulas together, so says Aupamanyava.

As for the injunction that one wipes out his hands on the sacrificial grass : (The view expressed in) the sūtra (is that) of Baudhāyana. Water should also be brought over for him (for washing); so says Śālīki.

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As for the offering of the Svaru : (The view expressed in) the sūtra (is that) of Baudhāyana. One should put it into (the ladle with) four spoonfuls, so says Śālīki.

As for the offerings to the Patnīs : (The view expressed) in the sūtra (is that) of Baudhāyana. One should offer Patnīsaṁyājas with clarified butter, says Śālīki.

As for the injunction that one offers to the wives of gods the non-hairy part of the tail, and to Gṛhapati Agni the hairy part: (The view expressed in) the sūtra (is that of) Baudhāyana. One should make all offerings out of the non-hairy part, says Śālīki.

1. Inbetween the sacrificial post and the Āhavanīya.

IV.10: 220.19 फलीकरणहोमस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

IV.10: 220.19 ध्रुवाया आप्यायन इति ॥ स ह स्माह बौधायन उभावेव ध्रुवामाप्याययेतामध्वर्युश्च यजमानश्चेति ॥ अध्वर्युरेव ध्रुवामाप्याय्य समिष्टयजूंषि जुहुयादिति शालीकिः ॥

IV.10: 220.19 समिष्टयजुषां होम इति ॥ सूत्रं बौधायनस्य ॥ त्रीणि चतुर्गृहीतानि जुहुयादिति शालीकिः ॥

IV.10: 222.5 हृदयशूलस्योद्वासन इति ॥ कुर्वीतात्र सुमित्राश्च दुर्मित्राश्चेति बौधायनः ॥ न कुर्वीतेति शालीकिः ॥

IV.11: 222.10 समिधां करण इति ॥ सर्व एवार्द्राः सपलाशाः कुर्वीरन्निति बौधायनः ॥ यजमानश्चैव पत्नी चेति शालीकिः ॥

IV.11: 222.13 बर्हिषः पर्युपोषण इति ॥ वेद्यै दक्षिणे ऽंसे पर्युपोषेदिति बौधायनः ॥ उत्तरवेद्या इति शालीकिः ॥

IV.11: 222.15 सक्तुहोमस्य करण इति ॥ त्रीन्सक्तुहोमान्कुर्यादिति बौधायनः ॥ एकमेवेति शालीकिः ॥ प्रदाव्य एव सक्तुहोमेन चरेदित्यौपमन्यवः ॥

IV.11: 224.7; XX.24: 163.13 आख्यातं देवतानामुपस्थानम् ॥

IV.11: 224.8 यूपस्योपस्थान इति ॥ सूत्रं बौधायनस्य ॥ आहवनीयमेवैतेन यजुषोपतिष्ठेतेति शालीकिः ॥

IV.11: 224.10 समन्वानयन इति ॥ सूत्रं बौधायनस्य ॥ नाद्रियेतेति शालीकिः ॥

IV.11: 224.13 पूर्णाहुत्यै करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

IV.11: 224.13 दक्षिणायै दान इति ॥ धेनुं वानड्वाहं वा दद्यादिति बौधायनः ॥ अन्यद्वैकधनमिति शालीकिरन्यद्वैकधनमिति शालीकिः ॥ ३१ ॥ दशमः ॥

॥ इति विंशः प्रश्नः ॥

As for the injunction that one gives away the Iḍā-portion to the Hotṛ from the non-hairy part of the tail, and to the Agnīdh in six portions from the hairy part : (The view expressed in) the sūtra (is that) of Baudhāyana. One should give all portions from the non-hairy part, says Śālīki.

As for the offering of the chaff of grains : One should offer, says Baudhāyana. One should not, says Śālīki.

As for the swelling of the Dhruvā ladle : Both the Adhvaryu and the sacrificer swell the Dhruvā, says Baudhāyana. The Adhvaryu alone should swell the Dhruvā and offer theSamiṣṭayajus, says Śālīki.

As for the offering of the Samiṣṭayajus : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make three offerings of four spoonfuls each, says Śālīki.

As for the disposal of the heart-spike : One should take up water into the folded palms with the formula, *sumitriyā...* and toss it up with *durmitrās...*, so says Baudhāyana. One should not do this, says Śālīki.

As for the fetching of fire-sticks : All should fetch wet fire-sticks having leaves, says Baudhāyana. Only the sacrificer and his wife, says Śālīki.

As for the burning around of the Barhis : One should burn on the southern shoulder of the altar, says Baudhāyana. (On the southern shoulder) of the Uttaravedi, says Śālīki.

As for the offering of the flour of parched barley : One should make three offerings of the flour of parched barley, says Baudhāyana. Only one, says Śālīki. One should make the offering of parched barley on a forest-fire, says Aupamanyava.

The prayer to the divinities has been explained.

As for the prayer to the sacrificial post : (The view expressed in) the sūtra (is that) of Baudhāyana. The sacrificer should pray to the Āhavanīya with this formula, says Śālīki.

As for the transference (of the fire): (the view expressed in) the sūtra (is that) of Baudhāyana. One need not do so, says Śālīki.

As for the offering of the Pūrṇāhuti : One should offer, says Baudhāyana. One should not, says Śālīki.

As for the giving away of Dakṣiṇās : The sacrificer should give away a milch-cow or an ox, says Baudhāyana. Any other single valuable, says Śālīki.

CHAPTER XX ENDS.

अथातश्चातुर्मास्यानि व्याख्यास्यामः ॥

V.1:228.1 स ह स्माह बौधायनो यावज्जीवप्रयुक्तान्येव चातुर्मास्यानि स्युरन्तर्मिथुनानि प्रथमे त्वेव संवत्सरे व्रतं चरेदिति ॥ अत्रो ह स्माह शालीकिः सांवत्सरिकाण्येव खलु चातुर्मास्यानि ब्रह्मचर्यवन्ति भवन्तीति ॥ यथाप्रयोगमित्यौपमन्यवः ॥

V.1:228.4 पयसां मन्त्रामन्त्र इति ॥ उभये सायंप्रातर्दोहा मन्त्रवन्तः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥ अत्रो ह स्माहौपमन्यवो यत्प्राक्सोमेज्यायै चातुर्मासिकानि पयाꣳसि तूष्णीकानि स्युरथोर्ध्वꣳ सोमेज्यायै मन्त्रान्लभेरन्निति ॥ अत्रो ह स्माहाञ्जीगविः पञ्चैवैतानि पयाꣳसि मन्त्रवन्ति भवन्ति दर्शपूर्णमासयोर्मैत्रावरुण्यामिक्षायां दाक्षायणयज्ञे कौण्डपायिन्ये सौत्रामण्यामिति ॥

V.1 : 228.7 वैश्वानरपार्जन्ययोः करण इति ॥ कुर्यादिति बौधा-यनः ॥ न कुर्यादिति शालीकिः ॥

V.1 : 228.1 फाल्गुन्यां वा चैत्र्यां वा पौर्णमास्यां विश्वेभ्यो देवेभ्यो वत्सा अपाकृता भवन्तीति ॥ सूत्रं बौधायनस्य ॥ उदगयन आपूर्यमाणपक्षस्य पुण्याह इति शालीकिः ॥

V.1:228.5 प्रसूमयं प्रस्तरमिति ॥ सूत्रं बौधायनस्य ॥ सर्वमेवैतद्बर्हिः प्रसूमयꣳ स्यादिति शालीकिः ॥

V.1:228.11 पञ्चहोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ उपवसथ एव पञ्चहोतारं जुहुयादिति शालीकिः ॥

V.3 : 234.2 प्रयाजानामनुमन्त्रण इति ॥ चतुरश्चतुर्भिरनुमन्त्र्य पञ्चमेनेतराननुसमियादिति बौधायनः ॥ चतुरश्चतुर्भिरनुमन्त्र्य सर्वेषां पारे पञ्चमेनानुमन्त्रयेतेति शालीकिः ॥

CHAPTER - XXI
CĀTURMĀSYAS

XXI.1

Now we shall explain the Cāturmāsyas.

Baudhāyana says that the Cāturmāsyas should be performed throughout one's life; they should be joined to each other. One should however observe the vow (of celibacy) in respect of those to be performed in the first year. Śālīki says that the Cāturmāsyas are restricted only to a (single) year. The vow of celibacy pertains (of course to that year alone). Aupamanyava says that (one should observe the vow of celibacy) during the days of performance.

As for the reciting and non-reciting of formulas in regard to the (evening and morning) milking : Both the evening and morning milkings should be accomplished with formulas, says Baudhāyana. They should be done silently, says Śālīki. Aupamanyava says that the milkings in the Cāturmāsyas performed prior to the performance of a Soma-sacrifice should be done silently; those subsequent to it with formulas. Āñjīgavī says that the milking in the five sacrifices—Full-moon and New-moon sacrifices, Āmikṣā for Mitra-Varuṇa, Dākṣāyaṇa sacrifice, Kauṇḍapāyinām Ayana and Sautrāmaṇī should be done with formulas.

As for the performance of the Vaiśvānara-Pārjanya Iṣṭi : One should perform, says Baudhāyana. One should not, says Śālīki.

As for the injunction that calves are driven away from their mothers in connection with the Āmikṣā for Viśve Devas on the full-moon day of Phāguna or Caitra : (The view expressed in) the sūtra (is that) of Baudhāyana. During the northern course of the sun, on an auspicious day during the fortnight of the waxing moon, so says Śālīki.

As for procuring the Prastara with shoots : (The view expressed in) the sūtra (is that) of Baudhāyana. The entire Barhis should be having shoots, says Śālīki.

As for offering with the Pañcahotṛ-formulas : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make that offering on the Upavasatha-day; so says Śālīki.

As for the following of the Prayāja-offerings : The sacrificer should follow the first four offerings with the first four formulas, and the remaining Prayājas with the fifth (recited each time); so says Baudhāyana. One should follow the first four Prayājas with the first four formulas, and recite the last formula at the end of the remaining Prayājas.

As for the reciting or not reciting of the formulas pertaining to the offerings of the cakes on one potsherd : The formulas should be recited, says Baudhāyana. They should not be, says Śālīki.

V.3 : 234.5 एककपालानां मन्त्रामन्त्र इति ॥ मन्त्रवन्तः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥

V.3 : 234.5 एककपालानामवदान इति ॥ स ह स्माह बौधायनश्चातुर्मासिकानामेव नावद्येदथेतरेषामवद्येदिति ॥ अत्रो ह स्माह शालीकिस्तन्त्रहराणामेवावद्येदथेतरेषां नावद्येदिति ॥ अत्रो ह स्माहौपमन्यवो य एव वैश्वदेवपरुषि तस्य नावद्येदथेतरेषामवद्येदिति ॥

V.3 : 234.6 एककपालानामभिहोम इति । यः स्रुचि सꣳस्रावः स्यात्तेनाभिजुहुयादिति बौधायनः ॥ चतुर्भिश्चतुर्भिर्ऋतुनामभिरेकैकमिति शालीकिः ॥ १ ॥

V.3 : 234.6 एककपालानामाशयस्यानुसꣳहरण इति ॥ अनुसꣳहरेदिति बौधायनः ॥ नानुसꣳहरेदिति शालीकिः ॥

V.4 : 234.19 वाजिनस्य चर्याया इति ॥ उपाꣳशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

V.4 : 236.2 वाजिनस्य भक्षण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽवघ्रभक्षणेनैवेतरे भक्षयेयुर्यजमान एव प्रत्यक्षं भक्षयेदिति ॥

V.4 : 236.11 निवर्तन इति ॥ निवर्तनेनोपवाप्योभयं केशश्मश्रु वापयीतेति बौधायनः ॥ निवर्तनेनोपवाप्य श्मश्रूण्येव वापयीत न केशानिति शालीकिः ॥ निवर्तनेनोपवाप्य नैव श्मश्रूणि वापयीत न केशानित्यौपमन्यवः ॥

V.5 : 238.2 वरुणप्रघासेषु दक्षिणस्य विहारस्य पात्राणां करण इति ॥ सूत्रं बौधायनस्य ॥ सौवर्णानि वा राजतानि वा स्युरिति शालीकिः ॥ शमीमयानीत्यौपमन्यवः ॥

V.5 : 238.17 स्तम्बयजुषोर्हरण इति ॥ व्यतिचारꣳ स्तम्बयजुषी हरेयातामिति बौधायनः ॥ सहेति शालीकिः ॥

V.5 : 240.9 आज्यस्यावेक्षण इति ॥ दार्शपौर्णमासिकायै दक्षिणत उपविश्य दक्षिणमवेक्ष्योत्तरमवेक्षेतेति बौधायनः ॥ वेदिसंधावुपविश्य दक्षिणमवेक्ष्योत्तरमवेक्षेतेति शालीकिः ॥ मध्यत इत्यौपमन्यवः ॥

As for the taking portions of the cakes on one potsherd : Baudhāyana says that one should not take portions of cakes on one potsherd in the Cāturmāsyas; one should take in the case of other sacrifices. Śālīki says that one should take portions in the case of sacrifices which are performed combinedly; he should not do so in other cases. Aupamanyava says that one should not take portions of the cake in the Vaiśvadevaparvan; he should take portions in other Parvans.

As for the offering of clarified butter over the cakes on one potsherd, which are offered : One should pour the drops in the ladle, says Baudhāyana. Śālīki says that one should pour four drops of clarified butter over the cake on one potsherd in each (of the first three Parvans of the Cāturmāsyas) successively with the formulas representing the four names of the months.[1]

XXI.2

As for pouring the clarified butter from the container of the cake on one potsherd: One should pour, says Baudhāyana. One should not, says Śālīki.

As for the offering of the whey : One should offer with the formula recited in a low voice, says Baudhāyana. Loudly, says Śālīki.

As for the consuming of the whey : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that others should consume simply by smelling. The sacrificer himself should consume in reality.

As for the turning back (of the hair): Baudhāyana says that one should get the hair pressed with the device for turning back,[1] and get the hair and beard shaved. Śālīki says that one should get the hair pressed with the device for turning back and get the beard shaved. Aupamanyava says that one should get the hair pressed with the device for turning back, but should get neither beard nor the hair shaved.

As for the preparation of the implements to be used in the southern sanctuary in the Varuṇapraghāsaparvan : (The view expressed in) the sūtra (is that) of Baudhāyana. They should be of gold or of silver, so says Śālīki. They should be made of the wood of *Prosopis spicigera*; so says Aupamanyava.

As for the carrying away of the Stambayajus : The two[2] should carry away the Stambayajus while moving in opposite directions, so says Baudhāyana. Together, says Śālīki.

1. In the Śunāsīrīyaparvan he should offer three drops silently and the fourth with the formula, *saṁsarpo'si* ... representing the thirteenth month.
1. That is, a porcupine's quill.
2. The Adhvaryu and the Pratiprasthātṛ.

V.5 : 238.4 ऐषीकः शूर्पमिति ॥ सूत्रं बौधायनस्य ॥ दर्भमयं वा कुशमयं वेति शालीकिः ॥ प्रत्यक्षमित्यौपमन्यवः ॥

V.8 : 244.15 शूर्पस्यानुप्रहरण इति ॥ अनुप्रहरेदिति बौधायनः ॥ नानुप्रहरेदिति शालीकिः ॥ अद्भिरभ्युक्ष्य भुञ्जीतेत्यौपमन्यवः ॥

V.8 : 246.10 आमिक्षयोरवदान इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायन आमिक्षयोरवदाय मेषीमवदध्यान्न शमीपर्णकरीरसक्तूनामवद्येद् घासोक्ता ह्येते भवन्तीति ॥ उत्तमेनावदानेन सर्वं विश्वलोपः समवदध्यादित्यौपमन्यवः ॥ २ ॥

V.8 : 246.6 मारुत्यै चर्याया इति ॥ सूत्रं बौधायनस्य ॥ उत्तर एवाग्नौ मारुत्या चरेदिति शालीकिः ॥

V.8 : 248.6 मारुत्यै मेक्षणस्यानुप्रहरण इति ॥ अनुप्रहरेदिति बौधायनः ॥ नानुप्रहरेदिति शालीकिः ॥

V.9 : 250.3 अवभृथ इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवस्तुषैश्च निष्कासेन चावभृथमवेयादिति ॥

आख्यातमुदकान्तस्य प्रत्यसनम् ॥

आख्यातमाप्लवनम् ॥

V.9 : 250.7; XX 31: आख्यातः समिधां करणम् ॥

V.10 : 252.7 आनीकवतस्य निर्वपण इति ॥ पाणिसंमर्शनेनादित्यस्योदयमाकाङ्क्षेतेत्याचार्ययोः ॥ मुष्टिमेव ग्रहीष्यन्नित्यौपमन्यवः ॥ साकः रश्मिभिः प्रचरेदित्यौपमन्यवीपुत्रः ॥ एष एवापि सांतपनस्य प्रदेश एष क्रैडिनस्य ॥

V.10 : 252.9 गृहमेधीयस्य मन्त्रामन्त्र इति ॥ मन्त्रवान् स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

As for the gazing at the clarified butter : Badhāyana says that (the sacrificer) should sit down to the south of the altar for Full-moon and New-moon sacrifices, gaze first at the clarified butter placed within the southern altar and then that within the northern altar. Śālīki says that he should sit down on the conjunction of both the altars, gaze first at the clarified butter placed within the southern altar and then that within the northern altar. Aupamanyava says that (he should gaze simultaneously at both the clarified butters placed) in the middle (of the two altars).

As for the winnowing basket made of reeds : (The view expressed in) the sūtra (is that) of Baudhāyana. It may be made of Darbha-grass or Kuśa-grass, says Śālīki. That which is at hand, says Aupamanyava.

As for the throwing in of the winnowing basket : One should throw it in, says Baudhāyana. One should not, says Śālīki. One should sprinkle it with water and bring in use, says Aupamanyava.

As for taking the portions of the two Āmikṣās : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that after having taken the portion of the two Āmikṣās, one should place the (figure of) female sheep upon them. He should not take up leaves of *Prosopis spicigera* and flour of parched fruit of *Capparis aphylla*. These are spoken of as the food (of sheep). Aupamanyava says that one should put all the material together with the last portion.

XXI.3

As for the offering of the Āmikṣā to the Maruts : (The view expressed in) the sūtra (is that) of Baudhāyana. The Pratiprasthātṛ should offer the Āmikṣā to the Maruts on the northern fire itself.[1]

As for the throwing of the corn-stirring stick pertaining to the Āmikṣā for the Maruts : One should throw, says Baudhāyana. One should not, says Śālīki.

As for the Avabhṛtha-rite : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should perform the Avabhṛtha-rite with the husks and scrapings (of the Āmikṣā).

The tossing of the end of the water is explained.

The procuring of fire-sticks is explained.[2]

As for the pouring out (of paddy) for the cake to Anīkavant Agni : The Adhvaryu should touch together his palms (with the relevant formulas) and wait for sunrise; this is the view of the two teachers. While he is taking a handful of paddy,

1. Becuase the southern sanctuary pertains to the Full-moon and New-moon sacrifices, not to the Animal-sacrifice.
2. cf. BaudhŚS VIII. 20

V.10 : 252.11 गृहमेधीयस्य निर्वपण इति ॥ पवित्रवता पात्रेण मन्त्रवन्तमिति बौधायनः ॥ अपवित्रेण तूष्णीकमिति शालीकिः ॥

V.10 : 252.11 गृहमेधीयस्य श्रपण इति ॥ पयसि श्रपयेदिति बौधायनः ॥ अप्स्विति शालीकिः ॥

V.10 : 252.11 शाकलानां करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

V.10 : 252.13 गृहमेधीयस्यासादन इति ॥ दात एव बर्हिष्यासादयेदिति बौधायनः ॥ ये ऽन्ये ऽनुपयुक्ताः कुशाः स्युस्तेष्विति शालीकिः ॥

V.10 : 252.14 गृहमेधीयस्य चर्याया इति ॥ उपांशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

V.10 : 252.15 शाकलानामनुप्रहरण इति ॥ अनुप्रहरेदिति बौधायनः ॥ नानुप्रहरेदिति शालीकिः ॥

V.10 : 252.16 प्रतिवेशस्य श्रपण इति ॥ अन्वाहार्यपचने श्रपयेदिति बौधायनः ॥ ग्रामाग्नाविति शालीकिः ॥

V.10 : 254.3 पूर्णदर्व्यस्य होम इति ॥ सूत्रमाचार्ययोः ॥ व्याहृतीरुक्त्वा ब्रह्मणो हिंकारे जुहुयादिति गौतमः ॥ ३ ॥ प्रथमः ॥

V.11 : 256.1 महापितृयज्ञस्य बर्हिषीति ॥ समूलमेतद्बर्हिर्भवतीति बौधायनः । तत्र नास्ति प्रत्यभिमर्शन इति ॥ सातिशेषं भवतीति शालीकिः । तत्र सिद्धः प्रत्यभिमर्शन इति ॥ निर्मूललूनमेवैतल्लुनुयादित्यौपमन्यवः ॥

V.11 : 256.19 अथैतदभिवान्यायै दुग्धमर्धपात्रमिति ॥ सूत्रं बौधायनस्य ॥ अथ यदि कनीयः स्यादद्भिरभ्युन्नीयेति शालीकिः ॥

V.11 : 256.12 तेषां व्रीहिष्वेव हविष्कृतमुद्वादयत्युपोद्यच्छन्ते यवानिति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन आवपनप्रभृति यवेषु मन्त्रकर्माभ्यावर्तेत तन्त्रं तु हविष्कृत् स्यादिति ।

he should await sunrise, says Aupamanyava. He should make the offering when the rays appear, says Aupamanyavīputra. This rule applies to the pouring out for the oblation to Sāṁtapana Maruts and also to Krīḍin Maruts.

As for the cooking of the rice to Gṛhamedhīya Maruts with or without the relevant formulas : It should be with the formulas, says Baudhāyana. Silent, says Śālīki.

As for the pouring out of paddy for the rice to Gṛhamedhīya Maruts : One should pour out with the relevant formulas in the vessel with the strainers held across, says Baudhāyana. Without any formulas in a vessel without the strainers, says Śālīki.

As for the cooking of rice for Gṛhamedhīya Maruts : One should cook in milk, says Baudhāyana. In water, says Śālīki.

As for the laying of splinters (as enclosing sticks) : One should lay, says Baudhāyana. One should not, says Śālīki.

As for the placing of the rice cooked for Gṛhamedhīya Maruts : One should place on the Barhis (formally) cut, says Baudhāyana. On other unused darbha-blades, says Śālīki.

As for the offering of the rice to Gṛhamedhīya Maruts : One should make the offering with the mantras recited in a low voice, says Baudhāyana. Recited loudly, says Śālīki.

As for the throwing of the splinters (used as enclosing sticks): One should throw, says Baudhāyana. One should not, says Śālīki.

As for the cooking of auxiliary rice : One should cook on the Anvāhāryapacana fire, says Baudhāyana. On the village-fire, says Śālīki.

As for the offering of the Pūrṇadarvya: (The view expressed in) the sūtra (is that) of the two Ācāryas. One should pronounce the Vyāhṛtis and make the offering at the *him* sound uttered by the Brahman, says Gautama.

XX.4

As regards the Barhis for the Mahāpitṛyajña : This Barhis is with roots, says Baudhāyana. Herein there is no touching back. The Barhis should be with roots remaining in the ground, says Śālīki. Herein the touching back is self-evident. One should cut it so that there would be no roots, says Aupamanyava.

As for the half potful of milk of a cow which feeds another's calf : (The view expressed in) the sūtra (is that) of Baudhāyana. If the quantity is less, one should add water, says Śālīki.

As for the injunction that one gives out a call to the preparer of the oblation-material in respect of the paddy alone, and the barley is held back : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the acts beginning

V.11 : 256.22 आप्यनिनयन इति ॥ जघनेन गार्हपत्यमाप्येभ्यो निनयेदिति बौधायनः ॥ अग्रेणातिहायेति शालीकिः ॥ अग्रेण वा जघनेन वेत्यौपमन्यवः ॥

V.11 : 256.23 वेद्यै करण इति ॥ उपनिष्क्रम्याग्न्यगाराद्दक्षिणे पूर्वे ऽवान्तरदेशे कुर्यादिति बौधायनः ॥ अन्तरेवैतां दिशमिति शालीकिः ॥ अन्वाहार्यपचनमेवाभित इत्यौपमन्यवः ॥

V.11 : 256.24 अन्वाहार्यपचनस्योपसमिन्धन इति ॥ स्वे स्थान उपसमिन्धीरन्निति बौधायनः ॥ इध्ममेवातिप्रणयेयुरिति शालीकिः ॥

V.12 : 258.8 आज्यग्रहाणां ग्रहण इति ॥ पञ्चगृहीतानि वा षड्गृहीतानि वा स्युरिति बौधायनः ॥ षड्गृहीतान्येवेति शालीकिः ॥

V.12 : 258.9 प्रस्तरस्य मन्त्रामन्त्र इति ॥ ग्रहणं चैवास्य न्यसनं च तूष्णीकꣳ स्यादथेतरन्मन्त्रवत्स्यादिति बौधायनः ॥ संभरणं चैवास्य न्यसनं च तूष्णीकꣳ स्यादथेतरन्मन्त्रवत्स्यादिति शालीकिः ॥ यावन्न्यसनमेव तूष्णीकꣳ स्यादथेतरन्मन्त्रवत्स्यादित्यौपमन्यवः ॥

V.12 : 258.10 त्रिरपसलैः परिस्तृणन्पर्येतीति ॥ सूत्रं बौधायनस्य ॥ यथोत्पन्नेनैव सꣳस्तृणीयादिति शालीकिः ॥

V.12 : 258.10 वेद्यै स्तरण इति ॥ सूत्रं बौधायनस्य ॥ ऊर्णाम्रदसं त्वा स्तृणामीत्येव ब्रूयादिति शालीकिः ॥ ४ ॥

V.12 : 258.12 परिधीनां परिधान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः सर्वान्परिधीन्परिदध्यात्पितृकर्मणि क्रियमाणे दक्षिणतश्चोत्तरमुपनिदध्यादिति ॥

V.12 : 258.16 हविषामुद्वासन इति ॥ सूत्रं बौधायनस्य ॥ यथाशृतमेव हवीꣳष्युद्वासयेदिति शालीकिः ॥

V.12 : 260.3 हविषाꣳ संचरो ऽध्वर्योश्चेति ॥ दक्षिणेनेति बौधायनः ॥ उत्तरेणेति शालीकिः ॥

V.13 : 260.15 विपरिक्रामन्त्येत ऋत्विजो विपरिहरन्ति हवीꣳषीति ॥ सूत्रं बौधायनस्य ॥ नात्र हवीꣳषि विपरिहरेयातामिति शाली-

with the powdering into the mortar should be accompanied by the relevant formulas also in respect of barley. The call to be given to the preparer of oblation-material should, however, be combined (with the one given in respect of paddy).

As for the pouring down (of water from the ladle) for the Āpyas : One should pour down for the Āpyas along the rear of the Gārhapatya, says Baudhāyana. Along the front (of the Gārhapatya) leaving some distance, says Śālīki. Either along the rear or along the front, says Aupamanyava.

As for the preparation of the altar : Having gone out of the (Gārhapatya) fire-chamber, one should prepare it in the south-eastern direction, says Baudhāyana. One should prepare it towards that direction inside (of the fire-chamber), says Śālīki. Around the Anvāhāryapacana fire, says Aupamanyava.

As for the enkindling of the Anvāhāryapacana fire : It should be enkindled in its place, says Baudhāyana. A burning faggot should be carried towards it, says Śālīki.

As for the taking up of portions of clarified butter : They should be in five spoonfuls or six spoonfuls, says Baudhāyana. In six spoonfuls, says Śālīki.

As for the reciting or non-reciting in regard to the Prastara : Taking and placing of it should be done silently; other things should be accompanied by the formulas, says Baudhāyana. Its formulating and placing should be done silently; other things should be accompanied by the formulas, says Śālīki. All things upto the placing should be done silently; other things should be accompanied by the formulas, says Aupamanyava.

As for the injunction that one goes around thrice strewing around by the left: (The view expressed in) the sūtra (is that) of Baudhāyana. One should strew (the darbha-blades) together as they come to his hand; says Śālīki.

As for spreading darbha-blades within the altar : (The view expressed in) the sūtra (is that) of Baudhāyana. One should do so while pronouncing the formula *ūrṇāmradasaṁ tvā stṛṇāmi* ... says Śālīki.

XXI.5

As for the laying down of the enclosing sticks : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should lay down all the enclosing sticks. While the Pitṛ-rite is being performed, he should lay down the northern enclosing stick towards the south.

As for the taking down of the oblations : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the oblations down according as they become cooked, says Śālīki.

As for the movement of the oblations and of the Adhvaryu : It should be along the south, says Baudhāyana. Along the north, says Śālīki.

कि: ॥ नात्र हवीꣳषि विपरिहरेयातामध्वर्युश्चैवाग्नीध्रश्च विपरिक्रामेतामित्यौपमन्यव: ॥

V.14 : 262.9 आश्रावण इति ॥ ओ स्वधेति बौधायन: ॥ आ स्वधेति शालीकि: ॥ स्वधेत्यौपमन्यव: ॥

V.13 : 260.9 प्रवर इति ॥ सूत्रमाचार्ययो: ॥ विद्वाꣳश्चिकित्वन्नित्यौपमन्यव: ॥

V.15 : 264.20 आख्यातं पिण्डानां दानम् ॥

V.15 : 266.14 आख्यातमाञ्जनाभ्यञ्जनयो: ॥

आख्यातं पिण्डानामनुप्रहरणम् ॥

V.16 : 268.8 त्रैयम्बकाणां मन्त्रामन्त्र इति ॥ मन्त्रवन्त: स्युरिति बौधायन: ॥ तूष्णीका इति शालीकि: ॥ अप्येनानेककपाल एव श्रपयेदित्यौपमन्यव: ॥

V.16 : 268.10 एकोल्मुकस्य हरण इति ॥ अन्वाहार्यपचनाद्धरेदिति बौधायन: ॥ ग्रामाग्नेरिति शालीकि: ॥

V.16 : 268.11 एतत्समादाय गार्हपत्यमुपतिष्ठन्त इति ॥ स ह स्माह बौधायन उभय एष मन्त्रो भवत्याध्वर्यवश्च याजमानश्चेति ॥ याजमान एवेति शालीकि: ॥

V.16 : 270.8 त्रैयम्बकाणामुत्खेदन इति ॥ सूत्रꣳ शालीके: ॥ अत्रो ह स्माह बौधायनस्त्रिरेवाव्यतिषजन्परीत्य त्रिरुत्खिदेद्भगाय त्वा भगाय त्वेति ॥ ५ ॥

V.16 : 270.13 अथैनान्यजमानस्याञ्जलावावपतीति ॥ सूत्रꣳ शालीके: ॥ अत्रो ह स्माह बौधायनो यजमानस्यैवैकस्य मन्त्रेणावपेत्तूष्णीं पत्न्यै च भगकामायै चेति ॥

V.17 : 270.17 अथैनान्मूत ओप्य नीललोहिताभ्याꣳ सूत्राभ्यां विग्रथ्य शुष्के वा स्थाणौ विशाखायां वा बध्नातीति ॥ पूर्व: कल्पो बौधायनस्योत्तर: शालीके: ॥

As for the injunction that the priests move around in the reverse direction, and the oblations are moved around : (The view, expressed in) the sūtra (is that) of Baudhāyana. The oblations should not be moved around, says Śālīki. The oblations should not be moved around; the Adhvaryu and the Āgnīdhra should move around, says Aupamanyava.

As for causing to announce : (The announcement should be) "O svadhā" says Baudhāyana. "Ā svadhā" says Śālīki. "Svadhā" says Aupamanyava.

As for the choosing (of the Hotṛ) : (The view expressed in) the sūtra (is that) of the two teachers. (The Adhvaryu should pronounce) *vidvāṅś cikitvan*, says Aupamanyava.

The offering of balls (of cooked rice) is explained.

The putting of collyrium and anointing have been explained.

The discarding of the (rice) balls is explained.

As for the reciting or non-reciting of mantras in respect of the Tryambaka (cakes) : (The cakes) should be prepared to the accompaniment of the formulas, says Baudhāyana. Without reciting any formula, says Śālīki. One should take them along with the cake on one potsherd, says Aupamanyava.

As for the carrying of a fire-brand : One should carry it from the Anvāhāryapacana, says Baudhāyana. From the village-fire, says Śālīki.

As for the injunction that they pray to the Gārhapatya having taken up this (= Tryambaka cakes etc.) : Baudhāyana says that the formula belongs to both the Adhvaryu and the sacrificer. Only to the sacrificer, says Śālīki.

As for the tossing up of the Tryambaka cakes : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should go round thrice without a break and then toss up thrice with the formula, "for fortune thee," "for fortune thee."

XXI. 6

As for the injunction that (each one) puts (the cake) into the joined palms of the sacrificer : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that each one should put into the joined palms of the sacrificer while the relevant formula is being uttered, and silently into the joined palams of the sacrificer's wife and the daughter desiring a husband.

As for the injunction that one should pour them into a woven basket, tie them with blue and red threads and fasten upon a dried pole or on a two - pronged pole: The former option is of Baudhāyana, the latter of Śālīki.

As for the pouring down of the pitcher : one should pour down by the right, says Baudhāyana. As may be possible, says Śālīki.

As for the performance of the Śūnāsīrīya Parvan : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should perform that Parvan in the

V.17 : 270.20 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

V.18 : 272.12 शुनासीरीयपरुष इज्याया इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो य एवात ऊर्ध्वमापूर्यमाणपक्ष आगच्छेत्त-स्मिञ्छुनासीरीयपरुषा यजेत । त्रयोदशस्यैवैतन्मासस्यापीज्यार्थं दृष्टं भवतीति ॥

V.18 : 274.2 वेद्यै करण इति ॥ दार्शपौर्णमासिकी स्यादिति बौधायनः ॥ पाशुबन्धिकीति शालीकिः ॥

V.18 : 274.4 दक्षिणानां दान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो हिरण्यं वैश्वानरे दद्याद्धेनुं पार्जन्ये द्वादश वैश्वदेवे द्वादश वरुणप्रघासहविःषु तिस्र आनीकवते तिस्रः सांतपने चतस्रो गृहमेधीय ऋषभं पूर्णदर्व्ये तिस्रः क्रैडिने द्वादश महाहविःषु तिस्र आदित्ये द्वादश शुनासीरीयहविःष्विति ॥ अत्रो ह स्माहौपमन्यवश्चतुःषष्टिश्चातुर्मास्यदक्षिणाः समाम्नाता भवन्ति ताश्चेन्नाधिगच्छेद्वासांसि स्येतावन्ति मन्थान्वौदनान्वैतावतो दद्यात्तेनो हैवेतं काममवाप्नोतीति ॥

V.18 : 274.15 चातुर्मास्यानामन्त इति ॥ सोमान्तानि स्युरिति बौधायनः ॥ पश्वन्तानीति शालीकिः ॥ सवनेष्ट्या यजेतेत्यौप-मन्यवः ॥ ६ ॥ द्वितीयः ॥

VI.1 : 276.1 अथातो ऽग्निष्टोमं व्याख्यास्यामः ॥

VI.10 : 292.18 स ह स्माह बौधायनो नादृष्ट्वा राजानं चर्त्विजश्च दीक्षयेदिति ॥ अत्रो ह स्माह शालीकिर्यदि दीक्षा दीर्घाः स्युराश्वासिका आहर्तारस्तथोद्गीथः कामं दीक्षयेदिति ॥

शालाया अध्यवसान इति ॥ स ह स्माह बौधायनो मध्यंदिने शालामध्यवस्येदापः पूर्वा गच्छेयुरन्वग्यजमानो राज्ञा चारणिभ्यां चेति ॥ अत्रो ह स्माह शालीकिः कामं पूर्वाह्णे वापराह्णे वा शालामध्यवस्येत्प्राक्त्वेवास्तमयाद्दीक्षणीयां संतिष्ठापयिषेदिति ॥

next fortnight of waxing moon. This also applies to the performance of the Parvan occuring in the thirteenth month of the year.

As for the preparation of the altar: It should be the one to be prepared for the Full-moon and the New-moon sacrifices, says Baudhāyana. It should be the one to be prepared for an Animal-sacrifice, says Śālīki.

As for the giving away of the Dakṣiṇās : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should give gold in the Vaiśvānarīyeṣṭi, a milch-cow in the Pārjanyeṣṭi, twelve in the Vaiśvadevaparvan, twelve in the Varuṇapraghāsaparvan, three in the Iṣṭi for Anīkavant Agni, three in the Iṣṭi for Sāṁtapana Maruts, four in the Iṣṭi for Gṛhamedhīya Maruts; a bull in the Pūrṇadarvya offering, three (milch-cows) in the Iṣṭi for Krīḍin Maruts, twelve in the Mahāhavis sacrifice, three in the Iṣṭi for Aditi, twelve in the Śunāsīrīyaparvan. Aupamanyava says that sixtyfour (milch-cows) are prescribed as Dakṣiṇās in the Cāturmāsyas. If one is unable to procure them, one should give as many pieces of cloth, or as many pots filled with *mantha* or cooked rice. Thereby he gets his desire fulfilled.

As for the conclusion of the Cāturmāsyas : They should be concluded with a Soma-sacrifice, says Baudhāyana. With an Animal-sacrifice, says Śālīki. One should perform the Savaneṣṭi,[1] says Aupamanyava.

XXI.7

AGNIṢṬOMA

Now we shall explain the Agniṣṭoma.

Baudhāyana says that one should not get initiated (for the Agniṣṭoma) unless he beholds king Soma and the priests. Śālīki says that one may get initiated provided the Dīkṣā-period is a longer one and the procurement of Soma and the arrival of Sāman-chanters is guaranteed.

As for the entering into the (Prāgvaṁśa) hall : Baudhāyana says that the sacrificer should enter into the hall at midday. Water should be carried ahead; the sacrificer should follow together with king Soma and the kindling woods. Śālīki says that the sacrificer may enter in the morning or afternoon. He should however see that the Dīkṣaṇīyeṣṭi is concluded before sunset.

As for the carrying forth of the fires : One should carry actual fires, says Baudhāyana. One should consign them into the kindling woods, says Śālīki.

As for the offering with Saptahotṛ-formulas : (The view expressed in) the sūtra (is that) of Baudhāyana. One should first make an offering with the Ṣaḍḍhotṛ-formulas and then with the Saptahotṛ - formulas, says Śālīki.

1. Bhavasvāmin in the Bhāṣya says *dvādaśāhoktā*. The commentary *Subodhinī* on BaudhŚS V gives the details, namely, the offerings of a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, and a cake on twelve potsherds to Viśve Devas.

VI.1 : 276.14 अग्नीनाँ हरण इति ॥ अजस्रान्हरेदिति बौधायनः ॥ अरण्योः समारोह्येति शालीकिः ॥

VI.1 : 276.18 सप्तहोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ षड्ढोतारँ हुत्वा सप्तहोतारं जुहुयादिति शालीकिः ॥

VI.1 : 276.19 यूपाहुत्यै हवन इति ॥ पूर्वः कल्पो बौधायनस्य ॥ उत्तरः शालीकेः ॥

VI.1 : 278.1 वाससामुपकल्पन इति ॥ अष्टाविति बौधायनः ॥ सप्तेति शालीकिः ॥

VI.1 : 278.1 कृष्णाजिनानामुपकल्पन इति ॥ पञ्चेति बौधायनः ॥ षडिति शालीकिः ॥

VI.1 : 278.1 कृष्णविषाणाया उपकल्पन इति ॥ त्रिवलिरिति बौधायनः ॥ पञ्चवलिरिति शालीकिः ॥ सकलैवैषा स्यादित्यौपमन्यवः ॥

VI.1 : 276.21 व्रतप्रदान इति ॥ कँस इति बौधायनः ॥ चमस इति शालीकिः ॥

VI.1 : 276.21 प्रवर्ग्यस्य करण इति ॥ स ह स्माह बौधायनो न प्रथमसोमे प्रवृञ्ज्यादुपनामुको हैनमुत्तरो यज्ञो भवतीति ॥ न प्रवर्ग्यं गच्छेच्चनेति शालीकिः ॥ ७ ॥

VI.1 : 276.21 तीर्थगमन इति ॥ स ह स्माह बौधायनः प्रदक्षिणमावृत्यैतत्तीर्थं गच्छेदथामुतो ऽपसलैरावर्तेतेति ॥ अत्रो ह स्माह शालीकिरपसलैरावृत्यैतत्तीर्थं गच्छेदथामुतः प्रदक्षिणमावर्तेतेति ॥

VI.1 : 278.2 अथास्य प्राङ्मुखस्य दक्षिणं गोदानमद्भिरुनत्तीति ॥ सूत्रं बौधायनस्य ॥ उभयमेवाप्यस्य मन्त्रेण कुर्यादिति शालीकिः ॥

VI.2 : 278.3 अभ्यञ्जन इति ॥ सूत्रँ शालीकेः ॥ अत्रो ह स्माह बौधायनो महीनां पयो ऽसीत्यादाय वर्चोधा असि वर्चो मयि धेहीत्यभ्यञ्जीतेति ॥

As for the offering pertaining to the sacrificial post : The former option is of Baudhāyana; the latter of Śālīki.

As for the procurement of pieces of cloth : (One should procure) eight, says Baudhāyana. Seven, says Śālīki.

As for the procurement of skins of black antelope : (One should procure) five, says Baudhāyana. Six, says Śālīki.

As for the procurement of a horn of black antelope : It should have three curves, says Baudhāyana. Five, says Śālīki. It should be whole, says Aupamanyava.

As for the container of Vrata-milk : It should be of bronze, says Baudhāyana. It should be a wooden goblet, says Śālīki.

As for the performance of the Pravargya-rite : Baudhāyana says that one should not perform in the first Soma-sacrifice. Thereby he becomes capable of performing a subsequent Soma-sacrifice. One should not at all go in for the Pravargya, says Śālīki.

XXI.8

As for reaching the water-place : Baudhāyana says that one should turn by the right and then proceed to the water-place. From there he should return by the left. Śālīki says that one should turn by the left and then proceed to the water-place. From there he should return by the right.

As for the injunction that one moistens with water the hair near the right ear of the sacrificer facing the east : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should perform with formulas the rites pertaining to the hair near both the ears.

As for the anointing : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the Adhvaryu should take the ointment with the formula, "Thou art the milk of great (cows)," and anoint with the formula, "Thou art the giver of vigour, grant me vigour."

As for applying collyrium to the eyes : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take it with the formula, "Thou art the pupil of the eye of Vṛtra" and apply with the formula, "Thou art the guardian of eyes; do thou guard my eyes."

As for the Brāhmaṇa-injunction that (the sacrificer) applies collyrium five times without moving back (the tufted blade of *śara*-grass)—thrice the southern eye and twice the northern one. (Or) five times the southern one and five times the northern one : The former view is of Baudhāyana, the latter of Śālīki.

As for the purifying : Baudhāyana says that the Adhvaryu should purify (the sacrificer) with three sets each comprising seven bunches—with the first one at the vital breath, with the second one on the navel and with the third one on the ankle.

VI.2 : 278.17 आञ्जन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो वृत्रस्य कनीनिकासीत्यादाय चक्षुष्पा असि चक्षुर्मे पाहीत्याञ्जीतेति ॥

VI.2 : 278.18 त्रिरनिधावं द्विरुत्तरमप्यु पञ्च कृत्व आङ्क इति ब्राह्मणं पञ्च कृत्व एव दक्षिणं पञ्च कृत्व उत्तरमिति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VI.2 : 278.20 पवन इति ॥ स ह स्माह बौधायनस्त्रीन्सप्तवर्गान्कृत्वा तेषामेकेन प्राणदेशे पवयेदथेतरेण नाभिदेशे ऽथेतरेण गुल्फदेशे ऽथैनान्यद्भिरभ्युक्ष्योदञ्च्युत्खिदेदिति ॥ अत्रो ह स्माह शालीकिर्द्वाभ्यां पवयति त्रिभिः पवयतीत्येतैरेनमेकविꣳशत्यावग्राहशः पवयित्वाथैनान्यद्भिरभ्युक्ष्योदञ्च्युत्खिदेदिति ॥ अत्रो ह स्माहौपमन्यवः समस्तैरेवैनं प्राणदेशे पवयेच्चित्पतिस्त्वा पुनातु वाक्पतिस्त्वा पुनातु देवस्त्वा सविता पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति देवतायां देवतायामतिवाच्याद्भिरभ्युक्ष्योदञ्च्युत्खिदेदिति ॥

VI.2 : 280.2 अथैनꣳ सव्ये पाणावभिपात्येति ॥ दक्षिण इति प्रोक्तम् ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VI.2 : 280.5 अथैनमग्रेणाहवनीयं पर्याणीयेति ॥ जघनेनेति प्रोक्तम् ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

VI.3 : 280.17 पत्न्या उदानयन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः शुचिमेवैनां पवयित्वा सर्वयर्चोदानीय जघनेन गार्हपत्यमुपवेशयेदिति ॥

VI.3 : 280.8 पत्न्या दीक्षण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः प्रायणीये हविष्कृदन्ते पत्नीं दीक्षयेदिति ॥

VI.3 : 282.3 न यजमानं व्रतमुपनयतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः सौमिके तन्त्रे पौरोडाशिकं याजमानमभ्यावर्तेतान्यत्र यज्ञस्य पुनरालम्भादिति ॥

He should sprinkle water upon them and toss up towards the north. Śālīki says that, following the injunction—one purifies with two, one purifies with three, one should purify separately with twentyone bunches, sprinkle water upon them and toss up towards the north. Aupamanyava says that one should purify the sacrificer at his vital breath with all bunches together, with the combined formulas, "May the lord of cognition purify thee, may the lord of speech purify thee, may god Savitṛ purify thee with the strainer without a crevice, by means of the rays of the shining sun." He should make the sacrificer recite the formula divinitywise, sprinkle water upon them, and toss up towards the north.

As for the injunction—having held him by his left palm : by the right palm-so is it said (elsewhere): The first alternative is prescribed by Baudhāyana; the second by Śālīki.

As for the injunction - after having led him along the front of the Āhavanīya : along the rear-is said (elsewhere) : The first alternative is prescribed by Śālīki; the second by Baudhāyana.

As for the escorting of the sacrificer's wife : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should purify her who is already clean, escort her with the entire verse (*praitu brahmaṇas patnī ...*) recited by her, and seat her to the rear of the Gārhapatya.

As for the initiation of the sacrificer's wife : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should initiate her at the Prāyaṇīyeṣṭi at the end of the call to the preparer of oblation-material.

As for the injunction that the Adhvaryu does not administer vow to the sacrificer: (The view expessed in) the sūtra (is that) of Śālīki. Baudhāyana says that in the procedure of a Soma-sacrifice the sacrificer's duty prescribed in the Paurodāśika Kāṇḍa (of the Kāṇḍānukrama) recurs except "the regaining of the sacrifice."[1]

As for the injunction that (the Pratiprasthātṛ) does not gird the sacrificer's wife : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should gird her at the Dīkṣaṇīyeṣṭi with the formulas prescribed for the Adhvaryu and the sacrificer and ungird her at the conclusion of the Iṣṭi. Optionally he may gird at each Iṣṭi (in the Soma-sacrifice) hereafter with the formulas prescribed in the Paurodāśika Kāṇḍa.

As for the swelling of the Dhruvā : Baudhāyana says that both the Adhvaryu and the sacrificer should swell the Dhruvā. Śālīki says that the Adhvaryu alone should swell the Dhruvā and then offer the Dīkṣāhutis.

1. cf. BaudhŚS XIV.9, TS III.2.7.2

VI.3 : 282.3 न पत्नीꣳ संनह्यतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो दीक्षणीयायामेनाꣳ संनह्य सꣳस्थितायां विमुच्याध्वरिकेण सह याजमानेन तन्त्रेतन्त्रे वात ऊर्ध्वं पौरोडाशिकेन कर्मणाभिसंनह्येदिति ॥

VI.3 : 282.7 ध्रुवाया आप्यायन इति ॥ स ह स्माह बौधायन उभावेव ध्रुवामाप्याययेतामध्वर्युश्च यजमानश्चेति ॥ अध्वर्युरेव ध्रुवामाप्याय्य दीक्षाहुतीर्जुहुयादिति शालीकिः ॥

VI.3 : 282.8 दीक्षाहुतीनाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ चतुर्थीं पञ्चमीमनुद्रुत्य जुहुयादिति शालीकिः ॥ अत्रो ह स्माहौपमन्यव आकूत्यै प्रयुज इति तिस्रो ऽनन्तरा हुत्वा सरस्वत्यै पूष्णे ऽग्नय इत्युपातीत्यापो देवीर्बृहतीर्विश्वशम्भुव इत्येतां जुहुयादथौद्ग्रहणमिति ॥ ८ ॥ तृतीयः॥

VI.5 : 282.19 कृष्णाजिनयोरिति ॥ द्वाभ्याꣳ समुब्जिताभ्यां दीक्षयेदिति बौधायनोऽथ यद्यन्यतरत्स्याद्दक्षिणमीर्मं प्रतिषीव्येदिति ॥ एकमेव कृष्णाजिनꣳ स्यादिति शालीकिः ॥

VI.5 : 282.20 शुक्लकृष्णयोः संमर्शन इति ॥ शुक्ले ऽङ्गुष्ठो भवति कृष्णे ऽङ्गुलिरित्येवꣳ शुक्लकृष्णे संमृशेदिति बौधायनः ॥ पृथनैवैतꣳसंधिꣳ संमृशेदिति शालीकिः ॥ अप्येनमेकाङ्गुल्यैव संमृशेदित्यौपमन्यवः ॥

VI.5 : 284.1 कृष्णाजिनस्याभिसर्पण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः पूर्वं वोत्तरं वार्धर्चं विगृह्णीयात्तृतीयेन मध्यदेशं गच्छेदिति ॥

VI.5 : 284.4; XX 10 : 1338.19 आख्यातं ग्रन्थिकरणम् ॥

VI.5 : 284.8 अथास्य प्रदक्षिणमुष्णीषेण शिरो वेष्टयतीति ॥ सूत्रं बौधायनस्य ॥ वाससैव संप्रच्छन्नः स्यादिति शालीकिः ॥

VI.5 : 284.11 कृष्णविषाणायाः प्रदान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः समस्तेनैवास्मै मन्त्रेण कृष्णविषाणां प्रयच्छेत्तूष्णीं वेद्यन्तमुद्धन्यात्तूष्णीं केशान्तमुपस्पृशेदिति ॥

VI.5 : 284.16 दण्डस्य प्रदान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः समस्तेनैवास्मै मन्त्रेण दण्डं प्रयच्छेत्सूपस्था देवो वनस्पतिरूर्ध्वो मा पाह्योदृच इति ॥

As for the offering of Dīkṣāhutis : (The view expressed in) the sūtra (is that) of Baudhāyana. One should join the fifth verse to the fourth and make the offering, says Śālīki. Aupamanyava says that one should make three consecutive offerings beginning with *ākūtyai prayuje...*, drop the subsequent formula, *sarasvatyai pūṣṇe'gnaye...* and then offer with *āpo devīr bṛhatīr viśvaśambhuvaḥ...* and then make the Audgrahaṇa offering.[2]

XXI.9

As for the skins of black antelope : Baudhāyana says that one should initiate the sacrificer using the two skins pressed together. If there is only one skin, one should fold back the right foreleg. Śālīki says that there should be a single skin.

As for the touching together of the black and white parts of the skin : Baudhāyana says that the thumb should be on the white part and the forefinger on the black one. In this way he should touch together the white and black parts. Śālīki says that one should touch together the joint with the flat palm of his hand. Aupamanyava says that one should touch the skin with one finger.

As for the crawling towards the skin of black antelope : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the sacrificer should split the former or latter verse-half, and move on the middle part of the skin with the third part.

Tying of the knot (of the sacrificer's girdle) is already explained.

As for the injunction that (the Adhvaryu) winds by the right the turban round the sacrificer's head : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that the sacrificer should be covered with a piece of cloth.

As for the handing over of a horn of black antelope : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should hand over the horn with the combined formula. (The sacrificer) should dig up the border of the altar silently. (The Adhvaryu) should silently touch the border of his hair.

As for the handing over of the staff: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should hand over the staff with the combined formula, *sūpasthā devo vanaspatir ūrdhvo mā pāhy o'dṛcaḥ.*

As for the injunction that the Adhvaryu makes (the sacrificer) recite the formula called "the touching of the sacrifice."[1] (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that these formulas *svāhā yajñam manasā svāhā*

2. With the verse *viśve devasya netur ...*

1. Namely, *svāhā yajñam manasā*, TS I.2.2.3.

VI.5 : 284.18 अथैनं यज्ञस्यान्वारम्भं वाचयतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो मुष्टिकरणाः खल्वेते मन्त्रा दृष्टा भवन्ति स्वाहा यज्ञं मनसा स्वाहा द्यावापृथिवीभ्याꣳ स्वाहोरोरन्तरिक्षात्स्वाहा यज्ञं वातादारभ इति ॥

VI.5 : 284.20 मुष्टिकरण इति ॥ वाचोयमसंयुक्तं मुष्टिकरणꣳ स्यादिति बौधायनः ॥ आवान्तरदीक्षायै विसर्गादिति शालीकिः ॥

VI.5 : 284.20 आवेदन इति ॥ यथावर्णमावेदयेदिति बौधायनः ॥ अदीक्षिष्टायं ब्राह्मण इत्येव ब्रूयादिति शालीकिः ॥

VI.6 : 286.13 व्रतदोहन इति ॥ सूत्रं बौधायनस्य ॥ अपरद्वारिकमेव यजमानव्रतꣳ स्यादिति शालीकिः ॥ ९ ॥

VI.6 : 288.4 यजुषोरनुषङ्ग इति ॥ आ कृष्णाजिनप्रासनादनुषज्जेतामिति बौधायनः ॥ आवान्तरदीक्षायै विसर्गादिति शालीकिः ॥ आ दक्षिणानयनादित्यौपमन्यवः ॥

VI.6 : 288.7 संवेशनयजुषीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽग्ने त्वꣳ सु जागृहीत्येव संविशेद्व्रतयिष्यन्नप आचामेद्दैवीं धियं मनामह इति ॥

VI.7 : 290.4 अथ सनीहारान्प्रहिणोतीति ॥ अन्यत्रोग्रशूद्रयोरिति बौधायनः ॥ अन्यत्रोग्रैरिति शालीकिः ॥ सर्वान्यज्ञसिद्धय इत्यौपमन्यवः ॥

VI.6 : 288.7 संवेशनयजुःप्रबुद्धयजुःप्रयाणयजुःपर्याणयजुरिति ॥ अनुषङ्गीण्येतानि भवन्तीति बौधायनः ॥ सकृत्कृतान्येवैतान्यह्ने वा रात्रियै वा स्युरिति शालीकिः ॥

VI.7 : 290.8 दक्षिणानां प्रतिग्रह इति ॥ स ह स्माह बौधायनो यस्य कस्य च जातस्य मन्त्रेण प्रतिगृह्णीयात्पुनरप्यागतं मन्त्रेणैव प्रतिगृह्णीयादिति ॥ अत्रो ह स्माह शालीकिर्यस्य कस्य च जातस्य मन्त्रेण प्रतिगृह्णीयात्प्रतिगृहीतमेव तस्य स्यादागन्त्वेवास्यात ऊर्ध्वं मन्त्रेणैव प्रतिगृह्णीयादिति ॥

dyāvāpṛthivībhyām svāho'ror antarikṣāt svāhā yajñam vātād ārabhe are indeed intended for closing hands.

As for closing hands : Baudhāyana says that the closing of hands is accompanied by restraint of speech. Śālīki says that it continues upto the release of the intermediate initiation.

As for the announcement : Baudhāyana says that one should make the announcement in accordance with the sacrificer's caste. Śālīki says that one should make the announcement as "this brāhmaṇa has been initiated."

As for causing the Vrata-milk to be milked : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that the sacrificer's Vrata-milk should be brought over from the western door.

XXI.10

As for the incidental employment of the two yajuses : Baudhāyana says that they should be employed (at the contingency) until the discarding of the skin of black antelope (at the Avabhṛtha). Śālīki says that (they should be employed) until the release of intermediate initiation. Until the bringing in of the Dakṣiṇās, says Aupamanyava.

As for the two yajuses for lying down : (the view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that (the sacrificer) should lie down with the formula, *agne tvaṁ sujāgṛhi...* When he is going to consume the Vrata-milk, he should sip water with the formula, *daivīṁ dhiyam manāmahe ...*

As for the injunction that (the sacrificer) sends out the wealth-bringers : Except the noble and the Śūdra, says Baudhāyana. Except the noble, says Śālīki. Anybody for the success of the sacrificial performance, says Aupamanyava.

As for the formula for lying down, the one for getting up, the one for departing and the one for crossing water : These are to be employed as per the occasion, says Baudhāyana. They may be recited only once by day or by night, says Śālīki.

As for receiving (articles) of Dakṣiṇās : Baudhāyana says that one should receive Dakṣiṇā of whatever category with the relevant formula : one should also receive with the relevant formula the Dakṣiṇā of the same category received again. Śālīki says that when one has received with the relevant formula the Dakṣiṇā of a specific category, he should regard as formally received the Dakṣiṇā of the same category again received. When one has to receive Dakṣiṇā of another category, he should receive it with the relevant formula.

As for the giving away of the cow of unknown fate[1] : The former option is that of Baudhāyana, the latter of Śālīki.

1. Namely, the cow which was brought over by the wealth-bringers but which is lost.

VI.8: 290.12 अविज्ञातायै दान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VI.9: 290.21 प्रयाण इति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

VI.9: 290.23 अथ यद्येनं यान्तं व्रतनवेलोपाधिगच्छतीति ॥ मथित्वाग्नीन्विहृत्य व्रतयेदिति बौधायनः ॥ उत्तरतो ऽरणी निधाय दक्षिणतः परिश्रित्य व्रतयेदिति शालीकिः ॥

VI.9: 292.2 अथ यद्यपर्याणा अप उपाधिगच्छतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यत्रैवापर्याणा अप उपाधिगच्छेत्तज्जपेद्देवीरापो अपां नपाद्य ऊर्मिर्हविष्य इन्द्रियावान्मदिन्तमस्तान्वो गृह्णामीति । त्रीन्लोष्टानाददीत । तेषामेकमुदकान्ते निदध्यात्तं वो मावक्रमिषमिति । अथान्यं ध्वꣳसयन्ननुद्रवेदच्छिन्नं तन्तुमिति । अथान्यमुदकान्ते निदध्यात्पृथिव्या अनुगेषमिति । सं वा गाहते सं वा तरति सेतुमेव कृत्वात्येतीति ब्राह्मणम् ॥ १० ॥ चतुर्थः ॥

VI.10: 292.12 रोहिते चर्मणीति ॥ सूत्रं बौधायनस्य ॥ अप्यरोहितꣳ स्यादिति शालीकिः ॥

VI.10: 292.14 अꣳशुग्रहणे हिरण्य इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

VI.10: 292.18 देवयजनस्याध्यवसान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः पुरस्तादेवैतत्त्रैविध्यगतेषु देवयजनमध्यवसेद्विज्ञायते सा वा इयꣳ सर्वैव वेदिरिति ॥

VI.10: 292.20 आख्यातं प्रायणीयस्य निर्वपणम् ॥

VI.10: 294.8 प्रायणीयस्य श्रपण इति ॥ पयसि श्रपयेदिति बौधायनः ॥ अप्स्विति शालीकिः ॥

VI.10: 294.8 प्रायणीयस्यासादन इति ॥ षड्ढोत्रासादयेदिति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

As for the departure (by the sacrificer): The former option[2] is of Śālīki; the latter[3] of Baudhāyana.

As for the contingency, namely, the consuming of milk (by the sacrificer) while on journey : One should churn out fire, spread out fires, and consume, says Baudhāyana. One should keep the kindling woods to the north, put an enclosure to the south, and consume, says Śālīki.

As for the contingency - if the sacrificer meets on the way with waters which cannot be avoided by going circuitously: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says-when he meets with waters which cannot be avoided by going circuitously, he should murmur the formula, *devīr āpo apām napād ya ūrmir bhaviṣya indriyāvān madintamas tān vo gṛhṇāmi.* He should take up three clods of earth. He should keep down one of them with the formula, *taṁ vo māvakramiṣam.* Crushing it, he should pass across with the formula, *acchinnaṁ tantum*... He should keep down the last one on the border of water with the formula, *pṛthivyā anu geṣam.* He may either pass through water or cross (in a boat). "He passes beyond having formed a bridge as it were," so says the Brāhmaṇa.

XXI.11

As for the injunction - on the red skin : (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be non-red, says Śālīki.

As regards the piece of gold for taking up the shoots of Soma : One should procure, says Baudhāyana. One may not, says Śālīki.

As for the formal occupation of the sacrificial place : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that the Adhvaryu should formally occupy the sacrificial place before the sacred fires have been spread into three fire - places. It is indeed said, "This entire (earth) is the altar."

The pouring out of the oblation for the Prāyaṇīyeṣṭi is explained.

As for the cooking (of the rice for) the Prāyaṇīyeṣṭi : One should cook in milk, says Baudhāyana. In water, says Śālīki.

As for the placing of (the rice for) the Prāyaṇīyeṣṭi : One should place with the Ṣaḍḍhotṛ-formulas, says Baudhāyana. Silently, says Śālīki.

As for the offering (of rice) in the Prāyaṇīyeṣṭi : One should recite the relevant mantras in a low voice, says Baudhāyana. Loudly, says Śālīki.

As for the gazing at the sun : One should make the sacrificer gaze at the sun across a piece of gold, says Baudhāyana. Not across (a piece of gold), says Śālīki.

2. Namely, the carrying forth of the fires themselves.
3. Namely, consigning the fires into kindling woods.

VI.10: 294.10 प्रायणीयस्य चर्याया इति ॥ उपाꣳशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

VI.12: 298.8 आदित्यस्योदीक्षण इति ॥ हिरण्यमन्तर्धाया-दित्यमुदीक्षयेदिति बौधायनः ॥ अनन्तर्धायैवेति शालीकिः ॥

VI.12: 298.10 सोमक्रयण्या अतिवित्सन इति ॥ सदसः काले ऽतिवित्सयेदिति बौधायनः ॥ उपरवकाल इति शालीकिः ॥

VI.12: 298.12 सोमक्रयण्यै पदस्यानुनिक्रमण इति ॥ अतिक्रान्तायै पृष्ठ्याकालं दक्षिणस्य पूर्वपदस्यानुनिक्रामेदिति बौधायनः ॥ महावेदिमेवातिक्रान्तायै यस्यैव कस्य चेति शालीकिः ॥

VI.13: 298.17 सोमक्रयण्यै पदस्य परिलेखन इति ॥ सूत्रꣳ शाली-केः ॥ अत्रो ह स्माह बौधायनः स्फ्येन च कृष्णविषाणया च पदं परिलिखेदन्तरतः कृष्णविषाणा स्यादिति ॥ ११ ॥

VI.13: 300.9 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

VI.14: 300.14 राज्ञ उपस्थान इति ॥ स ह स्माह बौधायन उषसा नामेयमोषधिर्भवति तां दूतीं कुर्वीतैष ते गायत्रो भाग इति मे सोमाय ब्रूतादेष ते त्रैष्टुभो भाग इति मे सोमाय ब्रूतादेष ते जागतो भाग इति मे सोमाय ब्रूताच्छन्दोमानाꣳ साम्राज्यं गच्छेति मे सोमाय ब्रूतादिति ॥ अत्रो ह स्माह शालीकिः प्रत्यक्षः खल्वयꣳ राजा भवति प्रत्यक्षवदेवोपतिष्ठेतैष ते गायत्रो भाग एष ते त्रैष्टुभो भाग एष ते जागतो भागश्छन्दोमानाꣳ साम्राज्यं गच्छेति ॥

VI.14: 300.21 राज्ञो मान इति ॥ सूत्रं बौधायनस्य ॥ निगदन्नेवैतामृचं पञ्च कृत्वो मिमीतेति शालीकिः ॥

VI.14: 302.10 राज्ञः पणन इति ॥ सूत्रं बौधायनस्य ॥ गवा ते क्रीणानीत्येव ब्रूयादिति शालीकिः ॥

VI.15: 302.13 अजाया उपनिग्रहण इति ॥ सूत्रं बौधायनस्य ॥ अनुपनिगृह्णन्नेवाजां मन्त्रं जपेदिति शालीकिः ॥

As for the driving away of the Soma-purchasing cow : (One should drive away at the spot fixed for the Sadas, says Baudhāyana. At the spot fixed for the Uparava-holes, says Śālīki.

As for following in the steps of the Soma - purchasing cow : One should follow and mark the print of the right foreleg of the cow when she has crossed beyond the spot for the Pṛṣṭhyā, says Baudhāyana. One should mark any (foot-print) after she has crossed beyond the great altar, says Śālīki.

As for the tracing around of the foot-print of the Soma-purchasing cow : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should trace around the foot-print by means of the wooden sword and the horn of black antelope. The horn should be innermost.

XXI.12

As for the pouring down of the pot full of water : One should pour by the right, says Baudhāyana. As may be suitable, says Śālīki.

As for the prayer to Soma : Baudhāyana says, there is a plant called *uṣasā.* One should charge her as the messenger (and say to her) "Do thou say to Soma-this is thy share derived from the Gāyatrī metre; say to Soma - this is thy share derived from the Triṣṭubh metre; say to Soma - this is thy share derived from the Jagatī metre; do thou say to Soma - do thou attain the supremacy of the Chandomas." Śālīki says, king Soma is directly present, so one should pray to him directly : "this is thy share derived from Gāyatrī; this is thy share derived from Triṣṭubh; this is thy share derived from Jagatī; do thou attain the supremacy of the Chandomas."

As for the measuring of Soma : (The view expressed in) the sūtra (is that) of Baudhāyana. While reciting this verse, one should measure Soma five times, says Śālīki.

As for the bargaining of Soma: (The view expressed in) the sūtra (is that) of Baudhāyana. One should simply say, "I shall purchase thee for a cow," says Śālīki.

As for the seizing of she-goat : (The view expressed in) the sūtra (is that) of Baudhāyana. One should murmur the formula while seizing the goat, says Śālīki.

As for the handing over the staff to Maitrāvaruṇa : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should keep a pitcher filled with water near the things given in exchange for Soma and hand over the staff to the Maitrāvaruṇa.

As for the fastening of the Soma : One should fasten in a skin with the hairy side inwards, says Baudhāyana. In a skin with the hairy side outwards, says Śālīki.

As for the contact with the pole : (The view expressed in) the sūtra (is that) of Baudhāyana. Without keeping contact with the pole, one should murmur the formula while moving towards the west, says Śālīki.

VI.15: 302.23 मैत्रावरुणस्य दण्डप्रदान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः सोमक्रयणमुदकुम्भेनोपवृत्यात्रैव मैत्रावरुणाय दण्डं प्रयच्छेदिति ॥

VI.15:304.10 राज्ञः प्रत्यानहन इति ॥ अन्तर्लोम्ना चर्मणा प्रत्यानह्येदिति बौधायनः ॥ ऊर्ध्वग्रीवेण बहिर्लोम्नेति शालीकिः ॥

VI.16: 304.18 ईषाया अन्वारम्भ इति ॥ सूत्रं बौधायनस्य ॥ अनन्वारभ्यैवेषां प्रत्यङ् द्रवन्मन्त्रं जपेदिति शालीकिः ॥

VI.16: 304.21 राज्ञः परिवहण इति ॥ प्रदक्षिणं परिवहेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

VI.16: 306.4 राज्ञः प्रत्युपस्थान इति ॥ स ह स्माह बौधायनो व्रीहिभिश्चारणीभ्यां च राजासन्द्या च राजानं प्रत्युपतिष्ठेतेति ॥ अत्रो ह स्माह शालीकिरजेन च कर्णगृहीतेनोल्मुकेन च राजासन्द्या च राजानं प्रत्युपतिष्ठेत । सो ऽग्नीषोमीयः पशुः स्याल्लोहः स्यात्तूपरः स्यात्साण्डः स्याच्छ्मश्रुमान्स्यात्पीवान्स्यादिति विज्ञायते ॥ १२ ॥

VI.16: 306.8 आतिथ्यस्य बर्हिषः सꣳस्कार इति ॥ असिदादान-प्रभृतीन्मन्त्रान्साधयेदिति बौधायनः ॥ शुल्बप्रभृतीनिति शालीकिः ॥ संभरणप्रभृतीनित्यौपमन्यवः ॥

VI.16:306.11 आतिथ्यस्य निर्वपण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन उभौ विमुच्य राजानं प्रपाद्यातिथ्यं निर्वपेदिति ॥

VI.17: 308.9 राज्ञः परिचर्याया इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन ऋचैव राजानं परिचरेदृचार्घ्यमुपनिगृह्णीयादिति ॥

VI.17: 308.12 अर्हण इति ॥ यथागतमर्हयेदिति बौधायनः ॥ राजानमर्हयित्वर्त्विजो ऽर्हयेदिति शालीकिः ॥

VI.18: 308.14 आतिथ्यस्य करण इति ॥ पुरोडाशश्च गौश्च स्यातामिति बौधायनः ॥ पुरोडाश एवेति शालीकिः ॥

VI.18: 310.6 आज्यग्रहाणां ग्रहण इति ॥ चतुर्गृहीतानि वा पञ्चगृहीतानि वा स्युरिति बौधायनः ॥ पञ्चगृहीतान्येवेति शालीकिः ॥

As for carrying the Soma : One should carry by the right, says Baudhāyana. As may be suitable, says Śālīki.

As for waiting upon king Soma : Baudhāyana says that one should wait upon king Soma with paddy, kindling woods and the wooden stool. Śālīki says that one should wait upon king Soma with a male goat held by the ear, a fire-brand and the wooden stool. That male goat should be the one to be offered to Agni-Soma, red, hornless, uncastrated, bearded and fat. So is it said.

XXI.13

As for the formal procuring of the sacrificial grass for the Ātithyeṣṭi : One should employ the formulas beginning with that for taking up the sickle, says Baudhāyana. Beginning with that for preparing the cord, says Śālīki. Beginning with that for piling up the bundles, says Aupamanyava.

As for the pouring out (of paddy) for the Ātithyeṣṭi : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should unyoke both the oxen, fetch king Soma (into the Prāgvaṁśa hall) and then pour out paddy for the Ātithyeṣṭi.

As for honouring king Soma : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should honour king Soma with the verse,[1] and also worship with the verse.[1]

As for the reception : One should formally receive the officiating priests as they arrive, says Baudhāyana. After having formally received king Soma, one should receive the priests, says Śālīki.

As for the guest-reception : A cake and a cow should be presented, says Baudhāyana. Only cake, says Śālīki.

As for taking portions of clarified butter : They should be taken in four spoonfuls or five spoonfuls, says Baudhāyana. In five spoonfuls, says Śālīki.

As for placing (the cake) for the Ātithya-offering : One should place it with the Caturhotṛ-formulas, says Baudhāyana. Silently, says Śālīki.

As for the offering of the Ātithya (cake) : One should make the offering with mantras recited in a low voice, says Baudhāyana. Loudly, says Śālīki.

As for the consuming of the Tānūnaptra (clarified butter) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the sacrificer should cause it to be kept concealed and should consume it together with Vrata-milk at the time for consuming the Vrata-milk.

As for the accomplishment of the sacrificial grass for the Upasad-rite : One should employ the formulas beginning with that for taking up the sickle, says

1. Namely, *tat tvā yāmi...*

VI.18: 310.13 आतिथ्यस्यासादन इति ॥ चतुर्होत्रासादयेदिति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

VI.18: 310.14 आतिथ्यस्य चर्याया इति ॥ उपांशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

VI.19: 312.16 तानूनप्त्रस्य भक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो निगुप्तमेवैनं निधापयित्वा व्रतकाले व्रतेन सह भक्षयेदिति ॥

VI.20: 314.15 औपसदस्य बर्हिषः संस्कार इति ॥ असिदादानप्रभृतीन्मन्त्रान्साधयेदिति बौधायनः ॥ शुल्बप्रभृतीनिति शालीकिः ॥ संभरणप्रभृतीनित्यौपमन्यवः ॥

VI.20: 314.16 उपसदां मन्त्रामन्त्र इति ॥ मन्त्रवत्यः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥ यत्पर्याज्यं तत्तूष्णीकं स्यादथेतरन्मन्त्रवत्स्यादित्यौपमन्यवः ॥ सर्वमेवैतत्कर्मावृता कुर्यादित्यौपमन्यवीपुत्रः ॥

VI.21: 318.1-4 आहुतीनां होम इति ॥ सूत्रं बौधायनस्य ॥ प्राचीरेवैता आहुतीः संस्थापयेदिति शालीकिः ॥

VI.21: 318.15 उपसदां होम इति ॥ सूत्रं बौधायनस्य ॥ अनत्याक्रम्यैवोपसदो जुहुयादिति शालीकिः ॥

VI.21: 318.21 स्रुचां परिशायन इति ॥ अहोरात्रं परिशयीरन्निति बौधायनः ॥ अहरेवेति शालीकिः ॥ कर्मणःकर्मणः प्रयुञ्जीतेत्यौपमन्यवः ॥ १३ ॥ पञ्चमः ॥

VI.22: 322.4 स्तम्बयजुषो हरण इति ॥ सूत्रं बौधायनस्य ॥ उपरवकालादप्याग्नीध्रो हरेदिति शालीकिः ॥

VI.23: 322.14; XX.26 : 1378.1 आख्यातं चात्वालस्य परिलेखनम् ॥

VI.23: 322.16; XX.26: 1378.3 आख्यातं लोकाग्नीनां हरणम् ॥

Baudhāyana. Beginning with that for preparing the cord, says Śālīki. Beginning with that for piling up the bunches, says Aupamanyava.

As for the reciting or not reciting of the mantras at the Upasad-rites : mantras should be recited, says Baudhāyana. The rites should be performed silently, says Śālīki. The rite which pertains to clarified butter should be performed silently; the remaining one with the formulas, says Aupamanyava. One should perform the entire rite following the normal procedure, says Aupamanyavīputra.

As for the offering of the oblations : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer these oblations so as to conclude towards the east, says Śālīki.

As for the offering of the Upasads : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer the Upasads without crossing over, says Śālīki.

As for the laying of the ladles: They should lie day and night, says Baudhāyana. Only by day, says Śālīki. One should employ them at the proper time, says Aupamanyava.

XXI.14

As for the carrying of the Stambayajus : (The view expressed in) the sūtra (is that) of Baudhāyana. The Āgnīdhra should carry the Stambayajus from the spot fixed for the Uparavas, says Śālīki.

The tracing of Cātvāla is explained.[1]

The carrying away of earth is explained.[1]

As for the prayer to the wooden sword and the hammer : (The view expressed in) the sūtra (is that) of Śālīki.[2] Baudhāyana says that one should trace the Mahāvedi for the second time, level the ground, rest the wooden sword across, and make the sacrificer standing near the rubbish-heap pray to the wooden sword and the hammer.

As for the procuring of sacrificial grass for the Agnīṣomīya animal-sacrifice : One should employ the formulas beginning with that for taking up the sickle, says Baudhāyana. Beginning with that for preparing the cord, says Śālīki. Beginning with that for piling up the bundles, says Aupamanyava.

As for moving out (to fetch sacrificial grass and faggot) for the Agnīṣomīya animal - sacrifice immediately after (fetching that for the Ātithyeṣṭi) : One should move out, says Baudhāyana. One should not, says Śālīki.

As for placing near the sacrificial grass and faggot : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should fetch the

1. cf. BaudhŚS XX.26
2. The sacrificer should be made to pray to the wooden sword and the hammer after the offering of the omentum of the Savanīya animal has been made.

VI.24: 324.6; VII.9: 378.9 स्फ्यविघनानामुपस्थान इति ॥ सूत्रꣳ शालीके: ॥ अत्रो ह स्माह बौधायनो ऽग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा यजमानमुत्करे स्फ्यविघनानुपस्थापयेदिति ॥

VI.24: 324.7 अग्नीषोमीयस्य बर्हिषः सꣳस्कार इति ॥ असिदादानप्रभृतीन्मन्त्रान्साधयेदिति बौधायनः ॥ शुल्बप्रभृतीनिति शालीकिः ॥ संभरणप्रभृतीनित्यौपमन्यवः ॥

VI.24: 324.7 अग्नीषोमीयस्य पशोरनुसंव्रज्याया इति ॥ अनुसंव्रजेदिति बौधायनः ॥ नानुसंव्रजेदिति शालीकिः ॥

VI.24: 324.7 इध्माबर्हिषोरुपसादन इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो ऽत्रैवास्मा आसीनायेध्माबर्हि राहरेत्तदादाय प्राङ्यात्कुशहस्तश्च पृष्ठ्याकालं प्राङ् स्तृणन्गाच्छेदिति ॥

VI.24: 324.12 हविर्धानयोरभ्यववर्तन इति ॥ काष्ठानि वा तृणानि वान्तर्धायाभ्यववर्तयेदिति बौधायनः ॥ अनन्तर्धायैवेति शालीकिः ॥

VI.24: 324.13 हविर्धानयोः प्रोक्षण इति ॥ तूष्णीꣳ सꣳस्कृताभिरद्भिः प्रोक्षेदिति बौधायनः ॥ कमण्डलुगताभिरिति शालीकिः ॥

VI.24: 324.22 वर्त्मनोरभिहोम इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायनो दक्षिणस्य हविर्धानस्य वर्तनिमभिजुहुयात्सर्वा अक्षधुर उपाञ्ज्यात्सर्वतश्च परिमृशेदिति ॥ अत्रो ह स्माह शालीकिः सर्वा एव वर्तनीरभिजुहुयात्सर्वा अक्षधुर उपाञ्ज्यात्सर्वतश्च परिमृशेदिति ॥

VI.25: 328.1 मेथ्योर्निहनन इति ॥ स ह स्माह बौधायनो दक्षिणस्य हविर्धानस्य दक्षिणतो मेथीं निहन्यादुत्तरस्य दक्षिणत इति ॥ दक्षिणतश्चोत्तरतश्चेति शालीकिः ॥ मध्य इत्यौपमन्यवः ॥

VI.25: 328.12 द्वार्बाहूनां परिषीवण इति ॥ सर्वान्द्वार्बाहून्मन्त्रेण परिषीव्येदिति बौधायनः ॥ पूर्वौ पूर्वाविति शालीकिः ॥ दक्षिणौदक्षिणावित्यौपमन्यवः ॥ १४ ॥

VI.27: 332.14 औदुम्बर्या अभिहोम इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायन एवमेव जुह्वदनन्तर्धाय हिरण्यमभि-

sacrificial grass and faggot to (the Adhvaryu) who is seated. The latter should take it up and move towards the east. Taking darbha-blades in his hand, he should go towards the east strewing the Pṛṣṭhyā-line.

As for the moving of the two Havirdhāna-carts : One should move them holding sticks or grass-blades inbetween; says Baudhāyana. Not holding inbetween, says Śālīki.

As for sprinkling the two Havirdhāna-carts : One should sprinkle with water consecrated silently, says Baudhāyana. With water from the water-pot, says Śālīki.

As for the offering over the tracks : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana says that one should make an offering over the track of the southern Havirdhāna-cart. He should besmear all the holes of knobs attached to the axles and touch them on all sides. Śālīki says that one should make offerings over all tracks, besmear all the holes of knobs attached to the axles and touch them on all sides.

As for the fixing of two pins : Baudhāyana says that one should fix a pin on the southern side of the southern Havirdhāna-cart and also on the southern side of the northern Havirdhāna-cart. On the southern and northern sides (of both the Havirdhāna-carts), says Śālīki. In middle, says Aupamanyava.

As for the stitching around of the door-posts : One should stitch around all door-posts with the relevant formula, says Baudhāyana. The eastern ones of the two halls (namely, Havirdhāna and Sadas) so says Śālīki. The southern ones of the two, says Aupamanyava.

XXI.15

As for the offering over the Audumbarī pole : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. Baudhāyana says that one makes the offering without holding a piece of gold inbetween. Śālīki says that one should make offerings holding pieces of gold over both the prongs of the pole.

As for the taking up of Vasatīvarī waters : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take up Vasatīvarī waters which are bright on both sides[a] and are taken while the sun is in the sky. They are said to be bright. One should swell Soma with them; one should press with them. Aupamanyava says that one should take up Vasatīvarī waters after having piled up the mounds (in the Sadas).[2]

As for the tracing around of the Uparava-holes : One should trace around each one three times, says Baudhāyana. Once each, says Śālīki.

1. That is to say, having first placed in the pitcher a piece of gold.
2. cf VādhūlaŚS VI.19

जुहुयादिति ॥ उभयोरेव विशाखयोर्हिरण्ये निधायाभिजुहुयादिति शालीकिः ॥

VI.32: 346.4; VI.29: 340.3 वसतीवरीणां ग्रहण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन उभयतःशुक्रा आदित्यवतीर्वसतीवरीर्गृह्णीयात्ताःशुक्रास्ताभिराप्याययेत्ताभिरभिषुणुयादिति ॥ धिष्णियान्व्युप्य वसतीवरीर्गृह्णीयादित्यौपमन्यवः ॥

VI.28: 334.17 उपरवाणां परिलेखन इति ॥ त्रिस्त्रिरेकैकं परिलिखेदिति बौधायनः ॥ सकृत्सकृदिति शालीकिः ॥

VI.28: 336.5 उपरवपाꣳसूनाꣳ हरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यजमानस्याधस्पदमुपोप्योत्करꣳ हृत्वोपस्पृशेदिति ॥

VI.28: 336.19 उपरवाणां प्रोक्षण इति ॥ त्रिस्त्रिरेकैकं प्रोक्षेदिति बौधायनः ॥ सकृत्सकृदिति शालीकिः ॥ तस्मिन्नपो ऽवनयेत्तस्मिन्न्यवान्प्रस्कन्दयेदित्येवमेवैतत्त्रिविधं कर्म कुर्यादित्यौपमन्यवः ॥ सर्वमेवैतत्कर्मावृता कुर्यादित्यौपमन्यवीपुत्रः ॥

VI.29: 338.15- 340.5 धिष्णियानां निपवन इति ॥ स ह स्माह बौधायनो वेद्यन्त आग्नीध्रीयं निवपेद्वेद्यन्ते मार्जालीयं धिष्णियान्व्युप्योदीचीनसꣳस्थतां कुर्यादिति ॥ अत्रो ह स्माह शालीकिरन्तर्वेद्याग्नीध्रीयं निवपेदन्तर्वेदि मार्जालीयं धिष्णियान्व्युप्य न चोदीचीनसꣳस्थतां कुर्यादिति ॥

VI.30: 340.17 वेद्यै स्तरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनस्त्रयो दक्षिणतस्त्रय उत्तरतो मध्ये सप्तमः पृष्ठ्याकालं प्राञ्च स्तृणन्तो गच्छेयुरिति ॥ पुरस्तादेवैनां प्रत्यञ्च स्तृणन्तो ऽभ्यवक्रामेयुरित्यौपमन्यवः ॥

VI.30: 340.18 अग्नीषोमीयस्याज्यानां ग्रहणे सादन इति ॥ सूत्रं बौधायनस्य ॥ पत्नीशाल एवाग्नीषोमीयस्याज्यानि गृह्णीयात्तानि खरे सादयेदिति शालीकिः ॥

As for the carrying away of the dust dug out of the Uparavas : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pour it down under the sacrificer's feet, then carry it to the rubbish-heap and touch it.

As for the sprinkling of the Uparavas : One should sprinkle each one thrice, says Baudhāyana. Once each, says Śālīki. One should pour water into each one and drop barley-grains; one should do so thrice with regard to each one, says Aupamanyava. One should perform each of these rites successively, says Aupamanyavīputra.

As for the pouring down of the Dhiṣṇiya mounds : Baudhāyana says that one should pour down the Āgnīdhrīya Dhiṣṇiya on the border of the Mahāvedi, and also the Mārjālīya mound on the border of the Mahāvedi. In pouring down the Dhiṣṇiya mounds, one should accomplish the concluding towards the north. Śālīki says that one should pour down the Āgnīdhrīya mound within the Mahāvedi, and also the Mārjālīya mound within the Mahāvedi. In pouring down the Dhiṣṇiya mounds, one need not accomplish the concluding towards the north.

As for the spreading of sacrificial grass within the Mahāvedi : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that three persons should spread towards the south, three towards the north, the seventh in the middle. Standing from the spot of the Pṛṣṭhyā, they should go on spreading towards the east. Aupamanyava says that they should go on spreading from east to west.

As for the taking up and placing of the clarified butters for the Agnīṣomīya sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should take up clarified butters in the chamber of the sacrificer's wife, and place on the mound.

As for carrying forth (a part of the old Gārhapatya to the new Gārhapatya) : (The view expressed in) the sūtra (is that) of Baudhāyana. One need not pay heed to it, says Śālīki.

As for giving (to the sacrificer) half of the milk drawn from one udder (of the Vrata-cow) : Baudhāyana says that having or not having carried forth the old Gārhapatya fire, one should give half of the milk drawn from one udder. Śālīki says that one should not give half of the milk drawn from one udder (at this stage. That is to say, one should give at midday the entire quantity of milk derived from one udder).

As for Vaisarjana offering : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not make four offerings-each one of four spoonfuls, says Śālīki.

As for the carrying of Vasatīvarī waters following (the carrying forth of fire and Soma)[3] : One should carry forth, says Baudhāyana. One should not, says Śālīki.

3. Provided the Vasatīvarī waters have been brought over after the piling up of the Dhiṣṇiya mounds.

VI.30: 342.2 समन्वानयन इति ॥ सूत्रं बौधायनस्य ॥ नाद्रियेतेति शालीकिः ॥

VI.30: 340.12 अर्धस्तनव्रतप्रदान इति ॥ समन्वानीय वासमन्वानीय वा पुराणगार्हपत्यमर्धस्तनव्रतं प्रयच्छेदिति बौधायनः ॥ नार्धस्तनव्रतं प्रयच्छेदिति शालीकिः ॥

VI.30: 342.8 वैसर्जनानाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ चत्वारि चतुर्गृहीतानि जुहुयादिति शालीकिः ॥

VI.30: 342.13 वसतीवरीणामनुसꣳहरण इति ॥ अनुसꣳहरेदिति बौधायनः ॥ नानुसꣳहरेदिति शालीकिः ॥

VI.32: 346.2 वपानां परिहोम इति ॥ तांतां परिजुहुयादिति बौधा- यनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

VI.32: 346.12 हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

VI.33: 346.14 वसतीवरीणां परिहरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन एवमेवैनाः परिहरन्नग्रेण यूपꣳ सादयित्वा जघनेन गार्हपत्यमुपसाद्याग्नीध्रे सन्ना अभिमृशेद्यज्ञे जागृतेति ॥ १५ ॥ षष्ठः ॥

VII.1: 350.13 सवनीयस्याज्यानां ग्रहणे सादन इति ॥ सूत्रं बौधा- यनस्य ॥ आग्नीध्र एव सवनीयस्याज्यानि गृह्णीयात्तानि खरे सादयेदिति शालीकिः ॥

VII.1: 350.15 औदुम्बराणां महापरिधीनां परिधान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः स्रुङ्मन्त्रा एवैते स्युरिति ॥

VII.1: 352.3 राज्ञ उपावहरण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्मा- हौपमन्यवः प्रातःसवन एव सर्वेभ्यः सवनेभ्यो राजानमुपावहरेदिति ॥

VII.1: 352.6 पञ्चहोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ चतुर्होतारꣳ हुत्वा पञ्चहोतारं जुहुयादिति शालीकिः ॥

VII.2: 352.11 प्रातरनुवाकस्योपाकरण इति ॥ सूत्रमाचार्ययोः॥ अत्रो ह स्माहार्तभागीपुत्रस्तूष्णीकेनैककपालेन प्रातरनुवाकमुपाकुर्यादिति ॥

As for the offerings on both sides of the offering of omenta : one should offer on both sides of each omentum, says Baudhāyana. One should make offering at the beginning and at the end (of all offerings), says Śālīki.

As for the discarding of the heart-spikes : One should discard each one separately, says Baudhāyana. All together, says Śālīki.

As for the carrying around of the Vasatīvarī waters : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that carrying around, one should place them in front of the sacrificial post, then to the rear of the Gārhapatya, and finally keep down in the Āgnīdhra chamber and touch them with the formula, "Do you keep awake in the sacrifice."

XXI.16

As for the taking up and placing of the clarified butters pertaining to the Savanīya offering : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the clarified butters while being in the Āgnīdhra chamber itself, and place them on the mound, says Śālīki.

As for the laying down of the large enclosing sticks of *Ficus glomerata* : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that they should be laid down with the formulas prescribed for placing the ladles (filled with clarified butter).

As for the taking down of Soma : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should take down Soma for all pressings at the morning pressing itself.

As for the offering with Pañcahotṛ-formulas : (The view expressed in) the sūtra (is that) of Baudhāyana. Having made an offering with the Caturhotṛ-formulas, one should make an offering with the Pañcahotṛ-formulas.

As for the introduction of the Prātaranuvāka: (The view expressed in) the sūtra (is that) of the two teachers. Ārtabhāgīputra says that one should introduce the Prātaranuvāka with a silent offering of a cake on one potsherd.

As for the pouring out (of grains) for the Savanīyapuroḍāśas : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should pour out (grains) for the Savanīyapuroḍāśas for all Soma-pressings at the morning pressing itself.

As for the injunction that (the Adhvaryu) should call out the preparer of the oblation-material in respect of paddy only and that barley-grains are lifted away : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the

VII.2: 352.15 सवनीयानां निर्वपण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः प्रातःसवन एव सर्वेभ्यः सवनेभ्यः सवनीयान्निर्वपेदिति ॥

VII.2: 352.16 तेषां व्रीहिष्वेव हविष्कृतमुद्वादयत्युपोद्यच्छन्ते यवानिति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन आवपनप्रभृति यवेषु मन्त्रकर्माभ्यावर्तेत तन्त्रं तु हविष्कृत् स्यादिति ॥

VII.2: 352.17 आप्यनिनयन इति ॥ जघनेन गार्हपत्यमाप्येभ्यो निनयेदिति बौधायनः ॥ अग्रेणातिहायेति शालीकिः ॥ अग्रेण वा जघनेन वेत्यौपमन्यवः ॥

VII.2: 352.17 पात्राणाꣳ सादन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः खरे पात्राणि सादयेत्तेषां यथार्थमाददीतेति ॥

VII.3: 356.4 अथैकधनान्गृह्णातीन्द्राय वो जुष्टान्गृह्णामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥ १६ ॥

VII.3: 356.9 अप्तोः प्रस्कन्दन इति ॥ होतृचमसादत्राप्तुं प्रस्कन्दयेदिति बौधायनः ॥ वासतीवरात्कलशादिति शालीकिः ॥

VII.4: 356.17 क्रतुकरण इति ॥ सूत्रं बौधायनस्य ॥ यथाक्रत्वेवास्य क्रतुकरणानि कुर्यादिति शालीकिः ॥

VII.4: 358.5 दधिग्रहस्य ग्रहण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन औदुम्बरेणैनं पात्रेण गृह्णीयाद्धुत्वा चैतत्पात्रमत्रैवानुप्रहरेदिति ॥

VII.4: 358.15 दक्षिणायै दान इति ॥ सूत्रं द्वैधमेवैतद्भवति ॥

VII.5: 358.19 तासु निग्राभ्यासु यजमानं वाचयतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन ऊरौ वोरसि वोपनिगृह्य तासु निग्राभ्यासु यजमानं वाचयतीति ॥

relevant formulas should be employed in respect of barley-grains beginning with pouring into the mortar. The call to the preparer of the oblation-material should be combined.

As for pouring down (water) for the Āpyas : One should pour down for the Āpyas along the rear of the Gārhapatya; so says Baudhāyana. Along the front, leaving some space, says Śālīki. Either along the front or along the rear, says Aupamanyava.

As for the placing of the utensils : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should place the utensils on the mound and take them up as required.

As for the injunction that one takes up the Ekadhana pitchers with the formula, "I take you dear to Indra" or silently : The former injunction is of Baudhāyana, the latter of Śālīki.

XXI.17

As for the dropping of a drop of water : One should drop from the Hotṛ's goblet, says Baudhāyana. From a pitcher of Vasatīvarī waters, says Śālīki.

As for the employment of the Kratukaraṇa formula : (The view expressed in) the sūtra (is that) of Baudhāyana. One should employ the Kratukaraṇa formula suitably in each sacrifice, says Śālīki.

As for the taking up of Dadhigraha : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take up the Dadhigraha in a cup of *Ficus glomerata* and after having made the offering, throw the cup on the fire.

As for giving away Dakṣiṇā : The sūtra itself is of Dvaidha character.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula in respect of the water to be rendered *nigrābhya*: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should make the sacrificer recite the formula pertaining to the water to be rendered *nigrābhya* while the latter has held the water upon his thighs or near the bosom.

As for the pouring out of Soma : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should pour out Soma (shoots) for all the pressings[1] at the morning pressing itself.

As for the injunction that one makes (the sacrificer) recite the relevant formula if a shoot is dropped out : (The view expressed in) the sūtra (is that) of

1. That is to say, for the morning pressing and the midday pressing, measured separately. At the third pressing, only the sediment of Soma is to be pressed.

VII.5: 360.5 राज्ञो निर्वपण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः प्रातःसवन एव सर्वेभ्यः सवनेभ्यो राजानं निर्वपेदिति॥

VII.5: 360.17 सो ऽꣳशौ स्कन्ने वाचयतीति ॥ सूत्रं बौधायनस्य ॥ उपाꣳशावेवाꣳशौ स्कन्ने वाचयेदिति शालीकिः ॥

VII.6: 364.18 उपाꣳश्वन्तर्यामयोर्होम इति ॥ सूत्रं बौधायनस्य ॥ उभावेवोदिते जुहुयादिति शालीकिः ॥ उभावेवानुदिते जुहुयादित्यौ-पमन्यवः ॥

VII.5: 362.16; VII.6: 366.6; VII.6: 368.3 आग्रयणस्य ग्रहण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो द्वयोर्धारयोः प्रातः-सवने गृह्णीयात्तिसृणां माध्यंदिने सवने चतसृणां तृतीयसवन इति ॥

VII.7: 370.11 द्रप्सानुमन्त्रणीयास्विति ॥ सूत्रं बौधायनस्य ॥ स्रुवाहुतीरेवैता जुहुयादिति शालीकिः ॥ १७ ॥

VII.7: 370.14 पवमानग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ सजुष्टान्परिमृज्य सादयेदिति शालीकिः ॥

VII.8: 372.5 संतनीनाꣳहोम इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो वसतीवरीरप्येतैर्मन्त्रैरवनयेदिति ॥

VII.7: 372.1 पवमानानामुपाकरण इति ॥ सूत्रं बौधायनस्य ॥ सदस एव बर्हिषी आदायोपाकुर्यादिति शालीकिः ॥

VII.8: 372.10 ब्रह्मण उपवेशन इति ॥ यथा सदस्येवमुपविशेदिति बौधायनः ॥ यथा दर्शपूर्णमासयोरेवमिति शालीकिः ॥

VII.8: 372.10 यजमानस्योपवेशन इति ॥ यथा सदस्येवमुपविशेदिति बौधायनः ॥ यथा दर्शपूर्णमासयोरेवमिति शालीकिः ॥

VII.8: 372.10 अथोद्गात्रे वा प्रस्तोत्रे वा बर्हिषी प्रयच्छतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VII.8: 372.10 ऋक्सामयोरुपस्तरणमसि मिथुनस्य प्रजात्या इति वा तूष्णीं वेति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

Baudhāyana. Śālīki says that one should make the sacrificer recite the relevant formula if the shoot has fallen down from the Upāṁśu cup.

As for the offering of the Upāṁśu and Antaryāma draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer both the draughts after sunrise, says Śālīki. One should offer both the draughts before sunrise, says Aupamanyava.

As for the taking up of Āgrayaṇa draught : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take it up in two streams at the morning pressing, in three at the midday pressing and in four at the third pressing.

In respect of the verses to be recited over the drops : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer spoonfuls with these, says Śālīki.

XXI.18

As for the talking of draughts from the passing Soma : (The view expressed in) the sūtra (is that) of Baudhāyana. One should wipe round the cups, each one filled with the formula containing the word *juṣṭa,* and place them, says Śālīki.

As for the offerings tobe made with the *saṁtanī* verses : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should also pour down the Vasatīvarī waters (for Soma-pressings) with these very verses.

As for the introduction of the Pavamānastotras : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take up two darbha-blades from the Sadas itself and introduce (the Pavamānastotras), says Śālīki.

As for seating the Brahman[1] : One should seat him as in the Sadas,[2] says Baudhāyana. As at the Full-moon and New-moon sacrifices,[3] says Śālīki.

As for seating the sacrificer : The sacrificer should sit as in the Sadas, says Baudhāyana. As at the Full-moon and the New-moon sacrifices, says Śālīki.

As for the injunction that the Adhvaryu gives two darbha-blades either to the Udgātṛ or to the Prastotṛ : The former alternative is of Baudhāyana; the latter of Śālīki.

As for the injunction that (the Adhvaryu hands over darbha-blades) with the formula, "Thou art spreading as base for the Ṛk and the Sāman for the bringing forth of couple" or silently : The former alternative is of Śālīki, the latter of Baudhāyana.

As for the injunction that (the Adhvaryu) makes the sacrificer recite the relevant formula when the chanting of the fifth verse has been introduced: (The

1. In the Āstāva at the chanting of the Bahiṣpavamāna Stotra.
2. to the west of the sacrificer.
3. to the east of the sacrificer.

VII.8: 372.14 पञ्चम्यां प्रस्तुतायां वाचयतीति ॥ सूत्रं बौधायनस्य ॥ यस्यामेव कस्यां चिद्वाचयेदिति शालीकिः ॥

VII.8: 374.10 सप्तहोतुर्होम इति ॥ सूत्रं बौधायनस्य ॥ अनुसवनमेव सप्तहोतारं जुहुयादिति शालीकिः ॥

VII.8: 374.12 धिष्णियानां विहरण इति ॥ स ह स्माह बौधायन आग्नीध्रीयादङ्गारानादाय तत आग्नीध्रीये प्रस्कन्दयेदथानुपूर्वमितरेषु । धिष्णियान्विहृत्योदीचीनसꣳस्थतां कुर्यादिति ॥ अत्रो ह स्माह शालीकिराग्नीध्रीयादङ्गारानादाय तत आग्नीध्रीये प्रस्कन्दयेदथानुपूर्वमितरेषु । धिष्णियान्विहृत्य न चोदीचीनसꣳस्थतां कुर्यादिति ॥

VII.8: 374.13 धिष्णियानां व्याघारण इति ॥ पूर्वः कल्पो बौधायनस्य ॥ उत्तरः शालीकेः ॥

VII.9: 376.7 स्वरुरशनस्योत्पादन इति ॥ यूपः स्वरुरशनमुत्पादयेदिति बौधायनः ॥ पशुरिति शालीकिः ॥ तन्त्रमित्यौपमन्यवः ॥ देवतेत्यौपमन्यवीपुत्रः ॥ १८ ॥ सप्तमः ॥

VII.10: 380.1 सर्पण इति ॥ सूत्रं बौधायनस्य ॥ अपरद्वारिक एव यजमानः स्यादिति शालीकिः ॥

XVII.2 : तार्तीयसवनिकेषूक्थ्यविग्रहेष्विति ॥ स ह स्माह बौधायनः प्रसर्पेदेव तार्तीयसवनिकेभ्य उक्थ्यविग्रहेभ्यः षोडशिने रात्रिपर्यायेभ्यो राथंतराय संधय इति ॥ अत्रो ह स्माह शालीकिस्तृतीयसवनातिवृद्धिरेवैषा भवति । यदेव तृतीयसवने प्रसर्पेत्तत्प्रसृप्तमेव तेषाꣳ स्यादिति ॥ प्रातःसवन एव सर्वेभ्यः सवनेभ्यः संप्रसर्पेदित्यौपमन्यवः ॥

VII.12: 382.17 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती च स्यात्सर्वाणि च सवनान्यनुसमियादिति बौधायनः ॥ तूष्णीका च स्यात्सर्वाणि च सवनान्यनुसमियादिति शालीकिः ॥ मन्त्रवती च स्यात्प्रातःसवने चैवैषा स्यादित्यौपमन्यवः ॥

view expressed in) the sūtra (is that) of Baudhāyana. He may cause (the sacrificer) to recite when the chanting of any verse has been introduced, says Śālīki.

As for the offering with the Saptahotṛ-formulas : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer with the Saptahotṛ-formulas at each pressing, says Śālīki.

As for the spreading of fires on the Dhiṣṇiyas : Baudhāyana says that one should take embers from the Āgnīdhrīya fire, should first spread in the Āgnīdhrīya fire itself, and then serially on the other Dhiṣṇiyas. In spreading the fires, one should accomplish the concluding towards the north. Śālīki says that one should take embers from the Āgnīdhrīya fire, spread on the Āgnīdhrīya fire itself and then serially on the other Dhiṣṇiyas. In spreading the fires, one need not accomplish the concluding towards the north.

As for the pouring of clarified butter in a line over the Dhiṣṇiyas : The former alternative is of Baudhāyana; the latter of Śālīki.

As for the accomplishment (in respect of the winding) of the cord (round the sacrificial post) and (the fixing of) the Svaru (within the cord) : Baudhāyana says that the sacrificial post (is the criterion in respect of the winding) of the cord and the Svaru, Śālīki says that the animal (is the criterion). Aupamanyava says that the pattern of the sacrifice (is the criterion). Aupamanyavīputra says that the divinity (is the criterion).

XXI.19

As for proceeding (towards the Sadas) : (The view expressed in) the sūtra (is that) of Baudhāyana. The sacrificer should enter from the western door, says Śālīki.

As for the extractings of draughts from the Ukthya vessel at the third pressing: Baudhāyana says that one should (separately) enter into the Sadas for the offerings of the draughts from the Ukthya vessel at the third pressing, of the Ṣoḍaśin draught, at the nocturnal rounds and at the Rāthantara Saṁdhi. Śālīki says that these offerings are indeed the extension of the third pressing. When one enters (the Sadas) for the third pressing, that entrance applies also to the other offerings. Aupamanyava says that one should formally enter (into the Sadas) for all the pressings at the morning pressing itself.

As for the reciting or non-reciting of formulas for preparing the Āmikṣā : It shoud be formally prepared with the relevant formulas and it should serve the purpose of all pressings; says Baudhāyana. It should be prepared silently, and should serve the purpose of all pressings; says Śālīki. It should be prepared with the formulas, and should be confined to the morning pressing only; says Aupamanyava.

As for taking down the Savanīya Puroḍāśas : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take down the Savanīya Puroḍāśas in different vessels; so says Śālīki.

VII.12: 382.16 सवनीयानामुद्वासन इति ॥ सूत्रं बौधायनस्य ॥ नानापात्रीष्वेव सवनीयानुद्वासयेदिति शालीकिः ॥

VII.12: 382.19 प्रातः प्रातःसावस्येति ॥ सूत्रं बौधायनस्य ॥ प्रातः सावस्येत्येव ब्रूयादिति शालीकिः ॥

VII.12: 382.25 सवनीयानामनुसꣳहरण इति ॥ अनुसꣳहरेदिति बौधायनः ॥ नानुसꣳहरेदिति शालीकिः ॥

VII.12: 384.5 प्रतिनिग्राह्याणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ द्विदेवत्येभ्य एव प्रतिनिग्राह्यान्निगृह्णीयादिति शालीकिः ॥

VII.12: 384.10 आघार इति ॥ सूत्रं बौधायनस्य ॥ ग्रहादेवैत-माघारमाघारयेदिति शालीकि ॥ द्रोणकलशात्परिप्लुना पात्रेणेत्यौपमन्यवः ॥ यजुरेवैतज्जपेन्नैतमाघारमाघारयेदित्याङ्गीगविः ॥

VII.13: 386.8 सꣳस्रावस्यापिधान इति ॥ सूत्रं बौधायनस्य ॥ यावानेव सꣳस्रावः स्यात्तमपिदध्यादिति शालीकिः ॥

VII.13: 386.12 चमसानामायातन इति ॥ अग्रेण स्रुचः प्राच आयातयेदिति बौधायनः ॥ जघनेन स्रुच उदीच आयातयेदिति शाली-किः ॥ १९ ॥

VII.13: 388.3 ग्रहयोः संधान इति ॥ अरत्नी च ग्रहौ च संदध्यातामिति बौधायनः ॥ ग्रहावेवेति शालीकिः ॥

VII.14: 390.6 शुक्रवतो मन्थिवत इति ॥ सूत्रं बौधायनस्य ॥ मन्थिवत इत्येव ब्रूयादिति शालीकिः ॥

VII.14: 390.13 मन्थिसꣳस्रावस्य होम इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन आहवनीयादेवोदीचो ऽङ्गारान्निर्वर्त्य तेषु मन्थिनः सꣳस्रावं जुहुयादिति ॥

VII.14: 390.15 होत्रकचमसानाꣳ होम इति ॥ स ह स्माह बौधायनः शुक्रामन्थिभ्यामेनान्सह सकृज्जुहुयाद्द्विरभ्युन्नीतानिति ॥ अत्रो ह स्माह शालीकिर्नैनाञ्छुक्रामन्थिभ्याꣳ सह सकृज्जुहुयाद्द्विरेवाभ्युन्नीतानिति ॥

As for the call *prātaḥ prātaḥsāvasya* etc. : (The view expressed in) the sūtra (is that) of Baudhāyana. One should give out the call *prātaḥsāvasya* etc., says Śālīki.

As for following together (the concluding rites in connection with) the Savanīya Puroḍāśas : One should follow them together, says Baudhāyana. One should not, says Śālīki.

As for the taking of the corresponding draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take the corresponding draughts from those for dual-divinites only, says Śālīki.

As for the offering in a line : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make an offering in a line from the draught itself, says Śālīki. From the Droṇakalaśa with the drawing spoon, says Aupamanyava. One should simply murmur the formula, he should not make an offering, says Āñjīgavi.

As for the covering of drops of Soma : (The view expressed in) the sūtra (is that) of Baudhāyana. One should cover as many drops as may be there (in the vessel), says Śālīki.

As for the carrying of the goblets: One should carry towards the east along the front of the goblets, says Baudhāyana. One should carry towards the north along the rear of the ladles, says Śālīki.

XXI.20

As for the conjunction of the cups : They should conjunct the elbows and the cups, says Baudhāyana. Only the cups, says Śālīki.

As for the call *śukravato manthivataḥ* ... : (The view expressed in) the sūtra (is that) of Baudhāyana. One should call *manthivataḥ* ..., says Śālīki.

As for the offering of the drops of the Manthin cup : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should draw out towards the north the embers from the Āhavanīya and offer the drops over them.

As for the offerings of the goblets of the Hotrakas : Baudhāyana says that (each of the Hotrakas) should once offer his goblet filled in twice along with the Śukra and Manthin draughts. Śālīki says that one should not offer with Śukra and Manthin draughts his goblet filled in twice.

As for the consumption of the Dvidevatya cups : (The view expressed in) the sūtra (is that) of Baudhāyana. One should consume the Dvidevatya cups holding them near the breath; so says Śālīki. One should consume them with the Dīrghabhakṣa formula,[1] says Aupamanyava.

As for the injunction that one renders the Dvidevatya cups nonvacant : (The view expressed in) the sūtra (is that) of Baudhāyana. They should be rendered nonvacant with Soma, says Śālīki.

1. cf. TS III.2.5.1 : (*bhakṣe'hi mā"viśa*)

VII.14: 392.3 द्विदेवत्यानां भक्षण इति ॥ सूत्रं बौधायनस्य ॥ प्राणेषूपनिग्राहं द्विदेवत्यान्भक्षयेदिति शालीकिः ॥ दीर्घभक्षेणैवैनान्भक्षये-दित्यौपमन्यवः ॥

VII.15: 392.17 अथैतानि द्विदेवत्यपात्राण्यरिक्तानि करोतीति ॥ सूत्रं बौधायनस्य ॥ सोमेनैवैतान्यरिक्तानि स्युरिति शालीकिः ॥

VII.15: 392.20 अथैनानि दक्षिणस्य हविर्धानस्योत्तरस्यां वर्तन्याꣳ सादयतीति ॥ सूत्रं बौधायनस्य ॥ अधस्तादेवैनान्युपहन्यस्य सादयेदिति शालीकिः ॥

VII.15: 394.5 वाचि वाचं दधामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VII.15: 394.5 होत्रकचमसानां प्रतिभक्षण इति ॥ प्रतिभक्षयेदिति बौधायनः ॥ न प्रतिभक्षयेदिति शालीकिः ॥

VII.17: 394.5 प्रत्यभिमर्शन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो भक्षयन्नेव भक्षाणां पारे प्रत्यभिमृशीतेति ॥

VII.16: 400.4 ऐन्द्राग्नस्य ग्रहण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह दीर्घवात्स्यो मुख्येनैनं पात्रेण गृह्णीयादिति ॥

VII.17: 402.2 नाराशꣳसानामनुप्रकम्पन इति ॥ अनुप्रकम्पयेरन्निति बौधायनः ॥ नानुप्रकम्पयेरन्निति शालीकिः ॥ नैनानुपोद्यच्छेरꣳश्चनेत्यौप-मन्यवः ॥ २० ॥ अष्टमः ॥

VIII.1: 414.12 माध्यंदिनीये ऽभिषव इति ॥ नवकृत्वोनवकृत्वो ऽभिषुत्य निग्राभमुपेयुरिति बौधायनः ॥ अपरिमितमिति शालीकिः ॥

VIII.1: 414.22 मरुत्वतीययोर्ग्रहण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन उपरिष्टादेवाग्रयणाद्गृह्णीयादिति । ग्राह्यलोको ह्येष भवतीति ॥

VIII.2: 418.4 अष्टम्यां प्रस्तुतायां वाचयतीति ॥ सूत्रं बौधा-यनस्य ॥ यस्यामेव कस्यां चिद्वाचयेदिति शालीकिः ॥

As for the injunction that one places these (Dvidevatya cups) non-vacant: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be rendered non-vacant with Soma says Śālīki.

As for the injunction that one places these (Dvidevatya cups) on the northern track of the southern Havirdhāna cart: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be placed below the southern Havirdhāna cart[2] so says Śālīki.

As[3] for the consuming back of the goblets of the Hotrakas by the Adhvaryu or the Pratiprasthātṛ : One should consume, says Baudhāyana. One should not, says Śālīki.

[3](As for the injunction that the Adhvaryu should consume the Hotraka's goblet) with the formula, "I place speech into speech" or silently : The former alternative is of Baudhāyana, the latter of Śālīki.

As for touching oneself back : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should touch himself after consuming (the goblet).

As for the taking of the draught for Indra - Agni : (The view[4] expressed in) the sūtra (is that) of the two teachers. Dīrghavātsya says that one should take it in the principal cup.[5]

As for shaking of the Nārāśaṁsa goblets : (The Camasādhvaryus) should shake them, says Baudhāyana. They should not, says Śālīki. They should not even lift them up, says Aupamanyava.

XXI.21

As for the pressing of Soma at the midday pressing : (They should press nine times) each and then resort to *nigrābha*, says Baudhāyana. They should press for more times (and then resort to *nigrābha*), says Śālīki.

As for the taking of two Marutvatīya draughts : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take them subsequent to the taking up of the Āgrayaṇa draught. That is the occasion for taking the draughts.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula after the chant of the eighth verse has been introduced by the Prastotṛ : (The view expressed in) the sūtra (is that) of Baudhāyana. He should make him recite after the introduction of the chant of any verse, says Śālīki.

2. Manuscripts read *upahavyasya*. Bhavasvāmin reads *upahanyasya*. Meaning is not elear
3. These two Dvaidhasūtra-portions pertain to one and the same topic, namely, the consuming back of the goblets of the Hotrakas by the Adhvaryu. The context requires the reversal of their order. The formula, *vāci vācaṁ dadhāmi* could not be traced.
4. That is to say, into the Pratiprasthātṛ's cup.
5. That is to say, into the Ṛtu-cup used by the Adhvaryu.

VIII.3: 420.1 दधिघर्मस्य ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ आग्नीध्र एनं गृह्णीयादिति शालीकिः ॥ परिश्रित्योभयतः शान्तिं कृत्वाग्नीध्र एवेत्यौपमन्यवः ॥

VIII.3: 420.1 दधिघर्मस्य चर्याया इति ॥ उपांशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

VIII.3: 420.13 दधिघर्मस्य भक्षण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽवघ्रभक्षणेनैवेतरे भक्षयेयुर्यजमान एव प्रत्यक्षं भक्षयेदरण्ये ऽनुवाक्येन मन्त्रेणेति ॥

VIII.5: 426.12 दक्षिणानामत्याकरण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन एकामेव दक्षिणां दक्षिणापथेनात्याकुर्यादथेतरा यथावकाशं गच्छेयुरिति ॥

VIII.5: 426.16 संचर इति ॥ नीतासु दक्षिणासु यथार्थं संचरेरन्निति बौधायनः ॥ नासंस्थिते सोमे ऽध्वर्युः प्रत्यङ् सदो ऽतीयादिति शालीकिः ॥

VIII.5: 426.22; VIII.18: 462.10 कृष्णविषाणायाः प्रासन इति ॥ सूत्रं बौधायनस्य ॥ नीतासु दक्षिणासु चात्वाले कृष्णविषाणां प्रास्येदिति शालीकिः ॥

VIII.6: 428.3 आत्रेयस्य संवदन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनस्त्रिरेवाव्यतिषजन्पृच्छेत्क आत्रेयः क आत्रेय इति ॥ २१ ॥

VIII.6: 428.7 दक्षिणानां दान इति ॥ स ह स्माह बौधायनो महर्त्विग्भ्य एना दद्यान्न होत्रकाननुसंचरेरन्निति ॥ न च होत्रकाननुसंचरेरन्न च सदस्याय दद्यान्न ह्येतस्यानुख्या विज्ञायत इति शालीकिः ॥

VIII.7: 430.6 मरुत्वतीययोर्होम इति ॥ स ह स्माह बौधायनो यमेवाध्वर्युर्जुहुयात्स वषट्कृतानुवषट्कृतः स्यादथेतरो ऽननुवषट्कृतः स्यादिति ॥ उभावेवाननुवषट्कृतौ स्यातामिति शालीकिः ॥ उभावेवानुवषट्कृतौ स्यातामित्यौपमन्यवः ॥

As for the taking of the Dadhigharma : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take it in the Āgnīdhra chamber, says Śālīki. One should enclose the chamber, recite Śānti-formulas on both sides and take it in the Āgnīdhra chamber itself; says Aupamanyava.

As for the offering of the Dadhigharma : One should offer with the formulas recited in a low voice, says Baudhāyana. Recited loudly, says Śālīki.

As for the consuming of the Dadhigharma : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the others (that is, the priests) should consume merely by smelling; the sacrificer alone should consume with the formula[1] prescribed in the Āraṇyaka.

As for leading the cows as Dakṣiṇās : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should lead only one cow along the southern path; other cows may proceed conveniently.

As for the movement (of the priests) : After the Dakṣiṇā-cows have been led, they may move as required, so says Baudhāyana. The Adhvaryu should not go to the west before the conclusion of the Soma-offering; so says Śālīki.

As for the throwing away of the horn of black antelope : (The view expressed in) the sūtra (is that) of Baudhāyana. One should throw away the horn after the Dakṣiṇa-cows have been led; so says Śālīki.

As for the dialogue in regard to one belonging to the Atrigotra : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one enquires thrice without intervention, "Who is here that belongs to the Atrigotra, who is here that belongs to the Atrigotra?"

XXI.22

As for the giving of Dakṣiṇā-cows : Baudhāyana says that one should give them to the high priests; they need not be led towards the Hotrakas. Śālīki says that they need not be led towards the Hotrakas. One should also not give to the Sadasya; his name is not mentioned.

As for the offering of the two Marutvatīya draughts : Baudhāyana says that the offering which is made by the Adhvaryu should be attended by the Vaṣaṭ-and the second Vaṣaṭ-utterance; the other one should not be attended by the second Vaṣaṭ-utterance. Śālīki says that both should not be attended by the second Vaṣaṭ-utterance. Aupamanyava says that both the offerings should be attended by the second Vaṣaṭ-utterance (also).

1. TĀ IV. 21. *om bhūr bhuvaḥ suvaḥ mayi tyad* etc.

VIII.7: 430.11 तृतीयस्य मरुत्वतीयस्य ग्रहण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह दीर्घवात्स्यो मुख्येनैनं पात्रेण गृह्णीयादिति ॥

VIII.7: 432.4 नाराशंसानामनुप्रकम्पन इति ॥ अनुप्रकम्पयेरन्निति बौधायनः ॥ नानुप्रकम्पयेरन्निति शालीकिः ॥ नैनानुपोद्यच्छेरंश्चनेत्यौपमन्यवः ॥

VIII.8: 434.9 सौम्यस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥ सौम्य एव मन्त्रवान्त्स्यात्तूष्णीक एककपाल इत्यौपमन्यवः ॥

VIII.9: 436.12 तार्तीयसवनिके ऽभिषव इति ॥ सूत्रं बौधायनस्य ॥ यदाप्याययति तेनांशुमदित्येव ब्रूयादिति शालीकिः ॥

VIII.5: 436.20 आदित्यग्रहस्य ग्रहण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः पुरस्तादेनमभिषवाद्गृह्णीयात्तूष्णीं शृतातङ्क्यमवनयेदिति ॥

VIII.9: 438.7 आदित्यग्रहस्योदाहनन इति ॥ अर्धर्चश उदाहन्यादिति बौधायनः ॥ ऋचर्चेति शालीकिः ॥

VIII.10: 440.6 मैत्रावरुणस्य श्रयण आशिरो ऽवनयन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः श्रीणीयादेव मैत्रावरुणं पयसाशिरमवनयेदिति ॥

VIII.11: 442.7 नवम्यां प्रस्तुतायां वाचयतीति ॥ सूत्रं बौधायनस्य ॥ यस्यामेव कस्यां चिद्वाचयेदिति शालीकिः ॥

VIII.12: 444.17; VIII.12: 446.8 होत्राणां संतर्पण इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनोऽनुसवनमेव होत्राः संतर्पयेदिति॥ पञ्च प्रातःसवने षण्माध्यंदिने सवने सप्त तृतीयसवन इत्यौपमन्यवः ॥

VIII.12: 446.18 औपासनेष्विति ॥ स ह स्माह बौधायनो ऽनुसंव्रज्यौपासनाननुमन्त्रयेत चमसेभ्यश्च पुरोडाशशकलानुपास्येदत्र चैव षड्ढोतारं व्याचक्षीतेति ॥ अत्रो ह स्माह शालीकिरनुसंव्रज्यैवौपा-

As for the taking of the third Marutvatīya draught : (The view expressed in) the sūtra (is that) of two teachers. Dīrghavātsya says that one should take it in the principal cup.

As for the shaking of the Nārāśaṁsa goblets : They should shake, says Baudhāyana. They should not shake, says Śālīki. They should even not lift them up, says Aupamanyava.

As for the reciting or non-reciting of formulas in respect of (cooking the rice for) Soma : It should be accompanied by formulas, says Baudhāyana. It should be prepared silently, says Śālīki. The rice for Soma should be accompanied by formulas; the cake on one potsherd (for Varuṇa) should be prepared silently, says Aupamanyava.

As for the pressing (of Soma) for the third pressing : (The view expressed in) the sūtra (is that) of Baudhāyana. One should say, "In that it is swollen (with water) thereby it is provided with shoots," says Śālīki.

As for the taking of the draught for Āditya : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should take it prior to the pressing; he should silently pour into it curds prepared out of milk curdled when hot.

As for striking upwards the Āditya cup (by means of the Upāṁśusavana stone): One should strike at each half verse, says Baudhāyana. At each verse, says Śālīki.

As for the mixing of the draught for Mitra-Varuṇa with milk and pouring warm milk into it : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should mix the draught for Mitra-Varuṇa with milk and pour warm milk into it.

As for the injunction that the Adhvaryu makes the sacrificer recite the relevant formula when the chanting of the ninth verse has been introduced: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should make him recite the relevant formula when the chanting of any verse is introduced.

As for the gratification of the Hotrakas' functions :[1] (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should gratify the function at each pressing. Aupamanyava says that one should gratify five in the morning pressing, six in the midday-pressing and seven in the third pressing.

As for the placing of pieces of the Puroḍāśa near the goblets : Baudhāyana says that after having gone (to the Havirdhāna-shed) (the Adhvaryu) should recite over the pieces of the Puroḍāśa the relevant formula, place the pieces of the Puroḍāśa near the goblets and recite the Ṣaḍḍhotṛ formula. Śālīki says that after having gone (to the Havirdhāna-shed) one should recite over the pieces of the Puroḍāśa the

1. Caland reads *Hotrakāṇām.* The reading *hotrāṇām* recorded in the foot-note is preferable. The Adhvaryu gratifies the Hotrakas' functions by reciting the relevant formula recited at the Soma-offering at the second Vaṣaṭ-utterance.

सनाननुमन्त्रयेत पार्श्वतश्चमसेभ्यः पुरोडाशशकलानुपास्येदुपरिष्टाच्च षड्ढोतारं व्याचक्षीतेति ॥ २२ ॥ नवमः ॥

VIII.13: 448.4 सावित्रस्य ग्रहणे सादन इति ॥ सूत्रं बौधायनस्य ॥ सजुष्टं परिमृज्य सादयेदिति शालीकिः ॥

VIII.13: 448.18 तदन्यतोमदं प्रतिगृणातीति ॥ सूत्रं बौधायनस्य ॥ मदामोद इवेत्येव प्रतिगृणीयादिति शालीकिः ॥

VIII.13: 450.5 नाराशꣳसानामनुप्रकम्पन इति ॥ अनुप्रकम्पयेरन्निति बौधायनः ॥ नानुप्रकम्पयेरन्निति शालीकिः ॥ नैनानुपोद्यच्छेरꣳश्चनेत्यौ-पमन्यवः ॥

VIII.14: 450.12 सौम्यस्य चर्याया इति ॥ उपाꣳशु चरेदिति बौधा-यनः ॥ उच्चैरिति शालीकिः ॥

VIII.14: 450.12 सौम्यस्य परीज्याया इति ॥ स ह स्माह बौधायनो यदि चैव समस्तौ यदि च विहृतावग्नाविष्णू उपाꣳश्वेव स्यातामिति ॥ समस्तावुपाꣳशु विहृतावुच्चैरिति शालीकिः ॥

VIII.11: 442.13; VIII.14: 452.4 तार्तीयसवनिकानां धिष्णियानां विहरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनश्चरित्वा वाचरित्वा वा सौम्येनाङ्गारैश्चतुर्धिष्णियान्विहरेदिति ॥

VIII.14: 452.8 पात्नीवतस्य श्रयण इति ॥ सूत्रं बौधायनस्य ॥ दध्ना वा पयसा वा पात्नीवतꣳ श्रीणीयादिति शालीकिः ॥ धिष्णियानां व्याघारणशेषेणाज्येन पात्नीवतꣳ श्रीणीयादित्यौपमन्यवः ॥

VIII.14: 452.14 पत्न्या उदानयन इति ॥ सूत्रं बौधायनस्य ॥ अत्रैवासीतापोहिष्ठीयाभ्य इति शालीकिः ॥

VIII.15: 454.9 तदुभयतोमदं प्रतिगृणातीति ॥ सूत्रं बौधायनस्य ॥ मोदा मोद इवेत्येव प्रतिगृणीयादिति शालीकिः ॥

VIII.15: 454.12 ध्रुवस्य प्रच्यावन इति ॥ सूत्रं बौधायनस्य ॥ सर्व एवैषो ऽवनयनमन्त्रः स्यादिति शालीकिः ॥ २३ ॥

relevant formula, place the pieces of the Puroḍāśa by the side of the goblet and then recite the Ṣaḍḍhotṛ-formulas.

XXI.23

As for the taking and placing of the draught for Savitṛ : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should take it with the formula with the word *juṣṭa* joined to it, wipe it around and place.

As for the injunction that the Adhvaryu gives the response with the *mada*-part joined on one side:[1] (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should respond as *madā moda iva.*

As for the shaking of the Nārāśaṁsa goblets : They should shake, says Baudhāyana. they should not, says Śālīki. They should not even lift them up, says Aupamanyava.

As for the offering of the cooked rice to Soma : One should offer with the formulas recited in a low voice, says Baudhāyana. Recited loudly, says Śāliki.

As for the offering of clarified butter on both sides of the offering (of cooked rice) to Soma : Baudhāyana says that whether Agni-Viṣṇu are addressed combinedly or separately in the yājyās, the yājyās should be recited in a low voice. Śālīki says that if the deities are addressed together, the yājyās should be recited in a low voice; if they are addressed (in the two yājyās) separately, they should be recited loudly.

As for the spreading of fires on the Dhiṣṇiya mounds at the third pressing : (The view expressed in) the sūtra (is that) of Śālīki.[2] Baudhāyana says that before or after the offering of cooked rice to Soma, one should spread fire-brands on the Dhiṣṇiyas four times.

As for the mixing of the Pātnīvata draught : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should mix the Pātnīvata either with curds or milk. Aupamanyava says that one should mix the Pātnīvata with clarified butter which remained after spreading clarified butter in a line over the Dhiṣṇiyas.

As for escorting the sacrificer's wife : (The view expressed in) the sūtra (is that) of Baudhāyana. She should remain here until she listens to the Hotṛ reciting the verse *āpo hi ṣṭhā* ... (in the Vaiśvadeva Śāstra).

As for the injunction that (the Adhvaryu) responds to the Śastra with the *mada*-part on both sides : (The view expressed in) the sūtra (is that) of Baudhāyana. One should respond with *modā moda iva*; says Śalīki.

As for the dropping of the Dhruva vessel : (The view expressed in) the sūtra (is that) of Baudhāyana. The entire formula[3] should be employed for dropping down.

1. That is to say, as *othā moda iva.*
2. cf. BaudhŚS VIII. 11
3. comprising the three mantras *viśve tvā vaiśvānarāḥ* ..., *divi devān* ... and *dhruvaṁ dhruveṇa* ...

VIII.15: 456.8 चमसानामायातन इति ॥ पूर्वः कल्पो बौधायनस्य ॥ उत्तरः शालीकेः ॥

VIII.15: 456.8 तेषु त्रीꣳस्त्रीꣳश्च दूर्वाग्रन्थीन्प्रास्यत्येकैकं च दर्भपुञ्जीलमिति ॥ सूत्रं बौधायनस्य ॥ अद्भिरेवैते दक्षाः स्युरिति शालीकिः ॥

VIII.16: 456.11 औपयजेष्विति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन आग्नीध्रादग्नीषोमीयस्य च सवनीयस्य चाङ्गारानाहरेच्छामित्रान्मैत्रावरुण्यै वशाया इति ॥

VIII.17: 460.10 मिन्दाहुत्योर्होम इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः पुरस्तान्मिन्दाहुती जुहुयान्मिन्दाहुती हुत्वा हारियोजनं ग्रहं गृह्णीयादिति ॥

VIII.17: 460.11 शाकलैश्चर्याया इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यावन्त्येनाꣳसि कृतान्यभिविजानीयात्तेषामवयजनमसीत्यभ्यादध्यादिति ॥

VIII.17: 460.16 आदित्यस्योपस्थान इति ॥ सूत्रं बौधायनस्य ॥ आहवनीयमेवैतेन यजुषोपतिष्ठेरन्निति शालीकिः ॥

VIII.18: 462.10 कृष्णविषाणायाः प्रासन इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VIII.19: 464.3 अवभृथ इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो ऽत्रैवैनꣳ स्थण्डिले कुम्भमिश्रं प्ररोप्य स्थालीभिश्च ग्रावोवायव्येन चावभृथमवेयादिति ॥

VIII.20: 466.16 ग्रावोवायव्यस्य प्रप्लावन इति ॥ सूत्रं बौधायनस्य ॥ प्रक्षाल्योदाहरेयुरिति शालीकिः ॥

VIII.20: 466.16 प्रक्षाल्यैवैता स्थालीरुदाहरेयुस्तास्वेतानि देविकाहवीꣳषि श्रपयेयुरिति बौधायनः ॥ प्रप्लावयेयुरेवेति शालीकिः ॥ २४ ॥

VIII.20: 466.16 कृष्णाजिनस्य प्रप्लावन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः कृष्णाजिनमुन्मुच्याद्भिरभ्युक्ष्य पुत्राय वान्तेवासिने

XXI.24

As for the laying down of the goblets: The former alternative is of Baudhāyana, the latter of Śālīki.

As for the injunction that one puts three bunches each of Dūrvā-grass and one cluster each of Darbha-blades; (The view expressed in) the sūtra (is that) of Baudhāyana. These should be regarded as furnished with water alone, says Śālīki.

As for the embers required for the Upayaj-offerings: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should fetch embers from the Āgnīdhra fire for the Agnīṣomīya animal-sacrifice and the Savanīya animal-sacrifice, and from the Śāmitra-fire for the sacrifice of a barren cow for Mitra-Varuṇa.

As for the *mindā*-offerings: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should first offer the two *mindā*-oblations, and then take up the Hāriyojana draught.

As for the rite with the wooden chips: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should put as many chips as sins one might regard to have perpetrated, with the formula, "Thou art the removal by offering."

As for the praying to Āditya: (The view expressed in) the sūtra (is that) of Baudhāyana. They should pray to the Āhavanīya with the formula; says Śālīki.

As for the throwing of the horn of black antelope: The former alternative is of Baudhāyana, the latter of Śālīki.

As for the Avabhṛtha: (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should collect (the sediment of Soma) in a pitcher, bury it in the mound, and proceed to the Avabhṛtha with the vessels, pressing stones and Vāyavya pots.

As for dipping or floating in water the pressing stones and wooden pots: (The view expressed in) the sūtra (is that) of Baudhāyana. They should be washed and should be brought back, says Śālīki.

As for the injunction that the earthen vessels should be washed and be brought back: The Devikā oblations should be cooked in them, says Baudhāyana. They should be floated in water, says Śālīki.

XXI.25

As for the floating of the skin of black antelope: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that (the sacrificer) should untie the skin, sprinkle water upon it, and give it away to a son or to a disciple; or he may use it as

वा दद्यात्स्रुचोपधानं वैनत्कुर्वीतापि वैनेन पुनर्दीक्षेतापि वैनेन पुनर्यजेतेति ॥

VIII.21: 468.10 उदयनीयस्य बर्हिषः सꣳस्कार इति ॥ असिदादानप्रभृतीन्मन्त्रान्साधयेदिति बौधायनः ॥ शुल्बप्रभृतीनिति शालीकिः ॥ संभरणप्रभृतीनित्यौपमन्यवः ॥

VIII.21: 468.10 उदयनीयस्य निर्वपण इति ॥ स्रुचि वावधाय क्षामकाषꣳ स्थाल्यां वा सक्षामकाषायां निर्वपेदिति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

VIII.21: 468.13 उदयनीयस्य श्रपण इति ॥ पयसि श्रपयेदिति बौधायनः ॥ अप्स्विति शालीकिः ॥

VIII.21: 468.16 चरोरनुपरिहरण इति ॥ अनुपरिहरेदिति बौधायनः ॥ नानुपरिहरेदिति शालीकिः ॥

VIII.21: 468.16 उदयनीयस्यासादन इति ॥ षड्ढोत्रासादयेदिति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

VIII.21: 468.16 उदयनीयस्य चर्याया इति ॥ सूत्रं बौधायनस्य ॥ आहवनीय एवोदयनीयेन चरेदिति शालीकिः ॥

VIII.21: 470.3 अनूबन्ध्यस्य करण इति ॥ सूत्रं बौधायनस्य ॥ मैत्रावरुण्यामिक्षया यजेतेति शालीकिः ॥ अत्रो ह स्माहौपमन्यवो ऽजं पशुमप्यत्रालभेतैकादशप्रयाजं त्वेव तन्त्रꣳ संतिष्ठापयिषेदिति ॥

VIII.21: 470.5 वपानां परिहोम इति ॥ तांतां परिजुहुयादिति बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

VIII.21: 470.5 हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥ २५ ॥

VIII.21: 470.6 उस्रण इति ॥ सर्वान्गोपशूनुस्रयेदिति बौधायनः ॥ अन्यत्रर्षभाच्च वशायै चेति शालीकिः ॥

a cover for the ladles. Or he may again use it at initiation, or perform a sacrifice by using it.

As for accomplishment of the sacrificial grass for the Udayanīyeṣṭi : One should employ formulas for the rites beginning with the taking of the sickle, so says Baudhāyana. Those beginning with the preparing of the cord, says Śālīki. Those beginning with piling of the bunches, says Aupamanyava.

As for the pouring out of paddy for the Udayanīyeṣṭi: One shoud put the scrapings into the ladle and pour out paddy with it, or in the vessel containing the scrapings. The former alternative is of Baudhāyana, the latter of Śālīki.

As for the cooking of (the rice for) the Udayanīyeṣṭi : One should cook in milk, says Baudhāyana; in water, says Śālīki.

As for the carrying around of the cooked rice : One should carry around, says Baudhāyana. One should not, says Śālīki.

As for the placing of the cooked rice for the Udayanīyeṣṭi : One should place with the Ṣaḍḍhotṛ-formulas, says Baudhāyana. Silently, says Śālīki.

As for the offering of the cooked rice for the Udayanīyeṣṭi : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer the Udayanīya rice on the Āhavanīya itself, says Śālīki.

As for the performance of the Anūbandhyā sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer coagulated milk to Mitra-Varuṇa, says Śālīki. Aupamanyava says that one may even offer a male goat. The pattern of eleven Prayājas should however be made applicable.

As for the offerings of clarified butter on both sides of the offering of the omentum : One should offer clarified butter on both sides of offering of each omentum, says Baudhāyana. One should offer clarified butter at the beginning and the end of the offerings of all omenta, says Śālīki.

As for the discarding of the heart-spikes : One should discard one by one, says Baudhāyana. All together, says Śālīki.

XXI.26

As for the utterance of the word *usra* (in respect of the offering of cattle) : One should employ the suitable case-form of the word *usra* in respect of all members of live stock, says Baudhāyana. Except a bull and a barren cow, says Śālīki.

As for the reciting or non-reciting of formulas in respect of (the preparation of) Āmikṣā: Formulas should be recited, says Baudhāyana. It should be prepared silently, says Śālīki.

VIII.21: 470.6 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती स्यादिति बौधायनः ॥ तूष्णीकेति शालीकिः ॥

VIII.21: 470.6 मैत्रावरुण्यै परिधिष्विति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः पूर्वे स्थूणे सदसो वा हविर्धानयोर्वा भित्त्वा बैदलकान्परिधीन्मैत्रावरुण्यै कुर्यादिति ॥

VIII.22: 470.9 उदवसान इति ॥ सूत्रं बौधायनस्य ॥ पूर्णाहुत्यैवोदवस्येदिति शालीकिः ॥

VIII.22: 470.12 दक्षिणायै दान इति ॥ सूत्रं बौधायनस्य ॥ नात्राकामनियतं देयमिति शालीकिः ॥

VIII.22: 470.14 देविकाहविषां करण इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ अत्रो ह स्माह बौधायनस्त्रीण्यनूबन्ध्यस्य पशुपुरोडाशमनुवर्तेरंस्त्रीण्युदवसानीयामिति ॥ सर्वाण्येवानूबन्ध्यस्य पशुपुरोडाशमनुवर्तेरन्निति शालीकिः ॥ आज्येनैव देविका यजेतेत्याञ्जीगविः ॥

VIII.22: 472.1 अग्निभिः प्रत्यवसान इति ॥ अजस्रैः प्रत्यवस्येदिति बौधायनः ॥ अरण्योः समारोह्येति शालीकिः ॥

VIII.22: 472.2 अग्निहोत्रयोः प्रतिहोम इति ॥ प्रतिजुहुयादिति बौधायनः ॥ न प्रतिजुहुयादिति शालीकिर्न प्रतिजुहुयादिति शालीकिः ॥ २६ ॥ दशमः ॥

॥ इत्येकविंशः प्रश्नः ॥

As for the laying of the enclosing sticks for (the offering of Āmikṣā to) Mitra-Varuṇa : (The view expressed in) the sūtra (is that) of Śālīki. One should tear the eastern door-posts of the Sadas or the Havirdhāna and use the splinters as the enclosing sticks for the offering to Mitra-Varuṇa, says Baudhāyana.

As for the Udavasānīyeṣṭi : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer Pūrṇāhuti instead of the Udavasānīyeṣṭi, says Śālīki.

As for giving away Dakṣiṇā : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not give any thing which is not determined by one's desire, says Śālīki.

As for the offering of the Devikā-oblations : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. Three oblations shoud follow the Paśupuroḍāśa of the Anūbandhyā sacrifice; three of the Udavasānīya, says Baudhāyana. All should follow the Paśupuroḍaśa of Anūbandhyā sacrifice, says Śālīki. One should offer clarified butter to Devikās, says Āñjīgavi.

As for returning home together with the fires : One should return together with the lasting fires, says Baudhāyana. Having consigned them into kindling woods, says Śālīki.

As for the separate offering of the two Agnihotras : One should make separate offerings, says Baudhāyana. One should not, says Śālīki.

CHAPTER XXI ENDS.

X.1 : 544.1 अथातोऽग्निकल्पं व्याख्यास्यामः ॥

X.1 : 544.11 खरस्य करण इति ॥ उत्तरपूर्वे ऽवान्तरदेशे कुर्यादिति बौधायनः ॥ उत्तर एवेति शालीकिः ॥

X.1:544.17 सावित्राणाः होम इति ॥ सूत्रं बौधायनस्य ॥ समृद्ध्याप्यत्र चतुर्गृहीतं जुहुयादिति शालीकिः ॥

X.1 : 546.4 गर्दभरशनाया आदान इति ॥ मन्त्रेणाददीतेति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

X.1 : 544.9 वल्मीकवपायै निधाने वैश्यस्योपवेशन इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनो वल्मीकवपां निदध्यान्न वैश्यमुपवेशयेद्यत्र खनिः स्यात्तद्गच्छेद्यस्तत्र पृच्छेत्तं प्रतिब्रूयादिति ॥

X.3 : 550.3 खनन इति॥ अर्धर्चशः खनेदिति बौधायनः ॥ ऋचर्चेति शालीकिः ॥

X.3 : 550.9 पुष्करपर्णेनोत्तरदण्डेन सःस्तृणातीति ॥ सूत्रं बौधायनस्य ॥ यथोत्पन्नेनैव सःस्तृणीयादिति शालीकिः ॥

X.4 : 552.2 पिण्डानाः हरण इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनः सर्वाभिःसर्वाभिश्चतुर्हरेदिति ॥ गायत्रीभिर्हरेत् । त्रिष्टुग्भिः सादयेदित्यौपमन्यवः ॥

X.4 : 552.14 अश्वस्यात्यायमन इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनस्तूष्णीमश्वमत्यायच्छेत्सर्व एवैष गर्दभमन्त्रः स्यादिति ॥

X.4 : 552.18 द्यावापृथिव्योः समीक्षण इति ॥ उभे षट्कृत्वः समीक्षेतेति बौधायनः ॥ त्रिरेवेति शालीकिः ॥ प्राच्यां दिशि संधिमीक्षमाण एतं मन्त्रं जपेदित्यौपमन्यवः ॥

X.4 : 554.2 अपो रशने अभ्यवहरन्त्यपि वाद्भिरभ्युक्ष्य भुञ्जत इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥ १ ॥

CHAPTER - XXII

AGNIKALPA

XXII.1

Now we shall expain the Agnikalpa.

As for preparing the mound : One should prepare it in the north-eastern direction, says Baudhāyana. In the north itself, says Śālīki.

As for the offering to Savitṛ : (The view expressed in) the sūtra (is that) of Baudhāyana. One should also offer here four spoonfuls with the Samṛddhi verse,[1] says Śālīki.

As for the taking of a cord for the ass : One should take it with the usual formula, says Baudhāyana. Silently, says Śālīki.

As for seating a Vaiśya at the depositing of the earth of an ant-hill : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should deposit the earth of an ant-hill; one should however not seat a Vaiśya. One should go to the spot where the earth is to be dug out. One should respond to him who puts a question at that spot.

As for digging out : One should dig out at each verse-half, says Baudhāyana. At each verse, says Śālīki.

As for spreading the lotus-leaf with its stem towards the north : (The view expressed in) the sūtra (is that) of Baudhāyana. One may spread it as it had grown, says Śālīki.

As for carrying the balls (of earth): (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should carry four times (each time) reciting all (eight) verses. Aupamanyava says that one should carry them with the Gāyatrī verses, and should put down with the Triṣṭubh verses.

As for leading the horse in front: (The view expressed in) the sūtra (is that) of Śālīki. One should lead the horse silently; the entire formula should be applied to the ass, says Baudhāyana.

As for gazing at the heaven and earth : One should gaze at both six times, says Baudhāyana. Thrice, says Śālīki. One should murmur this formula gazing at their conjunction in the east, says Aupamanyava.

As for the injunction that the two cords are discarded into water, or they are sprinkled with water and are brought in use : The former alternative is of Baudhāyana; the latter of Śālīki.

1. TS III.1.10.1 : *ṛcā stomaṁ samardhaya* etc.

X.5 : 554.12 उखानां करण इति ॥ स ह स्माह बौधायनो ऽषाढामप्येतस्यै याजुष्यै पादमात्रीं कुर्याद्यावन्मात्रीं चादायेष्टका-मृत्तिकायामपिसृजेदेवमस्य सर्वो ऽग्निर्याजुषो भवतीति ॥ एकामेवोखां मन्त्रेण कुर्यात्तूष्णीमितरे इति शालीकिः ॥

X.5 : 556.6 सर्वासु भिन्नासु प्रत्यय इति ॥ स ह स्माह बौधायनः ससावित्रं मन्त्रकर्माभ्यावर्तयेदिति ॥ यदन्यत्सावित्रेभ्य इति शालीकिः॥

X.6 : 556.11 अथादत्त एकविंशतिं वृष्णो अश्वस्य शकृत्पिण्डानभ्रिमग्निं पचनमिति ॥ सूत्रं बौधायनस्य ॥ यस्यैव कस्य चाश्वस्याददीतेति शालीकिः ॥

X.6 : 556.17 उखानां धूपन इति ॥ सूत्रं बौधायनस्य ॥ अपरिमितैर्मन्त्रैर्धूपयेदिति शालीकिः ॥

X.6 : 556.17 उखानां प्रवृञ्जन इति ॥ सूत्रं बौधायनस्य ॥ एकामेवोखां मन्त्रेण प्रवृञ्ज्यात्तूष्णीमितरे इति शालीकिः ॥

X.6 : 558.3 ताः प्राचीर्वोदीचीर्वायातयतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.6 : 558.3 पचन इति ॥ स ह स्माह बौधायन उखा ऋषभान्मण्डलेष्टका बार्हस्पत्यं महावीरं लोकंपृणा इत्येतद्गार्हपत्यात्पचेदथेतरद्ग्रामाग्रेरि-ति ॥ यत्किं चेष्टकोक्तं ग्रामाग्निना तत्पचेद्धविरुक्तं गार्हपत्यादिति शालीकिः ॥

X.9 : 560.12 पशुशीर्षाणां करण इति ॥ प्रत्यक्षाणि वा मार्त्तिकानि वा स्युरिति बौधायनः ॥ प्रत्यक्षाण्येवेति शालीकिः ॥ हिरण्मया-नीत्यौपमन्यवः ॥ वायव्यशिरसि वैतान्मन्त्रान्निगदेदित्यौपमन्यवीपुत्रः ॥

X.9 : 562.6 त्रिरपसलैः पर्णशाखया परिकर्षतीति ॥ सूत्रं बौधा-यनस्य ॥ अनुपरिकीर्यैव माषान्यमगाथाभिः परिगायेदिति शालीकिः ॥

X.11 : 564.6 आघार इति ॥ उभाभ्यां मन्त्राभ्यामेतमाघारमाघारयेदिति बौधायनः ॥ हिरण्यगर्भः समवर्तताग्र इत्येतयैवैतमाघारमाघारयेदिति शालीकिः ॥ २ ॥ प्रथमः ॥

XXII.2

As for preparing the cauldrons : Baudhāyana says that one should prepare the Aṣāḍhā brick of the measure of a foot out of the soil accomplished with the relevant formulas. One should take as much quantity of soil (for performing the third cauldron) and mix the remaining soil with that reserved for the brick. Thus his entire Agni would be accomplished with the relevant formula. Śālīki says that one should prepare only one cauldron with the relevant formulas, and the other two silently.

As for the solution in the event of all the cauldrons being broken : One should repeat the rites to be performed with formulas beginning with the formula addressed to Savitṛ, so says Baudhāyana. Those other than the formulas addressed to Savitṛ, says Śālīki.

As for the injunction that one takes up twentyone balls of dung of a strong horse, a hoe and fire for burning : (The view expressed in) the sūtra (is that) of Baudhāyana. One may take them of any horse, says Śālīki.

As for the fumigation of the cauldrons : (The view expressed in) the sūtra (is that) of Baudhāyana. One should fumigate with more formulas, says Śālīki.

As for the burning of the cauldrons : (The view expressed in) the sūtra (is that) of Baudhāyana. One should burn only one cauldron with the formula, the others silently, says Śālīki.

As for the injunction that one carries them either towards the east or towards the north : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the burning : Baudhāyana says that one should burn with fire from the Gārhapatya the cauldrons, Rudra-bricks, Maṇḍala-bricks, cooked rice for Bṛhaspati, Mahāvīra, and Lokampṛṇā bricks; all else with village fire. Śālīki says that whatever pertains to bricks, one should burn with village fire; whatever is an oblation, one should bake on the Gārhapatya.

As for procuring the heads of animals : They may be real or made of earth, says Baudhāyana. Real, says Śālīki. Golden, says Aupamanyava. One should recite the mantras only in respect of the animal for Vāyu, says Aupamanyavīputra.

As for the injunction that one drags around a twig of *Butea frondosa* : (The view expressed in) the sūtra (is tht) of Baudhāyana. Having scattered beans around, one should sing the Yamagāthās, says Śālīki.

As for pouring clarified butter in a line : One should pour with both the formulas, says Baudhāyana. One should pour with the verse *hiraṇyagarbhaḥ samavartatā'gre* ... says Śālīki.

X.11 : 564.6 अनिष्टप्रथमसोमस्याध्वरदीक्षाहुतीनाꣳ होम इति ॥ अध्वरदीक्षाहुतीर्हुत्वाग्निका जुहुयादिति बौधायनः ॥ आग्निका एवेति शालीकिः ॥

X.12 : 566.1 वैराजीषु दीक्षास्विति ॥ स ह स्माह बौधायनो नासंवत्सरꣳ सोष्यन्वैराजीर्दीक्षाः कुर्वीत । कामꣳ संवत्सरꣳ सोष्यन्वैराजीर्दीक्षाः कुर्वीत । संवत्सरं वा भृत्वैकाहिकं कुर्वीतैकाहिकस्त्वेवाग्निरिति शालीकिः ॥

X.13 : 568.7 काम्यस्यान्ववधान इति ॥ जाते काम्यमन्ववदध्यादिति बौधायनः ॥ पुरस्तादेवेति शालीकिः ॥

X.13 : 568.16 औदुम्बरीणाꣳ समिधामभ्याधान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायन एकामेव समिधं पञ्चर्चेनाभ्यादध्यात्तदेव राक्षोघ्नꣳ स्यादिति ॥

X.16 : 574.8 अन्नपतीयायै समिधो ऽभ्याधान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽन्नपतीयां प्रतिसमेधनीयां वैष्णवीमित्येता अभ्यादध्यादिति ॥

X.16 : 576.4 वात्सप्रविष्णुक्रमयोः संनिपात इति ॥ अहरहः संनिपातयेदिति बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

X.16 : 576.4 उख्य उद्वाते प्रायश्चित्तकरण इति ॥ स ह स्माह बौधायनः प्रवृज्य परिदायार्काहुतिभिरभिजुहुयादथेतरत्कर्मावृता कुर्यादिति ॥ अत्रो ह स्माह शालीकिः प्रवृज्य परिदायार्काहुतिभिरभिजुहुयान्न चेतरत्कर्मावृता कुर्यादिति ॥

X.17 : 578.9 प्रयाण इति ॥ स ह स्माह बौधायन उभयेन प्रयायादाध्वरिकेण चाग्निकेन चेति ॥ आग्निकेनैवेति शालीकिः ॥

X.18 : 578.15 अथ यद्यपर्याणा अप उपाधिगच्छतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यत्रैवापर्याणा अप उपाधिगच्छेत्तद्भस्म प्रवेशयेन्न च विगर्भां तां कुर्याद्यावन्मात्रं चादाय प्रत्यवदध्यात्प्रसद्य भस्मना योनिमित्यथेतरत्स्थालीषु वा सतेषु वानुनिधापयेदिति ॥

XXII.3

As for the offering of Adhvarādīkṣā offerings by one who has not already performed a Soma-sacrifice : Having made the Adhvaradīkṣā-offerings, one should offer the offerings pertaining to Agnicayana, says Baudhāyana. One should offer only those pertaining to Agnicayana, says Śālīki.

As for the Vairāja Dīkṣās :[1] Baudhāyana says that one who is not going to press Soma for a year, should not undergo Vairāja Dīkṣās; one who is going to press Soma for a year may observe Vairāja Dīkṣās. Having maintained (the Ukhya fire) for a year, one should perform a one-day Soma-sacrifice. Agni belongs to one-day Soma-sacrifice, so says Śālīki.

As for the putting (into the cauldron) of fire for the fulfilment of the sacrificer's desire : After the fire is generated, one should put the fire in accordance with the sacrificer's desire; so says Baudhāyana. At the outset, says Śālīki.

As for putting (into the fire) fire-sticks of *Ficus glomerata* : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should put one fire-stick with five verses, that is, the Rākṣoghna hymn.

As for the putting (on fire) of the fire-stick called Annapatīyā : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should put the fire-sticks called Annapatīyā, Pratisamedhanīyā[2] and Vaiṣṇavī.

As for the coincedence of the Vātsapra hymn and Viṣṇukrama verses : One should cause them to coincide every day, says Baudhāyana. Only at the beginning and at the end, says Śālīki.

As for offering expiation if the Ukhya fire becomes extinguished : Baudhāyana says that one should heat the cauldron (with balls of horse's dung), formally hand it over[3] and offer the Arkāhutis[4] and repeat the subsequent rites. Śālīki says that one should heat it, formally hand it over, and offer the Arkāhutis; he should not repeat the subsequent rites.

As for the departure : (The sacrificer) should proceed on journey with both the types of formulas-those from the Ādhvarika (i.e. the Agniṣṭoma section) and from the Agnicayana, says Baudhāyana. Only from the Agnicayana, says Śālīki.

As for the contingency-if (the sacrificer) comes across waters which cannot be avoided by going around : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that when one comes across such waters, he should go on putting

1. cf. TS V.6.7
2. BaudhŚS X.16 : *yena devā jyotiṣo'rdhvā udāyan ...*
3. With the formula, *mitrai' tām ukhām* ... cf. BaudhŚS X.7.
4. That is, five firesticks of *Ficus glomerata* with the five verses, *yad agne yāni kāni ca* ... etc. BaudhŚS X.14.

X.19 : 580.12 देवयजनस्याध्यवसान इति ॥ स ह स्माह बौधायन उभयेनाध्यवस्येदाध्वरिकेण चाग्निकेन चेति ॥ आाग्निकेनैवेति शाली-किः ॥ ३ ॥

X.20 : 582.14 संभाराणां निवपन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो भस्म चैवोषाꣳश्च मन्त्रेण निवपेत्तूष्णीमितरौ संभारा-विति ॥

X.20 : 584.8 गार्हपत्यचिताविति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनोऽग्निग्रहणꣳ स्वयंचितिꣳ श्वेतकृष्णयोरभिमर्शनमधिद्रवणमव-द्रवणमिति सर्वमेवैतत्कर्मावृता कुर्यादिति ॥

X.22 : 586.6 साहस्रं चिन्वीत प्रथमं चिन्वानः पञ्चचितीकं चेति॥ स ह स्माह बौधायनः समाप्यैताश्चतुर्थं चिन्वानो जानुदघ्नं चात ऊर्ध्वं प्रत्याददीत पञ्चचितीकं चेति ॥ अत्रो ह स्माह शालीकिः समाप्यैताश्चतुर्थं चिन्वानो ग्रीवदघ्नं चैवात ऊर्ध्वं प्रत्याददीतैकचितीकं चेति ॥

X.20 : 568.10 वात्सप्रविष्णुक्रमयोः संनिपात इति ॥ स ह स्माह बौधायनो यद्यह वात्सप्रमुपवसथे संपद्येत वात्सप्रेणोपस्थाय संनिवपेताथ यदि विष्णुक्रमा उपवसथे संपद्येरन्विष्णुक्रमैः क्रमित्वा वात्सप्रेणोपस्थाय संनिवापेन प्रक्रामेदिति ॥ अत्रो ह स्माह शालीकिर्यद्यह वात्सप्रमुपवसथे संपद्येत वात्सप्रेणोपस्थाय श्वो भूते संनिवपेताथ यदि विष्णुक्रमा उपवसथे संपद्येरन्विष्णुक्रमैः क्रमित्वा वात्सप्रेणोपस्थाय श्वो भूते संनिवापेनैव प्रक्रामेदिति ॥

X.22 : 588.1 तस्यामन्यत्रावेक्षमाणो दधिद्रप्सान्प्रास्यत्यमुं ते शुचि दधामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.22 : 588.3 अथैनाꣳ सिकताभिः पूरयित्वा दध्नोपरिष्टात्संप्रच्छा-द्येति ॥ सूत्रं बौधायनस्य ॥ सिकताभिरेवैनां पूरयित्वोत्तरे शालाखण्डे निदध्यादिति शालीकिः ॥

the ashes into water. One should however not make the cauldron vacant; (he should keep aside the embers together with ashes) take out ashses in required quantity and again put back the embers together with ashes into the cauldron with the verse *prasadya bhasmanā yonim* ... He should retain the remaining ashes into vessels or pans.

As for entering into the sacrificial place : Baudhāyana says that one should enter with the formulas both from the Ādhvarika (= Agniṣṭoma) section and the Agnicayana. Śālīki says that one should do so only with those from the Agnicayana.

XXII.4

As for the pouring down of the substances (over the Gārhapatyaciti) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pour down the ashes and saline soil with the relevant formula, and the other substances silently.

As for the Gārhapatyaciti : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should go through all these rites, namely, receiving of fire, Svayaṁciti formula, touching the white and black parts (of the skin of black antelope), mounting and dismounting.

As for the injunction that one who is going to pile up a Citi for the first time should pile up a thousand bricks in five layers : Baudhāyana says that having gone through these (three graded Citis) he should, while piling up for the fourth time, revoke the practice of piling up knee-high in five layers. Śālīki says that having finished these (three Citis one by one), one should, while piling up for the fourth time, pile up neck-high and in one Citi.

As for the coincedence of the Vātsapra hymn and the Viṣṇukrama formulas : Baudhāyana says that if the recital of the Vātsapra hymn falls on the Upavasatha day, one should pray with the Vātsapra and pour down (over the Gārhapatyaciti) (both the fires-the one from the cauldron and the counter-fire). If the Viṣṇukrama falls on the Upavasatha, he should stride the Viṣṇukrama-steps, pray with the Vātsapra hymn and pour down the two fires. Śālīki says that if the Vātsapra falls on the Upavasatha, one should pray with the Vātsapra and proceed with the pouring down of the two fires on the next day. If the Viṣṇukrama-steps fall on the Upavasatha, he should stride the Viṣṇukrama-steps, pray with the Vātsapra and proceed with pouring down of the two fires the next day.

As for the injunction that, gazing elsewhere, he puts into it (the cauldron) drops of curds with the formula, "I place N.N. in thy glow" or silently : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the injunction that one fills it (the cauldron) with sand and covers with curds : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one fills it with sand and keeps in the northern part of the shed.

X.22 : 588.5 शिक्यस्यादान इति ॥ मन्त्रेणाददीतेति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

X.22 : 588.10 नैर्ऋतीनामुपस्थान इति ॥ कुर्वीतात्र तयादेवतसूददोहसे इति बौधायनः ॥ न कुर्वीतेति शालीकिः ॥

X.22 : 588.12 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

X.22 : 588.13 गार्हपत्यस्योपस्थान इति ॥ सूत्रं बौधायनस्य ॥ आहवनीयमेवैतेन यजुषोपतिष्ठेरन्निति शालीकिः ॥ ४ ॥ द्वितीयः ॥

X.23 : 590.9 स्तम्बयजुषो हरण इति ॥ सूत्रं बौधायनस्य ॥ उपरवकालादप्यत्राग्नीध्रो हरेदिति शालीकिः ॥

XX 26: 1378.1 आख्यातं चात्वालस्य परिलेखनम् ॥

XX 26: 1378.4 आख्यातं लोकाग्नीनां३ हरणम् ॥

XXI 14: 1422.1 आख्यात३ स्फ्यविघनानामुपस्थानम् ॥

X.23 : 590.12 कार्ष्णाजिनीनामुपमोचन इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.23 : 592.2 वज्रिणीनामुपधान इति ॥ सूत्र३ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽग्रेण यूपावटीय३ शङ्कुं तिष्ठन्धनुरधिज्यं कृत्वा प्राञ्चं बाणं प्रविध्येत्तमनुद्रुत्याश्मानमुपदध्यादेवं दक्षिणत एवं पश्चादेवमुत्तरत इति ॥

X.24 : 592.11 ऐन्द्रिया उपधान इति ॥ सूत्रं बौधायनस्य ॥ पुच्छ ऐन्द्रीमुपदध्यादिति शालीकिः ॥

X.24 : 592.15 उदपात्रस्योपनिनय इति ॥ प्रदक्षिणमुपनिनयेदिति बौधायनः ।यथोपपादमिति शालीकिः ॥

X.24 : 592.16 दर्भस्तम्बस्योपधान इति ॥ वाक्त्वा समुद्र उपदधात्विति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.24 : 592.18 दूर्वेष्टकाया उपधान इति ॥ स ह स्माह बौधायनो दूर्वया वा सहोपदध्याद्दूर्वां वैवेति ॥ मन्त्रदूर्वैवैषा स्यादिति शालीकिः॥

As for the taking up of the swing : One should take it with a formula, says Baudhāyana. Silently, says Śālīki.

As for the praying to the Nairṛti bricks: One should recite here the Tayādevata and Sūdadohasa formulas, says Baudhāyana. One should not, says Śālīki.

As for the pouring down of the water-pot: One should pour by the right, says Baudhāyana. As may be suitable, says Śālīki.

As for praying to the Gārhapatya : (The view expressed in) the sūtra (is that) of Baudhāyana. They should pray to the Āhavanīya with this formula, says Śālīki.

XXII.5

As for the carrying of Stambayajus: (The view expressed in) the sūtra (is that) of Baudhāyana. The Āgnīdhra should carry the Stambayajus from the spot fixed for the Uparava-holes, says Śālīki.

The tracing around of the Cātvāla is explained.

The carrying of earth-clods is explained.

The praying to the wooden sword and the hammer is explained.

As for wearing the foot-wear made of a skin of black antelope : The former alternative is of Baudhāyana; the latter of Śālīki.

As for laying down the Vajriṇī (bricks = stones) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that standing in front of the nail fixed for marking the hole for the sacrificial post and having fixed an arrow on the bow, one should shoot the arrow towards the east. Going along the (given) formula, he should lay down the stone. Similarly towards the south, the west and the north.

As for the laying down of the Aindrī (brick) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should lay down the Aindrī (brick) at the tail, says Śālīki.

As for the pouring down of the water-pot: One should pour down by the right, says Baudhāyana. As may be suitable, says Śālīki.

As for the laying of the bunch of darbha-blades with the formula, "May Vāk pile thee up in the ocean" or silently: The former alternative is of Baudhāyana, the latter of Śālīki.

As for the piling of the Dūrvā-brick : Baudhāyana says that one should pile up a brick together with Dūrvā or Dūrvā alone. The Dūrvā should be in the form of the formula, says Śālīki.

X.24 : 594.2 औदुम्बरं युगलाङ्गलमिति ॥ सूत्रं बौधायनस्य ॥ दार्ढ्यवृक्षमेवैनत्कुर्यादिति शालीकिः ॥

X.25 : 594.4 पुरुषा एवैतद्युगलाङ्गलं पुरस्तादाददते ऽध्वर्युः पश्चादिति बौधायनः ॥ प्रत्यक्षमेवैतत्संयुज्य कृषेदिति शालीकिः ॥

X.25 : 594.7 कर्षण इति ॥ संप्रत्याहारं कृषेदिति बौधायनः ॥ आवापश इति शालीकिः ॥ ५ ॥

X.25 : 594.4 गोयुगानामनुमन्त्रण इति ॥ तत्तदेवानुमन्त्रयेदिति बौधायनः ॥ सर्वाणि सहेति शालीकिः ॥

X.25 : 594.12 सर्वौषधस्य वपन इति ॥ अर्धर्चशो वपेदिति बौधायनः ॥ ऋचर्चेति शालीकिः ॥

X.26 : 598.1 इतरमितरत्र विपरिहरतीतरमितरत्रेति ॥ सूत्रं बौधायनस्य ॥ आददान एवैतां दिशमभिसंपादयेदिति शालीकिः ॥ यजुषा यजुर्विपरिहरेदित्यौपमन्यवः॥

X.27 : 600.13 स दर्भपुञ्जीलानि पयःप्रोक्षे ऽवधाय तैः प्रोक्षत्यग्नीन्वो ऽग्निभ्यो जुष्टान्प्रोक्षामीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.28 : 602.6 कुम्भेष्टकानामुपधान इति ॥ सूत्रं बौधायनस्य ॥ पक्षपुच्छेष्वेवैना उपदध्यादिति शालीकिः ॥

X.29 : 602.8 नानामन्त्रासु दिशो भजमानास्विति ॥ तयादेवतेनानुक्रम्य पारे सूददोहसः कुर्वीतेति बौधायनः ॥ तांतामेवेष्टकां परिनिस्तिष्ठेदिति शालीकिः ॥

X.29 : 602.9 इष्टकागणानामुपधान इति ॥ तयादेवतेनानुक्रम्य पारे सूददोहसः कुर्वीतेति बौधायनः ॥ तंतमेवेष्टकागणं परिनिस्तिष्ठेदिति शालीकिः ॥

X.30 : 606.4 अभिमर्शे ऽभिहोम इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः पुरस्तादभिमर्शाभिहोमाभ्यां तयादेवतसूददोहसः कुर्वीतेति ॥

As for the plough of *Ficus glomerata* together with the yoke : (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of a strong tree, says Śālīki.

Men pull the plough in front, the Adhvaryu pushes from behind, says Baudhāyana. One should actually yoke oxen and should till, says Śālīki.

As for the tilling : One should till (towards the east) each time bringing the plough back, says Baudhāyana. One should till turning each time, says Śālīki.

XXII.6

As for followig tillings with formula : One should follow each one, says Baudhāyana. All together, says Śālīki.

As for sowing all grains : One should sow at each verse-half, says Baudhāyana. At each verse, says Śālīki.

As for the injunction that one carries one clod on this side and another on the other : (The view expressed in) the sūtra (is that) of Baudhāyana. One should achieve the desired direction while taking up the clods, so says Śālīki. One should transpose the formulas, says Aupamanyava.

As for the injunction that having put bunches of darbha-blades into the milk to be sprinkled, one sprinkles with them with the formula, "I sprinkle you Agnis, agreeable for Agnis" or silently : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the piling of Kumbha-bricks : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile them on the two wings and the tail, says Śālīki.

In regard to (the bricks) being piled up in various directions with different formulas : One should commence with the Tayādevata formula and recite the Sūdadohasa verse at the end, says Baudhāyana. One should adopt the procedure in respect of each brick, says Śālīki.

As for the piling up of groups of bricks : One should commence with the Tayādevata formula and recite the Sūdadohasa verse at the end, says Baudhāyana. One should adopt the procedure in respect of each brick, says Śālīki.

As for the touching and offering : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should recite the Tayādevata formula and the Sūdadohasa verse before the touching and offering.

As for the laying down of a serpent's head : The former alternative is of Baudhāyana, the latter of Śālīki.

X.30 : 606.8 सर्पशिरस उपधान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.33 : 612.6 औदुम्बरं चोलूखलमुसलमिति ॥ सूत्रं बौधायनस्य॥ दार्ढ्यवृक्षमेवैनत्कुर्यादिति शालीकिः ॥ ६ ॥

X.33 : 612.7 सर्वौषधस्यावहनन इति ॥ मन्त्रेणावहन्यादिति बौधायनः ॥ तूष्णीमिति शालीकिः ॥

X.33 : 616.12 उखानामुपधान इति ॥ सूत्रं बौधायनस्य ॥ एकामेवोखां मन्त्रेणोपदध्यात्तूष्णीमितरे इति शालीकिः ॥

X.34 : 616.1 पशुशीर्षाणामुपधान इति ॥ मध्य उपदध्यादिति बौधायनः ॥ अन्तेषु तस्य व्युदूह्योपदध्यादिति शालीकिः ॥

X.35 : 622.5 अथर्वशिरस उपधान इति ॥ पुरस्तात्सर्वतोमुखमग्रेण स्वयमातृण्णामत्र नवर्चमथर्वशिर उपदध्यादिति बौधायनः ॥ नाथर्वशिर इति शालीकिः ॥

X.35 : 622.5 सर्वतोमुखस्योपधान इति ॥ सूत्रं बौधायनस्य ॥ आनुदिशमेव गायत्रीरुपदध्यादिति शालीकिः ॥

X.36 : 624.2 अङ्गानामुपधान इति ॥ सूत्रं बौधायनस्य ॥ विज्ञातेष्वेवाङ्गेष्वङ्गान्युपदध्यादिति शालीकिः ॥

X.36 : 624.8 ऋषभस्योपधान इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायन ईषत्प्रत्यवहृतशिरसमेनमुपदध्याद्यथर्षभो वाशितुमुपतिष्ठतीति ॥

X.36 : 626.1 अतीतानामिष्टकागणानामुपधान इति ॥ आधिमुपदध्यादिति बौधायनः ॥ चित्यन्त इति शालीकिः ॥

X.36 : 626.5 व्रतप्रदान इति ॥ मध्यंदिने व्रतं प्रयच्छेदिति बौधायनः ॥ चित्यन्त इति शालीकिः ॥ ७ ॥ तृतीयः ॥

X.36 : 626.5 पुरीषचितेरुपधान इति ॥ सूत्रं बौधायनस्य ॥ पूर्वेद्युरेव पुरीषचितिं परिनिस्तिष्ठेदिति शालीकिः ॥

As for the mortar and pestle made of *Ficus glomerata*: (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare them out of any tree of solid wood, so says Śālīki.

XXII.7

As for the pounding of all grains : One should pound with the relevant formula, says Baudhāyana. Silently, says Śālīki.

As for the laying down of the cauldrons : (The view expressed in) the sūtra (is that) of Baudhāyana. One should lay down only one cauldron with the relevant formula; the others silently, says Śālīki.

As for the laying down of the heads of animals : One should lay them down in the middle, says Baudhāyana. One should lay them down asunder on the borders, says Śālīki.

As for the piling up of the Atharvaśiras bricks : Baudhāyana says that one should pile up bricks with the Atharvaśiras comprising nine verses in front of the self-perforated stone prior to the piling up of Sarvatomukha (bricks). One should not pile up the Atharvaśiras, says Śālīki.

As for the piling of the Sarvatomukha (bricks) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the bricks under the single designation Gāyatrī towards all quarters, says Śālīki.

As for the piling of "limbs" (bricks) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile the "limbs" (bricks) on the known limbs, says Śālīki.

As for the piling of the "Ṛṣabha" brick : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pile him up with his head withdrawn a little just as the bull is about to bellow.

As for the piling up of groups of bricks which were passed over : One should pile them as per situation,[1] says Baudhāyana. At the end of the piling (of the Citi), says Śālīki.

As for giving the Vrata-milk : One should give Vrata-milk (to the sacrificer) at midday, says Baudhāyana. At the end of the piling (of the Citi), says Śālīki.

XXII.8

As for the piling up of the earth : (The view expressed in) the sūtra (is that) of Baudhāyana. One should finish the piling up of earth on the preceding day itself, says Śālīki.

1. That is to say, when one becomes aware of the fault.

X.37 : 628.6 अश्वावभितस्तिष्ठेतां कृष्ण उत्तरः श्वेतो दक्षिण इति॥ अत्रैवाभ्यां तिष्ठद्भ्यां घासमाहारयेदिति बौधायनः ॥ कालेकाल एवैनावुदानयेयुरिति शालीकिः ॥

X.40 : 638.11 वालखिल्यानामुपधान इति ॥ उपरिष्टाद्वालखिल्या उपदध्यादिति बौधायनः ॥ पार्श्वत इति शालीकिः ॥

X.42 : 642.3 सृष्टीनामायातन इति ॥ अग्रेण स्वयमातृण्णामुदीचीरेना आयातयेदोत्तरस्मात्पक्षसंधेः सर्वतो वेति॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.42 : 648.2 व्युष्टीनामुपधान इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः पुरस्तादेनाः प्रतीचीरुपदध्यात्पुरस्ताद्धि प्रतीची रात्रिर्व्युच्छती-ति ॥

X.45 : 652.9 तासां पुरीषवतीं मध्य उपदधातीति ॥ स ह स्माह बौधायनः पुरीषेण वा सहोपदध्यात्पुरीषं वैवेति ॥ मन्त्रपुरीषैवैषा स्यादिति शालीकिः ॥

X.45 : 652.10 वैराजानामुपधान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.45 : 656.2 याज्ञसेनीनामुपधान इति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

X.45 : 658.2 घृतेष्टकानामुपधान इति ॥ स ह स्माह बौधायनो घृतेन वा सहोपदध्याद्घृतेन वाभ्यज्येति ॥ मन्त्रघृता एवैताः स्युरिति शाली-किः ॥ घृतपिण्डानेवात्रोपदध्यादित्यौपमन्यवः ॥

X.46 : 660.10 इष्टकानामावापस्थान इति ॥ अन्तरेण ज्योतिष्मतीश्च भूतेष्टकाश्चैतदिष्टकानामावापस्थानं भवतीति ॥ स ह स्माह बौधायनः संवेशनयजुः प्रबुद्धयजुः प्रयाणयजुरपर्याणयजुः सामिधेनीराप्रीरती-तांश्चेष्टकागणानत्रोपदध्यादिति ॥ अत्रो ह स्माह शालीकिर्नानिष्टकं मन्त्रमिष्टकावदापादयेदतीतानेवेष्टकागणानत्रोपदध्यादिति ॥

As for the injunction that the two horses stand on both sides-black to the north, white to the south : One shoudl provide fodder to them standing there only, says Baudhāyana. They should be brought forth as per the occasion, says Śālīki.

As for the piling up of the Vālakhilya bricks : One should pile up the Vālakhilya bricks on the upper part, says Baudhāyana. By the side, says Śālīki.

As for the extension of Sṛṣṭi bricks : One should extend them towards the north along the front of the naturally perforated stone up to the joint of the northern wing, or on all sides : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the piling up of the Vyuṣṭi bricks : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one shold pile them towards the east ending towards the west. The night dawns from the east to west.

As for the injunction that out of those (Asapatnā bricks) one piles up Purīṣavatī brick in the middle : Baudhāyana says that one should pile the brick together with earth or should pile mere earth. It should be one which is piled up with the formula containing the word *purīṣa.*

As for the piling up of the Vairāja bricks : The former alternative is of Baudhāyana, the latter of Śāliki.

As for the piling up of Yājñasenī bricks : The former alternative is of Śālīki, the latter of Baudhāyana.

As for the piling up of Ghṛteṣṭakās : Baudhāyana says that one should pile them together with clarified butter or should besmear them and pile. Śālīki says that one should pile them with the formula containing the word *ghṛta.* Aupamanyava says that one should here pile up balls of ghee.

As for the insertion of bricks, the moment of inserting the bricks is between the Jyotiṣmatī and Bhūteṣṭakā bricks : Baudhāyana says that one should pile up here the Saṁveśanayajus[1] brick, Prabuddhayajus[2] brick, Prayāṇayajus[3] brick, Aparyāṇayajus[4] brick, Sāmidhenī bricks, Āprī bricks and the groups of bricks which were left out. Śālīki says that one should not deem a mantra not intended for a brick as one for piling up a brick. One should here pile up only the groups of bricks.

As for the piling up of the full-moon brick : (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the full-moon brick on the northern shoulder, says Śālīki.

As for the piling up of Nakṣatra-bricks : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pile up bricks-each one for a star, and recite the verse for shining in each case.

1. namely, *agne tvaṁ su jāgṛhi* ... cf. BaudhŚS VI. 6: TS I.2.3.1.
2. namely, *tvam agne vratapā* ...
3. namely, *bhadrād abhi śreyaḥ prehi* ...
4. namely, *devīr āpa eṣa vo* ...

X.46 : 662.3 पौर्णमास्या उपधान इति ॥ सूत्रं बौधायनस्य ॥ उत्तर एवांऽसे पौर्णमासीमुपदध्यादिति शालीकिः ॥

X.46 : 662.5 नक्षत्रेष्टकानामुपधान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः प्रतितारकं चात्रेष्टका उपदध्यात्तत्रतत्र च रोचये-दिति ॥

X.46 : 664.6 सर्वतोमुखस्योपधान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो व्यवेतं खल्विदं कृष्णस्याभिमर्शनेन भवति ॥ सर्वतोमुखमुपधास्यञ्छ्वेतमश्वमभिमृशेदिति ॥

X.46 : 664.8 वर्धनेष्विति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यावन्ति वर्धनानि समाने ऽहनि संनिपतेयुः सर्वेषां पारे तयादेवतसूददोहसः कुर्वीतेति ॥ ८ ॥ चतुर्थः ॥

X.47 : 670.4 अथ प्रोक्षणीषु हिरण्यशल्कान्प्रत्यस्यत्यूर्ध्वं त्रिभ्यो ऽपरिमितानिति सहस्रमिति प्रोक्तम् ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.48 : 672.9 शतरुद्रीयस्य होम इति ॥ सूत्रमाचार्ययोः ॥ पूर्वस्मिन्नेवानीके जुहुयादिति गौतमः ॥

X.48 : 674.6 नमस्कारैरुपस्थान इति ॥ स ह स्माह बौधायनः सधनुष्क एवोपतिष्ठेतोत्तरस्या एव दिश आवृत्यैतेनैव यथेतमेत्य पश्चात्प्राङ् तिष्ठन्नूर्ध्वामुपतिष्ठेतेति ॥ अत्रो ह स्माह शालीकिर्दत्त्वैव धनुरुपतिष्ठेतैतस्यै चैव दिश आवृत्यैतेनैव यथेतमेत्य पश्चात्प्राङ् तिष्ठन्नूर्ध्वामुपतिष्ठेतेति ॥

X.48 : 674.12 परिषिच्यमाने यजमानं वाचयतीति ॥ सूत्रꣳ शाली-केः ॥ अत्रो ह स्माह बौधायनः परिषिच्यपरिषिच्यैवाश्मनि कुम्भं निदध्यादश्मꣳस्ते क्षुदमुं ते शुगृच्छत्वित्यभिनिर्दिशेद्यं द्विष्यादिति ॥

X.48 : 676.6 विकर्षण इति ॥ अर्धर्चशो विकर्षेदिति बौधायनः ॥ ऋचर्चेति शालीकिः ॥

X.50 : 680.7 स्वयमातृण्णायै व्याघारण इति ॥ सूत्रं बौधायनस्य॥ अग्निचतुरश्रामेनां व्याघारयेदिति शालीकिः ॥

As for the piling up of the Sarvatomukha (group of bricks) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that this (piling) is away from the touching of the black (horse). When he is going to pile up the Sarvatomukha (group of bricks), one should touch the white horse.

In regard to the increasing of the Citis : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that whatever be the number of increasings on a single day, one should recite the Tayādevata formula and the Sūdadohasa verse at the conclusion of all.

XXII.9

As for the injunction that one puts into the Prokṣaṇī-water pieces of gold more than three even upto a thousand : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the offering with the Śatarudrīya : (The view expressed in) the sūtra (is that) of the two teachers. One should make the offerings over the eastern end, says Gautama.

As for the praying with Namaskāra-formulas : Baudhāyana says that holding the bow (the sacrificer) should pray; turning towards the north and having come by the way by which he had gone, and standing to the west facing the east, he should hand over the bow[1] and pray. Śālīki says that he should hand over the bow and pray. Turning by this (i.e. the right) and having come by the way by which he had gone, and standing to the west facing the east, he should hand over the bow[1] and pray.

As for the injunction that one should make the sacrificer recite the formula while the Citi is being sprinkled around : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that at every sprinkling around, one should place the pitcher upon the stone, and address the formula "O stone, this is thy hunger; let thy glow go to N.N." to one whom he hates.

As for the drawing asunder : One should draw at each verse-half, says Baudhāyana. At each verse, says Śālīki.

As for pouring clarified butter in streams over the naturally perforated stone: (The view expressed in) the sūtra (is that) of Baudhāyana. One should pour over in four streams as in Agnicayana,[2] says Śālīki.

As for the reciting or non-reciting of mantras in respect of the cakes for Agni Vaiśvānara and the Maruts : They should be offered with the relevant mantras, says

1. ऊर्ध्वाम् (or ऊर्ध्वम्) is not clear. Bhavasvamin explains ऊर्ध्वमिति इतरस्मिं दत्त्वैव ।
2. That is to say, each time from the corner of the body of the Citi upto the naturally perforated stone.

X.51 : 682.10 वैश्वानरमारुतानां मन्त्रामन्त्र इति ॥ मन्त्रवन्तः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥ वैश्वानर एव मन्त्रवान्स्यात्तूष्णीका मारुता इत्यौपमन्यवः ॥

X.51 : 682.12 आनीकवतस्य होम इति ॥ सूत्रं बौधायनस्य ॥ आहवनीय एवानीकवतं जुहुयादिति शालीकिः ॥

X.51 : 684.7 अथैनꣳ संचितमाज्यप्रोक्षेण प्रोक्षतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो मन्त्रानुदिशं चैनं प्रोक्षेन्मन्त्रानुलोकं चेति ॥

X.52 : 686.6 इध्मस्य निधान इति ॥ स ह स्माह बौधायन उभयेनेध्मं निदध्यादाध्वरिकेण चाग्निकेन चेति ॥ आग्निकेनैवेति शालीकिः॥ ९ ॥

X.52 : 686.13 शाकलैः परिधान इति ॥ आहवनीयं परिदध्यादिति बौधायनः ॥ पुच्छमेवेति शालीकिः ॥

X.52 : 686.16 स्रुवाहुत्योः करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

X.52 : 688.1 पूर्णाहुत्यै करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

X.52 : 688.2 अत्र जुह्वन्मनसा दिशो ध्यायेदिति ॥ दिग्भ्यो ऽहमग्निमभिसंभराणीति वा तूष्णीं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.54 : 692.3 प्रसेकस्यायातन इति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

X.54 : 692.4 तस्मिꣳश्चतुर उपस्तृणान आहेति ॥ सूत्रं बौधा-यनस्य ॥ नोपस्तृणीतेति शालीकिः ॥

X.54 : 692.7 प्रसेकस्यानुप्रहरण इति ॥ अनुप्रहरेदिति बौधा-यनः ॥ नानुप्रहरेदिति शालीकिः ॥

X.54 : 692.8 ब्रह्मौदनस्य श्रपण इति ॥ अग्न्याधेयवच्छ्रपयेदिति बौधायनः ॥ एतस्मिन्नेवेति शालीकिः ॥

Baudhāyana. Silently, says Śālīki. The cake to Agni Vaiśvānara should be offered with mantras, the cakes to Maruts, silently, says Aupamanyava.

As for the offering to Anīkavant Agni : (The view expressed in) the sūtra (is that) of Baudhāyana. One should make the offering on the Āhavanīya itself, says Śālīki.

As for the injunction that one sprinkles the piled up Agni with clarified butter: (The view expressed in) the sūtra (is that) of Śālīki.[3] Baudhāyana says that one should sprinkle towards the direction and the open space indicated in the specific formula.

As for the placing of the faggot : Baudhāyana says that one should place it with the formulas recorded in the Ādhvarika (section) and also in the Agnicayana. Only with those recorded in the Agnicayana, says Śālīki.

XXII.10

As for enclosing with splinters : One should enclose the Āhavanīya, says Baudhāyana. The tail, says Śālīki.

As for the offering of two spoonfuls : One should offer, says Baudhāyana. One should not, says Śālīki.

As for the offering of the Pūrṇāhuti : One should offer, says Baudhāyana. One should not, says Śālīki.

As for the injunction that one should meditate upon the directions while making the offerings with the formulas, "Let me provide Agni with substances for the sake of directions" or silently : The former alternative is of Baudhāyana; the latter of Śālīki.

As for the stretching of a flowing ladle : The former alternative is of Baudhāyana; the latter of Śālīki.

As for the injunction that he addresses while spreading clarified butter four times : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not spread, says Śālīki.

As for throwing (into the fire) the flowing ladle : One should throw, says Baudhāyana. One should not, says Śālīki.

As for the cooking of Brahmaudana : One should cook in the manner of the setting up of fires, says Baudhāyana. On this very fire, says Śālīki.

As for the consuming of the Brahmaudana : They should consume near the end of the northern buttock, says Baudhāyana. On both sides of the tail, says Śālīki.

3. Śālīki's view would be that the offering made in the various directions would be ending towards the east.

X.54 : 692.8 ब्रह्मौदनस्य प्राशन इति ॥ उत्तरे श्रोण्यन्ते प्राश्नीयुरिति बौधायनः ॥ पुच्छमेवाभित इति शालीकिः ॥

X.54 : 694.6 वातनामानाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ वातमप्यत्राञ्जलिना जुहुयादिति शालीकिः ॥ कृष्णाजिनपुटेन जुहुयादित्यौपमन्यवः ॥

X.54 : 694.9 शाकलानामनुप्रहरण इति ॥ अनुप्रहरेदिति बौधायनः ॥ नानुप्रहरेदिति शालीकिः ॥ १० ॥ पञ्चमः ॥

X.55 : 694.12 अग्निधिष्णियानामुपधान इति ॥ सूत्रं बौधायनस्य ॥ सर्वा एव याजुषीरुपदध्यादिति शालीकिः ॥

X.55 : 696.4 नानाबीजानां निर्वपण इति ॥ निर्वपणेनानुसमेत्य व्यभिमृशेदिति बौधायनः ॥ तत्तदेव हविः परिनिस्तिष्ठेदिति शालीकिः ॥

X.55 : 696.4 तेषां व्रीहिष्वेव हविष्कृतमुद्वादयत्युपोद्यच्छन्ते यवानिति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन आवपनप्रभृति यवेषु मन्त्रकर्माभ्यावर्तेत तन्त्रं तु हविष्कृत् स्यादिति ॥

X.55 : 696.4 आप्यनिनयन इति ॥ जघनेन गार्हपत्यमाप्येभ्यो निनयेदिति बौधायनः ॥ अग्रेणातिहायेति शालीकिः ॥ अग्रेण वा जघनेन वेत्यौपमन्यवः ॥

X.55 : 696.4 सचरुपशुपुरोडाशा एवेतरेषाꣳ हविषामिडा अवद्येदध्वर्युरिति सपशुपुरोडाशानां वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

X.55 : 696.7 अत्याक्रमण इति ॥ सूत्रं बौधायनस्य ॥ सह स्विष्टकृतात्याक्रामेदिति शालीकिः ॥

X.57 : 700.4 अभिषेक इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः पुरस्तात् स्विष्टकृतो यावदाम्नातेनाभिषिञ्चेन्नात्र कृष्णाजिनं न रुक्मौ न पार्थानि भवन्ति कुशानेव सꣳस्तीर्य तेष्वेनमभिषिञ्चेदिति ॥

As for the offering with Vāta-names: (The view expressed in) the sūtra (is that) of Baudhāyana. One should make offerings to Vāta by means of the folded palms, says Śālīki. One should make the offerings by means of a fold of a skin of black antelope, says Aupamanyava.

As for throwing in the splinters : One should throw, says Baudhāyana. One should not, says Śālīki.

XXII.11

As for the piling up of mounds pertaining to Agnicayana: (The view expressed in) the sūtra (is that) of Baudhāyana. One should pile up the mounds with Yajus-formulas prescribed in the Agnicayana, says Śālīki.

As for the pouring out of the various grains : One should pour out one after the other and touch them separately, says Baudhāyana. One should finish each oblation separately, says Śālīki.

As for the injunction that one gives out a call to the preparer of the oblation-material in respect of paddy only; barley is taken away: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the procedure accompanied by the formulas starts in regard to barley from pouring (the flour into the pan). The call to the preparer of the oblation-material should be combined.

As for the pouring down (of wash-water) for the Āpyas: Baudhāyana says that one should pour down for the Āpyas along the rear of the Gārhapatya. Along the front (of the Gārhapatya) leaving some space, says Śālīki. Either along the front or along the rear, says Aupamanyava.

As for the injunction that in respect of the other oblations, one takes up Iḍā including the cooked rice (for Rudra) and Paśupuroḍāśa, or including the Paśupuroḍāśa : The former alternative is of Baudhāyana, the latter of Śālīki.

As for crossing over (the altar) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should cross over even taking the Sviṣṭakṛt-oblation, says Śālīki.

As for the consecratory bath : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should give the consecratory bath before the Sviṣṭakṛt offering only with what is mentioned in the scripture. Here there is no skin of black antelope, no sheets. There should be no Pārtha offerings. One should spread Kuśa grass, seat the sacrificer on it and give him the consecratory bath.

As for the joining and release of Agni : One should join each day and release each day, says Baudhāyana. One should join each day and release at the end, says Śālīki. One should join at the beginning and release at the end, says Aupamanyava.

As for the observation of the Kratukaraṇa rite : (The view expressed in) the sūtra (is that) of Baudhāyana. One should observe the rite according to the sacrifice, says Śālīki.

X.57: 698.5 योगे विमोक इति ॥ अहरहर्युञ्ज्यादहरहर्विमुञ्चेदिति बौधायनः ॥ अहरहर्युञ्ज्यादन्ते विमुञ्चेदिति शालीकिः ॥ आदित एव युञ्ज्यादन्ते विमुञ्चेदित्यौपमन्यवः ॥

X.57: 698.7 क्रतुकरण इति ॥ सूत्रं बौधायनस्य ॥ यथाक्रत्वेवास्य क्रतुकरणानि कुर्यादिति शालीकिः ॥

X.57: 698.9 ऐकादशिनानां पशूनामुपाकरण इति ॥ सूत्रं बौधायनस्य ॥ एकयूप एवैकादशिनान्पशूनुपाकुर्यादिति शालीकिः ॥ ११ ॥

X.57: 698.13 वपानां परिहोम इति ॥ तांतां परिजुहुयादिति बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

X.57: 698.15 अश्वस्यावघ्रापण इति ॥ सूत्रं बौधायनस्य ॥ माध्यंदिन एव सवने ऽश्वमवघ्रापयेदिति शालीकिः ॥

X.59: 700.16 पशूनामासादन इति ॥ पशुंपशुं पञ्चहोत्रासादयेदिति बौधायनः ॥ मुख्यमेवेति शालीकिः ॥

X.59: 702.1 हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

X.59: 704.1 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती च स्यादध्यवदानीया चेति बौधायनः ॥ तूष्णीका च स्यादध्यवदानीया चेति शालीकिः ॥ मन्त्रवती च स्यात्तन्त्रहरया चैनया निरूढया यजेतेत्यौपमन्यवः ॥

X.59: 704.5 देविकाहविषां करणं इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ १२ ॥ षष्ठः ॥

XI.1: 708.1 अथातो वाजपेयं व्याख्यास्यामः ॥

XI.1: 708.1 चिन्वीत वाजपेये ऽग्निमिति बौधायनः ॥ न चिन्वीतेति शालीकिः ॥

XI.1: 708.3 औदुम्बरꣳ रथचक्रꣳ सप्तदशारमिति ॥ सूत्रं बौधायनस्य ॥ दार्ढ्यवृक्षमेवैनत्कुर्यादिति शालीकिः ॥

XI.1: 708.10 खादिरीं वितृण्णीं वध्रैर्व्यूतामुपकल्पयत इति ॥ सूत्रं बौधायनस्य ॥ बस्ताजिनं चैवात्रोपकल्पयीत शतमानं च हिरण्यमिति शालीकिः ॥

As for the dedication of the animals in Ekādaśinī : (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate the animals in the Ekādaśinī at one sacrificial post, says Śālīki.

XXII.12

As for the offerings on both sides of the offerings of omenta : One should offer clarified butter on both sides of the offering of each omentum, says Baudhāyana. One should offer before and after the offerings of all omenta, says Śālīki.

As for causing the horse to smell : (The view expressed in) the sūtra (is that) of Baudhāyana. One should cause the horse to smell at the midday pressing, says Śālīki.

As for the placing of (the organs of) the animals : One should place (the organs of) each animal with the Pañcahotṛ-formulas, so says Baudhāyana. Only (those of) the principal (animal), says Śālīki.

As for the disposing of the heart-spikes : One should dispose each one separately, says, Baudhāyana. All together, says Śālīki.

As for the reciting or not reciting of formulas in respect of preparing the Āmikṣā : It should be prepared with the relevant formulas, and should be taken in addition to the barren cow, says Baudhāyana. One should prepare it silently and it should be taken in addition to the barren cow, says Śālīki. It should be prepared with the relevant formulas, and one should offer it separately after the Agnicayana, says Aupamanyava.

As for the offering of the Devikāhavis : One should offer, says Baudhāyana. One should not, says Śālīki.

XXII.13

VĀJAPEYA

Now we shall explain the Vājapeya.

One should pile up Agni in the Vājapeya, says Baudhāyana. One should not, says Śālīki.

As for the chariot-wheel with seventeen spokes made of *Ficus glomerata* : (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of the wood of a solid tree, says Śālīki.

As for the injunction that one procures a basket with cleavings made of the wood of *Acasia catechu* and woven with cords of leather : (The view expressed in) the sūtra (is that) of Baudhāyana. One should procure the skin of a ram and a piece of gold weighing a hundred mānas, says Śālīki.

As for the injunction that one gets initiated in the closing days of the summer before the full-moon day of Āṣāḍha : (The view expressed in) the sūtra (is that) of Baudhāyana. One should perform the Vājapeya in the autumn, says Śālīki.

XI.1: 708.11 स ग्रीष्मस्य जघन्याहःसु पुरस्तादाषाढ्यै पौर्णमास्यै दीक्षत इति॥ सूत्रं बौधायनस्य॥ शरदि वाजपेयेन यजेतेति शालीकिः ॥

XI.2: 708.16 सावित्राणाꣳ होम इति॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः॥

XI.2: 710.3 वाजपेयिकायै सुरायै संधान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो यत्रैव सुरा स्यात्तत आहारयेदिति ॥

XI.2: 710.9 सो ऽरत्निमात्रेऽरत्निमात्रे वा विग्रथ्नाति धनुर्वेष्टीर्वा प्रवेष्टयतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XI.2: 710.10 गौधूमं चषालमिति ॥ सूत्रं बौधायनस्य ॥ गोधूमपिष्टानामपि कुर्यादिति शालीकिः ॥

XI.2: 712.4 दुन्दुभीनामासञ्जन इति ॥ सूत्रं द्वैधमेवैतद्भवति ॥

XI.3: 712.14 क्रतुकरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽतिरात्रमप्यत्र क्रतुमुपेयात्समानपक्षे चैनꣳ संतिष्ठापयिषेदिति ॥ १३ ॥

XI.3: 712.16 पञ्चैन्द्रानतिग्राह्यान्गृह्णातीति ॥ सूत्रं बौधायनस्य ॥ सर्व एवैते सोपयामा ग्रहीतव्या भवन्तीति शालीकिः ॥

XI.3 : 714.3 सुराग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ सजुष्टान्परिमृज्य सादयेदिति शालीकिः ॥

XI.3 : 714.7 द्विश्रेणि वा त्रिश्रेणि वोदीच आयातयतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XI.3 : 714.11 षड्रशना आदाय यूपमभिप्रेयादिति बौधायनः ॥ पञ्च रशना आदाय यूपमभिप्रेयादिति शालीकिः ॥ चतस्रो रशना आदाय यूपमभिप्रेयादित्यौपमन्यवः एकामेव रशनामादाय यूपमभिप्रेयादित्यौपमन्यवीपुत्रः ॥ अग्नीषोमीयरशनायामेव नियुञ्ज्यादित्याञ्जीगविः ॥

XI.3 : 714.11 वाजपेयिकानां पशूनामुपाकरण इति ॥ ऐकादशिनानुपाकृत्य वाजपेयिकानुपाकुर्यादिति बौधायनः ॥ वाजपेयिकानेव नैवैकादशिनानिति शालीकिः ॥

As for the offerings to Savitṛ : the former alternative is of Baudhāyana, the latter of Śālīki.

As for the preparation of wine for the Vājapeya sacrifice : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should cause the wine to be brought from wherever it may be available.

As for the injunction that one fastens (the pieces of cloth) at a distance of one Aratni each, or winds around continuously: The former alternative is of Baudhāyana, the latter of Śālīki.

As for the Caṣāla of wheat : (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare it out of the flour of wheat, says Śālīki.

As for the fixing of drums : The sūtra is a Dvaidhasūtra.

As for the observation of the Kratukaraṇa rite : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should also obsere here the Kratukaraṇa rite applicable to the Atirātra. One should also manage to conclude it in the same fortnight.

XXII.14

As for the injunction that one takes five Atigrāhya draughts for Indra : (The view expressed in) the sūtra (is that) of Baudhāyana. All these should be taken up with the "Upayāmagṛhīta" formula, says Śālīki.

As for taking the draughts of wine : (The view expressed in) the sūtra (is tht) of Baudhāyana. They should be wiped around with the "Juṣṭa" formula, and should be placed.

As for the injunction that one arranges (the wine-cups) towards the north in two or three lines : The former alternative is of Baudhāyana, the latter of Śālīki.

Baudhāyana says that taking six cords one should approach the sacrificial post. Śālīki says that taking five cords one should approach the sacrificial post. Aupamanyava says that taking four cords one should approach the sacrificial post. Aupamanyavīputra says that taking only one cord one should approach the sacrificial post. Āñjīgavi says that one should fasten (two animals) to the cord used for the Agnīṣomīya animal.

As for the dedication of the animals of the Vājapeya sacrifice : Baudhāyana says that having first dedicated the animals of the Ekādaśinī, one should dedicate those intended for the Vājapeya sacrifice. Śālīki says that one should dedicate the animals intended for the Vājapeya, not those of the Ekādaśinī.

As for the dedication of the animals to Prajāpati : One should dedicate one by one, says Baudhāyana. All together, says Śālīki.

As for the offerings (of clarified butter) on both sides of the offerings of omenta: One should offer on both sides of each one, says Baudhāyana. At the beginning and at the end (of all), says Śālīki.

XI.3 : 714.12 प्राजापत्यानामुपाकरण इति ॥ एकैकश उपाकुर्यादिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

XI.5 : 718.12 वपानां परिहोम इति ॥ तांतां परिजुहुयादिति बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

XI.5 : 720.6 हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

XI.6 : 722.6 रथानामभियोजन इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो य एवैष समवक्षेपणो मन्त्रस्तं प्रथममभियोजनानां कुर्यादथ तूष्णीमश्वान्समवक्षिपेदिति ॥

XI.7 : 728.11 काष्ठागमन इति ॥ स ह स्माह बौधायनः प्रदक्षिणमावृत्यैतां काष्ठां गच्छेयुरथामुतो ऽपसलैरावर्तेरन्निति ॥ अत्रो ह स्माह शालीकिरपसलैरावृत्यैतां काष्ठां गच्छेयुरथामुतः प्रदक्षिणमावर्तेरन्निति ॥ १४ ॥

XI.11 : 734.5 अथ यजमानं तार्प्यं परिधापयतीति ॥ सूत्रं बौधायनस्य ॥ उभे एवैते यजमानं परिधापयेदिति शालीकिः ॥

XI.11 : 737.7 श्रित्या आयातन इति॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XI.11 : 734.10 तां दशभिः कल्पै रोहतीति ॥ सूत्रं बौधायनस्य ॥ एतैरेव मन्त्रैः प्रत्यवरोहेदिति शालीकिः ॥

XI.12 : 736.2 अत्रास्मै प्रत्यवरोहत आसन्दीं निदधातीति ॥ सूत्रं बौधायनस्य ॥ बस्ताजिनं चैवास्यात्र प्रत्यवरोहेच्छतमानं च हिरण्यमिति शालीकिः ॥

XI.12 : 736.5 अथैनमेतयासन्द्या सद आवहन्त्या वा व्रजतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XI.12 : 736.8 अतिग्राह्याणां भक्षण इति॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

XI.13 : 738.20 प्राजापत्यानां भक्षण इति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

As for the disposal of the heart-spikes : One should dispose one by one, says Baudhāyana. All together, says Śālīki.

As for the yoking of the chariots : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should first employ the formula intended for hitting towards yoking;[1] he should hit at the horses silently.

As for reaching the goal : Baudhāyana says that having turned by the right they should reach the goal and from there return by the left. Śālīki says that having turned by the left they should reach the goal, and from there return by the right.

As for the injunction that one makes the sacrificer wear a linen-garment : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should make the sacrificer wear both the garments.[2]

As for the fixing of the ladder : The former alternative is of Baudhāyana, the latter of Śālīki.

XXII.15

As for the injunction that (the sacrificer) ascends the ladder with ten formulas: (The view expressed in) the sūtra (is that) of Baudhāyana. He should climb down with the same formulas, says Śālīki.

As for the injunction that one puts down a stool for the sacrificer who is climbing down : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that he should climb down upon the skin of black antelope and a piece of a hundred mānas of gold.

As for the injunction that they carry (the sacrificer) seated on the wooden stool, or he himself comes up : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the consuming of the Atigrāhya cups : The former alternative is of Śālīki, the latter of Baudhāyana.

As for the consuming of the Prājāpatya cups : The former alternative is of Śālīki, the latter of Baudhāyana.

As for the portions of the third part of the rectum : The Upayaṣṭṛ should offer each time two portions of the third part of the rectum, says Baudhāyana. Cutting

1. While yoking the first horse he should first recite *arvā'si* (first part of the hitting formula) and then *vāyur vā tvā* etc. He should yoke the second with *saptir asi* and *vāyur vā tvā* etc., the third with *vājy asi* and *vāyur vā tvā* etc.
2. The linen garment as also the garment of darbhas made for the sacrificer's wife.

XI.13 : 740.6 गुदतृतीयेष्विति ॥ द्वेद्वे अत्र गुदतृतीये उपयष्टोपयजेदिति बौधायनः ॥ अपच्छेदमिति शालीकिः ॥ समस्तान्येवैतान्यनुप्रहृत्य सर्वैर्मन्त्रैरनुमन्त्रयेतेत्यौपमन्यवः ॥ १५ ॥ सप्तमः ॥

XII.1 : 742.1 अथातो राजसूयं व्याख्यास्यामः ॥

XII.1 : 742.1 चिन्वीत राजसूये ऽग्निमिति बौधायनः ॥ न चिन्वीतेति शालीकिः ॥

XII.1 : 742.8 पुनरध्युप्य पिष्टानि कृत्वाहारयेदिति बौधायनः ॥ तथाध्युप्तान्येवैतानि स्युरिति शालीकिः ॥

XII.1 : 742.9 नैर्ऋतस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

XII.1 : 742.14 एकोल्मुकस्य हरण इति ॥ अन्वाहार्यपचनाद्धरेदिति बौधायनः ॥ग्रामाग्नेरिति शालीकिः ॥

XII.1 : 742.14 नैर्ऋतस्य होम इति ॥ सूत्रं बौधायनस्य ॥ विस्रंसिकाकाण्डाभ्यामेनं परिगृह्य जुहुयादिति शालीकिः ॥

XII.1 : 742.15 दक्षिणानां दान इति ॥ अहरहर्दद्यादिति बौधायनः ॥ आदितश्चान्ततश्चेति शालीकिः ॥

XII.1 : 742.16 उदपात्रस्योपनिनयन इति ॥ प्रदक्षिणमुपनिनयेदिति बौधायनः ॥ यथोपपादमिति शालीकिः ॥

XII.1 : 742.17 स्वाहा नमो य इदं चकारेति ॥ सूत्रं बौधायनस्य ॥ आन्तमप्यत्र स्याहाकारं परिणयेदिति शालीकिः ॥

XII.2 : 744.10 संतनीनामनुप्रयोग इति ॥ स ह स्माह बौधायनो यदहरिष्ट्या वा पशुना वा यजेतापि तदहः संतनी प्रयुञ्जीतेति ॥ अत्रो ह स्माह शालीकिरहरहराश्रावणार्थे खल्वेते दृष्टे भवतः । यदहरिष्ट्या वा पशुना वा यजेत न तदहः संतनी प्रयुञ्जीतेति ॥

XII.2 : 744.10 चातुर्मास्यानामनुप्रयोग इति ॥ स ह स्माह बौधायनो यदहश्चातुर्मास्यानि प्रयुञ्जीतापि तदहः संतनी प्रयुञ्जीतेति ॥ अत्रो ह स्माह शालीकिरहरहराश्रावणार्थे खल्वेते दृष्टे भवतः । यदहश्चातुर्मास्यानि प्रयुञ्जीत न तदहः संतनी प्रयुञ्जीतेति ॥

each time, says Śālīki. One should offer all together, and follow the offering with all formulas, says Aupamanyava.

XXII.16
RĀJASŪYA

Now we shall explain the Rājasūya.

One shoud pile up Agni in the Rājasūya, says Baudhāyana. One should not, says Śālīki.

One should again put the grains upon the lower crushing stone, crush them and cause the flour to be brought; so says Baudhāyana. Whatever grains are put upon the lower crushing stone should be there (no more should be added), says Śālīki.

As for the reciting or not reciting of the relevant formulas in respect of the cooked rice for Nirṛti : It should be accompanied by formulas, says Baudhāyana. It should be cooked silently, says Śālīki.

As for the carrying of a fire-brand : One should procure it from the Anvāhāryapacana fire, says Baudhāyana. From the village-fire, says Śālīki.

As for the offering of the cooked rice for Nirṛti : (The view expressed in) the sūtra (is that) of Baudhāyana. One should hold it by means of two shoots of the plant *Croton polyzindrum* and make the offering, says Śālīki.

As for the giving away of Dakṣiṇās : One should give away every day, says Baudhāyana. One should give at the beginning and at the end, says Śālīki.

As for the pouring down of the water-pot : One should pour down by the right, says Baudhāyana. As may be convenient, says Śālīki.

As for the formula *svāhā namo ya idaṁ cakāra*: (The view expressed in) the sūtra (is that) of Baudhāyana. One should also end the formula with *svāhā*, says Śālīki.

As for the continuance of the performance of Saṁtanī sacrifice : Baudhāyana saya that one should perform the two Saṁtanī sacrifices also on that day on which one might have performed an Iṣṭi or an animal-sacrifice. Śālīki says that these (Saṁtanīs) are indeed intended for the daily announcement of sacrifice. One should therefore not perform the Saṁtanī sacrifices on that day on which one might have performed an Iṣṭi or an animal-sacrifice.

As for the continuance of the performances of the Cāturmāsyas : Baudhāyana says that one should perform the two Saṁtanī sacrifices even on that day on which one might have performed the Cāturmāsyas. Śālīki says that these (Saṁtanī sacrifices) are intended for announcement (to gods). One should therefore not perform the Saṁtanī sacrifices on that day on which one might have performed the Cāturmāsyas.

XII.4 : 746.10 आख्यातं पञ्चेध्मीयस्य करणम् ॥ १६ ॥

XII.4 : 746.15 अथोपवेषेणाङ्गारान्समूहतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनस्तूष्णीमङ्गारान्समूह्याथैनान्स्रुवाहुतिभिरभिजुहुयादग्नये रक्षोघ्ने स्वाहेति पञ्चभिः । अत्र प्रष्टिवाहिनꣳ रथं दद्यादिति ॥

XII.4 : 746.17 अपामार्गसक्तूनाꣳ होम इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः समस्तेनैवास्मै मन्त्रेणापामार्गसक्तूञ्जुहुयात्तूष्णीꣳ स्रुवमनुप्रहरेत्तूष्णीमुपोत्तिष्ठेदिति ॥

XII.4 : 748.7 देविकाहविषां करण इति ॥ सूत्रं बौधायनस्य ॥ सोमꣳसोममनुवर्तेरन्निति शालीकिः ॥ न देविकाहविर्भिर्यजेदित्याञ्जीगविः ॥

XII.5 : 750.4 अग्निभिः प्रत्यवसान इति ॥ अजस्रैः प्रत्यवस्येदिति बौधायनः ॥ अरण्योः समारोह्येति शालीकिः ॥

XII.5 : 750.3 पयसः समासेचन इति ॥ दृतौ वा विनाडे वा समासिञ्चेदिति बौधायनः ॥ नवायां कुम्भ्यामिति शालीकिः ॥

XII.6 : 750.3 स्वयंकृतेष्विति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो गोन्यासप्रमृदितानां कुशानां बर्हिः संनह्येत्स्वयंपतितानां काष्ठानामिध्मम् । यदेव वेद्यै रूपꣳ सा वेदिर्दृतिं वा विनाडं वा रथ आधाय परिवहेद्यत्तत्र नवनीतमुत्सीदेत्तदाज्यꣳ स्यादिति ॥

XII.6 : 752.5 मैत्राबार्हस्पत्यस्य निर्वपण इति ॥ समानचतुर्मुष्टी स्यातामिति बौधायनः ॥ नानाचतुर्मुष्टी स्यातामिति शालीकिः ॥ १७ ॥ अष्टमः ॥

XII.7 : 752.17 रोहिते चर्मणीति ॥ सूत्रं बौधायनस्य ॥ अप्यरोहितꣳ स्यादिति शालीकिः ॥

XII.7 : 752.18 सोमक्रयणेषूपर्येते नित्याः शते स्युरिति बौधायनः ॥ एत एव शततमाः स्युरिति शालीकिः ॥

The performance of the Pañcedhmīya is explained.

XXII.17

As for the injunction that one should collect the embers by means of the fire-stirring stick: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should assemble the embers silently and offer spoonfuls on them with five forms beginning with *agnaye rakṣoghne svāhā.* The sacrificer should give away here a chariot to which an additional horse has been yoked.

As for the offering of the parched flour of *Achyranthes aspera*: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should offer the parched flour of *Achyranthes aspera* with the combined formula; he should throw the spoon into the fire silently and silently get away.

As for the offering of Devikāhavis: (The view expressed in) the sūtra (is that) of Baudhāyana. It should be offered at each Soma-sacrifice, says Śālīki. One should not offer Devikāhavis, says Āñjīgavi.

As for the returning to one's residence together with the fires: One should return with the lasting fires, says Baudhāyana. Having consigned them into kindling woods, says Śālīki.

As for the overpouring of milk again and again: One should pour in a leather-bag or a leather-tube, says Baudhāyana. Into a new pitcher, says Śālīki.

As for the actions made by (the sacrificer) himself: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that (the sacrificer) should tie up the Barhis of Kuśa grass usually trampled by cattle; he should procure a faggot of naturally fallen sticks. Whatever may be the (natural) form of the altar, it itself should be the altar. One should carry in a chariot the leather-bag or the leather-tube. The butter which comes up therefrom should be the clarified butter.

As for the pouring out of (paddy for cooked rice to) Mitra and Bṛhaspati: Baudhāyana says that four handfuls each (for Mitra and Bṛhaspati) may be poured out together (with that for other divinities). Śālīki says that the two sets of four handfuls each should be poured out separately (from that for other divinities).

XXII.18

As for the red hide: (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be non-red, says Śālīki.

As for the things for purchasing Soma: these other things should be over and above the hundred, says Baudhāyana. These together should be hundred, says Śālīki.

As for the taking of Vasatīvarī water: (The view expressed in) the sūtra (is that) of Baudhāyana. One should take water from the Sarasvatī river as the Vasatīvarī, says Śālīki.

XII.7 : 754.1 वसतीवरीणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ सारस्वतीरप्यत्र वसतीवरीर्गृह्णीयादिति शालीकिः॥

आग्नेयस्यैन्द्राग्न उपालम्भ्यो भवतीति ॥ सूत्रं बौधायनस्य ॥ ऐन्द्राग्न एव सवनीयः स्यादिति शालीकिः ॥

XII.8 : 756.12 पात्राणां करण इति ॥ यथानिर्भेदं पात्राणि कारयेदिति बौधायनः ॥ प्राकृतान्येवैतानि स्युरिति शालीकिः ॥

XII.8 : 758.7 सारस्वतीनामभिहोम इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो याभ्यामेतदृग्भ्यां वहन्तीरभिजुहुयात्ताभ्यां ग्रहेग्रहे जुहुयादथ तूष्णीꣳ सारस्वतीरभिजुहुयादिति ॥

XII.8 : 760.1 अभिषेचनीयानां ग्रहाणां ग्रहण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः पुरस्तात्सदसोऽभिषेचनीयान् ग्रहान् गृह्णीयादिति ॥

XII.9 : 762.6 धनुषः प्रदान इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XII.10 : 762.13 मारुतस्यैकविꣳशतिकपालस्य कपालोपधान इति ॥ ऐष्टिकैरुपधाय गणैरुपदध्यादिति बौधायनः ॥ गणैरेवेति शालीकिः ॥

XII.10 : 762.13 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती स्यादिति बौधायनः ॥ तूष्णीकेति शालीकिः ॥ १८ ॥

XII.10 : 764.1 क्लीबस्य स्थान इति ॥ अन्तर्वेदि तिष्ठेदिति बौधायनः ॥ बहिर्वेदीति शालीकिः ॥

XII.14 : 770.14 मणीनां करण इति ॥ औदुम्बर औदुम्बरेण लौहेन प्रच्छन्नः स्यादिति बौधायनः ॥ औदुम्बर एवेति शालीकिः ॥

XII.14 : 772.7 तस्मिन्सह संग्रहीत्रा रथवाहने रथमादधातीति ॥ सूत्रं बौधायनस्य ॥ आधातृणामेवैकः संग्रहीता स्यादिति शालीकिः ॥

XII.15 : 774.8 स्फ्यस्य प्रदान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यजमानस्यैवैकस्य मन्त्रेण संप्रयच्छेत्तूष्णीमितरे संप्रयच्छेरन्निति ॥

As for the injunction that an animal to Indra-Agni is to be offered together with that for Agni : (The view expressed in) the sūtra (is that) of Baudhāyana. The animal for Indra-agni itself is the Savanīya animal, says Śālīki.

As for the preparation of the utensils : One should get the utensils prepared as specified, says Baudhāyana. They should be normal, says Śālīki.

As for the offering over the water of Sarasvatī : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should make offering into each quantity of water with those two verses with which he is asked to make offering on the flowing water. He should offer over the water of Sarasvatī silently.

As for the taking of the quantities of water for consecrating bath : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should take the quantities of water for the consecration-bath in the front part of the Sadas.

As for the giving of the bow : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the laying of potsherds for the cake on twentyone potsherds to the Maruts : Baudhāyana says that having laid (five) potsherds with the formulas prescribed for the Iṣṭi,[1] one should lay (the remaining ones) with the formulas in the group (for Rājasūya).[2] Only with the formulas in the group (for Rājasūya), says Śālīki.

As for reciting or not reciting the formulas for preparing the Āmikṣā : It should be prepared with the formulas, says Baudhāyana. Silently, says Śālīki.

XXII.19

As for the standing place of the eunuch : He should stand within the altar, says Baudhāyana. Outside the altar, says Śālīki.

As for the carving of the beeds : The beed should be made of wood of *Ficus glomerata* and should be set in copper, says Baudhāyana. It should merely be of *Ficus glomerata*, says Śālīki.

As for the injunction that one loads the chariot together with the charioteer upon the wagon : (The view expressed in) the sūtra (is that) of Baudhāyana. The charioteer shoud be one among the loaders, says Śālīki.

As for the handing over of the wooden sword : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should hand it over to the sacrificer alone with the formula ; others should hand over silently.

As for the preparation of dice : They should be golden, says Baudhāyana. Of silver, says Śālīki. Of the tusk of an elephant, says Aupamanyava. Of *Terminalia bellerica*, says Aupamanyavīputra.

1. TS I.1.7
2. TS I.28.13.1-2

XII.15 : 774.1 अक्षाणां करण इति ॥ सौवर्णाः स्युरिति बौधायनः ॥ राजता इति शालीकिः ॥ नागदन्ता इत्यौपमन्यवः ॥ वैभीतका इत्यौपमन्यवीपुत्रः ॥

XII.15 : 774.12 अथास्मै पञ्चाक्षानपच्छिद्य प्रयच्छतीति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः ॥ येनास्यानुपपन्नꣳ स्यात्तं तत्रापिसृजेद्दिशोऽभ्ययꣳ राजाभूदिति ॥

XII.16 : 778.5 अथ विषुवति दर्भस्तम्बे जुहोतीति ॥ सूत्रं बौधायनस्य ॥ यत्रैव दर्भस्तम्बः स्यात्तद्गच्छेदिति शालीकिः ॥ १९ ॥ नवमः ॥

XII.17 : 778.11 अग्नीनाꣳ हरण इति ॥ अजस्रान्हरेदिति बौधायनः ॥ अरण्योः समारोह्येति शालीकिः ॥

XII.17 : 778.12 वेद्यै करण इति ॥ सूत्रं बौधायनस्य ॥ पूर्वापूर्वा वेदिर्भवतीति शालीकिः ॥

XII.17 : 778.21 अथैनं तीर्थादानीय पवयित्वा पुण्डरिस्रजिनमुदानीयेति ॥ स ह स्माह बौधायन उभयानि पुण्डरिकाणि कारयेत्सौवर्णानि च नादेयानि चेति ॥ नादेयान्येवेति शालीकिः ॥

XII.17 : 780.1 निदधत्यस्मा एतद्धविरुच्छिष्टं व्रतभाजनमिति ॥ सूत्रं बौधायनस्य ॥ नात्र हविरुच्छिष्टं व्रतभाजनं निदध्यादिति शालीकिः ॥

XII.17 : 780.4 सोमक्रयणेषूपैते नित्याः स्युरिति बौधायनः ॥ एत एव स्युरिति शालीकिः ॥

XII.17 : 780.6 औपसदाꣳ हविषां मन्त्रामन्त्र इति ॥ मन्त्रवन्ति स्युरिति बौधायनः ॥ तूष्णीकानीति शालीकिः ॥

XII.18 : 780.19 आग्नेयस्य प्राजापत्यस्तूपर उपालम्भ्यो भवतीति॥ सूत्रं बौधायनस्य ॥ प्राजापत्य एव सवनीयः स्यादिति शालीकिः ॥

XII.18 : 782.10 भार्गवो होता भवतीति ॥ आदित एव भार्गवꣳ होतारं वृणीतेति बौधायनः ॥ दशपेय एव भार्गवो होता स्यादिति शालीकिः ॥

As for the injunction that one takes out five dice and hands them over (to the sacrificer) : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one would bring in association with the sacrificer such person with whom the former may not be on good terms with the understanding that "he has become the king over (all) the quarters."

As for the injunction that he makes an offering upon a cluster of darbha-blades on the half way (while returning from the Avabhṛtha) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should go to that place where there may be a cluster, says Śālīki.

XXII.20

As for the carrying of the fires : One should carry the actual fires, says Baudhāyana. Having consigned them into kindling woods, says Śālīki.

As for the preparing of the altar : (The view expressed in) the sūtra (is that) of Baudhāyana. The altar is each time prepared towards the east, says Śālīki.

As for the injunction that one should escort him (the sacrificer) from the holy water-place, purify (by means of darbha-bunches), put a garland of lotuses around his neck and escort him forth : Baudhāyana says that one should provide with two types of lotuses-golden and those blooming in a river. They should only be those blooming in a river, says Śālīki.

As for the injunction that they retain for him the Vrata-pot with remnants of oblation : (The view expressed in) the sūtra (is that) of Baudhāyana. One should not retain here the Vrata-pot with remnants of oblation, says Śālīki.

In regard to the substances to be exchanged for the purchase of Soma, these (mentioned here, that is, ten uncastrated weaned calves) should be in addition to the normal substances, says Baudhāyana. Only these, (i.e. ten weaned calves) should be there, says Śālīki.

As for the reciting and non-reciting of formulas in regard to the Upasad rites: They should be characterised by the formulas, says Baudhāyana. They should be performed silently, says Śālīki.

As for the injunction that a hornless goat is to be offered to Prajāpati together with an animal to Agni (at the Savanīya animal-sacrifice): (The view expressed in) the sūtra (is that) of Baudhāyana. Only the hornless goat to Prajāpati should be the Savanīya animal, says Śālīki.

As for the injunction that the Hotṛ is one belonging to Bhṛgu gotra : One should choose one belonging to Bhṛgu gotra from the beginning, says Baudhāyana. One belonging to Bhṛgu gotra shoud be the Hotṛ only in the Daśapeya sacrifice, says Śālīki.

XII.18 : 782.7 शतं ब्राह्मणाः पिबन्तीति ॥ यजमान एकशततमः स्यादिति बौधायनः ॥ यजमान एव शततमः स्यादिति शालीकिः ॥

XII.18 : 782.7 दक्षिणानां दान इति ॥ एता एव ब्राह्मणाभिविहिता दक्षिणा दद्यादिति बौधायनः ॥ एतन्मुखꣳ सहस्रमिति शालीकिः ॥ २० ॥

XII.18 : 782.15 तेषामुत्थानेष्विति ॥ गच्छेयुरावभृथादिति बौधायनः ॥ अप्सुषोमान्ता इति शालीकिः ॥ ध्रुवान्ता इत्यौपमन्यवः ॥

XII.19 : 784.1 हविषोहविष इष्ट्वा बार्हस्पत्यमभिघारयतीति ॥ बार्हस्पत्यस्यापीष्ट्वा बार्हस्पत्यमभिघारयेदिति बौधायनः ॥ इतरेषामेव हविषां न बार्हस्पत्यस्येति शालीकिः ॥

XII.19 : 784.5 उच्चैरादित्याया आश्रावयत्युपाꣳशु मारुत्या इति ॥ आदित्याश्रावणप्रभृत्युपाꣳश्वथेतरदुच्चैरिति बौधायनः ॥ आ मारुत्याश्रावणप्रभृत्युपाꣳश्वथेतरदुच्चैरिति शालीकिः ॥ सर्वैवोच्चैरादित्या सर्वोपाꣳशु मारुतीत्यौपमन्यवः ॥

XII.19 : 784.6 सात्यदूतेष्विति ॥ सूत्रं बौधायनस्य ॥ इमं ते ऽसौ प्राहैषीदित्येव ब्रूयादिति शालीकिः ॥

XII.20 : 786.12 द्विरात्र इति ॥ सूत्रं बौधायनस्य ॥ यजनीये ऽहन्पूर्वमहर्भवत्युत्तरस्मिन्नुत्तरमिति शालीकिः ॥

XII.20 : 786.18 देविकाहविषां करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिर्न कुर्यादिति शालीकिः ॥ २१ ॥ दशमः ॥

॥ इति द्वाविꣳशः प्रश्नः ॥

As for the injunction that a hundred brāhmaṇas partake of Soma : The sacrificer should be the hundred and first, says Baudhāyana. The sacrificer should be the hundredth, says Śālīki.

As for the giving away of Dakṣiṇās : The sacrificer should give away the Dakṣiṇās as prescribed in the Brāhmaṇa, says Baudhāyana. A thousand cows in addition to these, says Śālīki.

XXII.21

As for their[1] getting up : They should attend upto the Avabhṛtha, says Baudhāyana. They should remain upto the partaking of the parched grains from Hāriyojana cup, says Śālīki. Upto the pouring of the Dhruva vessel into the Hotṛ's goblet, says Aupamanyava.

As for the injunction that after having offered each oblation, one poures the drops over the oblation for Bṛhaspati : Having offered even the oblation to Bṛhaspati, one should pour its drops over the Bārhaspatya, says Baudhāyana. One should pour the drops of the other oblations, not of the Bārhaspatya, says Śālīki.

As for the injunction that one causes to announce for the animal to Aditi loudly, and for the one to the Maruts in a low voice : Baudhāyana says that one should utter the mantras in a low voice from the causing to announce for the sacrifice to Aditi, the remaining mantras loudly. The mantras upto the causing to announce for the sacrifice to Maruts should be uttered in a low voice, and the remaining mantras loudly, says Śālīki. All the mantras for the sacrifice to Aditi should be pronounced loudly, and all for the sacrifice to Maruts in a low voice, says Aupamanyava.

As for the Sātyadūta offerings : (The view expressed in) the sūtra (is that) of Baudhāyana. One should say to the person (whom the dry leather-bag might have been sent) "N.N. has sent this for you." So says Śālīki.

As for the Dvirātra sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. The first day is that on which the offerings are made. The second day is that on which the remaining rites are performed, says Śālīki.

As for the offering of the Devikāhavis : One should offer, says Baudhāyana. One should not, says Śālīki.

CHAPTER XXII ENDS.

1. The hundred brāhmaṇas who have been summoned to partake of Soma.

XIII.1 : 788.1 अथात इष्टिकल्पं व्याख्यास्यामः ॥

XIII.1 : 788.8 स ह स्माह बौधायनः पञ्चदशसामिधेनीकाः स्युर्वार्त्रघ्नावाज्यभागावुच्चैर्देवता इति ॥ अत्रो ह स्माह शालीकिः सप्तदशसामिधेनीकाः स्युर्वृधन्वन्तावाज्यभागावुपाꣳशुदेवता इति ॥

XIII.1 : 788.6 याजमानस्य करण इति ॥ सꣳसिद्धमिष्टिपथे याजमानं कुर्यादिति बौधायनः ॥ कुर्याद्यथावकाशं याजमानमिति शालीकिः ॥

XIII.3 : 792.1 अग्नये पथिकृते पुरोडाशमष्टाकपालं निर्वपेद्यो दर्शपूर्णमासयाजी सन्नमावास्यां वा पौर्णमासीं वातिपादयेदिति ॥ स ह स्माह बौधायनः पाथिकृतं निरुप्य वैश्वानरं द्वादशकपालमनुनिर्वपेदथातिपन्नां प्रतियजेदिति ॥ अत्रो ह स्माह शालीकिः पाथिकृतं निरुप्य वैश्वानरं द्वादशकपालꣳ समानतन्त्रमनुनिर्वपेन्न चातिपन्नां प्रतियजेदिति ॥ अन्यतरेणैव सहातिपन्नां प्रतियजेदित्यौपमन्यवः ॥ अत्रो ह स्माहाञ्जीगविर्वि वा एतस्य यज्ञश्छिद्यते यस्य तन्त्रे प्रतते ऽन्यत्तन्त्रं प्रतायते । य एवैषो ऽच्युत आग्नेयो ऽष्टाकपालस्तमेव पौर्णमास्यां वामावास्यायां वा पाथिकृतं कुर्यान्न चातिपन्नां प्रतियजेदिति ॥

XIII.3 : 792.4 अग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेद्य आहिताग्निः सन्नव्रत्यमिव चरेदिति ॥ आधानप्रभृत्येवैतदुक्तं भवतीति बौधायनः ॥ अन्वाहितेषु चैवोपसमाहितेषु चाग्निष्विति शालीकिः ॥

XIII.3 : 792.8 अग्नये रक्षोघ्ने पुरोडाशमष्टाकपालं निर्वपेद्यꣳ रक्षाꣳसि सचेरन्निति॥ हुत्वाग्निहोत्रमिष्टिꣳ सꣳस्थापयेदिति बौधायनः ॥ सꣳस्थितायामिष्ट्यामग्निहोत्रं जुहुयादिति शालीकिः ॥

XIII.4 : 792.13 अग्नये रुद्रवते पुरोडाशमष्टाकपालं निर्वपेदभिचरन्निति ॥ स ह स्माह बौधायनो लोहितोष्णीषा लोहितवाससश्चर्त्विजः प्रचरेयुरिति ॥ याज्यापुरोनुवाक्याभ्यामेवैतदुक्तं भवतीति शालीकिः ॥

XIII.4 : 792.14 अग्नये सुरभिमते पुरोडाशमष्टाकपालं निर्वपेद्यस्य गावो वा पुरुषा वा प्रमीयेरन्यो वा बिभीयादिति ॥ स ह स्माह बौधायनः

CHAPTER - XXIII

IṢṬIKALPA

XXIII. 1

Now we shall expain the Iṣṭikalpa.

Baudhāyana says that the Iṣṭis should be with fifteen Sāmidhenī verses, there should be Vārtraghna Ājyabhāgas, and the offerings should be made with mantras recited loudly. Śālīki says that they should be with seventeen Sāmidhenīs, there should be Vṛdhanvant Ājyabhāgas, and the offerings should be made with mantras recited in a low tone.

As for the performance of the sacrificer's duties : The sacrificer's duties should be performed as prescribed while the Iṣṭi is going on, so says Baudhāyana. The sacrificer's duties may be performed as may be suitable, so says Śālīki.

As for the injunction that one who, being a performer of the Full-moon and New-moon sacrifices, passes over the new-moon day or full-moon day (without the performance) should offer a cake on eight potsherds to Pathikṛt Agni : Baudhāyana says that having performed a sacrifice for Pathikṛt Agni, one should subsequently offer a cake on twelve potsherds to Vaiśvānara Agni, and then perform the Iṣṭi which is passed over. Śālīki says that one should perform the Iṣṭi for Pathikṛt Agni and combinedly offer a cake on twelve potsherds to Vaiśvānara Agni, and need not perform the Iṣṭi which is passed over. Aupamanyava says that one should perform the Iṣṭi which is passed over combinedly with any one of the two Iṣṭis. Āñjīgavi says that the sacrifice of one for whom another sacrifice intervenes while the performance is going on becomes violated. One should turn into an Iṣṭi for Pathikṛt Agni on the full-moon or new-moon day the offering of a cake on eight potsherds-the Iṣṭi which is standing. One need not perform the Iṣṭi which is passed over.

One who, being an Āhitāgni, violates the vow, should offer a cake on eight potsherds to Vratapati Agni : This is applicable since the time when one sets up the fires, so says Baudhāyana. When the Anvādhāna rite has been performed and fuel has been added to the fires, says Śālīki.

One with whom Rakṣases are associated should offer a cake on eight potsherds to Rakṣohan Agni : Baudhāyana says that one should first offer the Agnihotra and then conclude the Iṣṭi. Śālīki says that one should first conclude the Iṣṭi and then offer the Agnihotra.

One who wants to practise exorcism should offer a cake on eight potsherds to Rudravant Agni : Baudhāyana says that the priests should act wearing red turbans and red garments. Śālīki says that the character of the Iṣṭi becomes manifest in the puronuvākyā and yājyā themselves.

One whose cattle or men perish or who becomes frightened should offer a cake on eight potsherds to Surabhimant Agni : Baudhāyana says that one should

प्रोक्षणीषु च गन्धानावपेयुर्गन्धवन्तश्चर्त्विजः प्रचरेयुरिति ॥ याज्यापुरोनु-वाक्याभ्यामेवैतदुक्तं भवतीति शालीकिः ॥

XIII.5 : 794.6 अग्नये कामाय पुरोडाशमष्टाकपालं निर्वपेद्यं कामो नोपनमेदिति॥ स ह स्माह बौधायनो या तत्राम्नाता स्यात्तां चेन्निर्वपतः कामो न समृध्येताथैवं कुर्यादिति ॥ एषैव सार्वकामिकी स्यादिति शालीकिः ॥ कामेकाम एषा स्यादित्यौपमन्यवः ॥

XIII.7 : 798.2 अग्नये ज्योतिष्मते पुरोडाशमष्टाकपालं निर्वपेद्यस्याग्निरुद्धृतो ऽहुते ऽग्निहोत्र उद्वायेदिति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो मन्थनमधिमन्थनमुपसमिन्धनमित्येतान्मन्त्रान्निगदेदिति ॥

XIII.8 : 798.15 वैश्वानरं द्वादशकपालं निर्वपेत्पुत्रे जात इति ॥ स ह स्माह बौधायन उत्थितायां निर्दशायां वैश्वानरं द्वादशकपालं निर्वपेत्संस्रावस्य च कुमारं प्रलेहयेदिति ॥ जातमेव विदित्वेति शालीकिर्न च संस्रावस्य कुमारं प्रलेहयेदिति ॥ अनन्तरे पर्वणीत्यौप-मन्यवः ॥ १ ॥

XIII.8 :800.4 विपर्यस्तहविषीति ॥ मारुतः प्रथमं मन्त्रकर्म लभेतेति बौधायनः ॥ अवदानत इति शालीकिः ॥ प्रदानत इत्यौपमन्यवः ॥ चातुष्प्राश्यादित्यौपमन्यवीपुत्रः ॥

XIII.9 :800.9 वैश्वानरं द्वादशकपालं निर्वपेदायतनं गत्वेति ॥ यत्रैव यतिष्यमाणः स्यात्तदायतनम् ॥ तद्गत्वा वैश्वानरं द्वादशकपालं निर्वपेदिति बौधायनः ॥ स्वस्थानेष्वेवाग्निष्विति शालीकिः ॥

XIII.10 :802.8 यया रज्ज्वोत्तमां गामाजेदिति ॥ सूत्रं बौधाय-नस्य ॥ इमां ते ऽसौ प्राहैषीदित्येव ब्रूयादिति शालीकिः ॥

XIII.13 :804.11 बल्बजानपीध्मे संनह्येदिति ॥ सूत्रं बौधाय-नस्य ॥ बल्बजानामप्यत्र बर्हिः संनद्धं भवतीति शालीकिः ॥

put into the Prokṣaṇī water a smelling substance and the priests should act wearing smelling materials. Śālīki says that this (character of the Iṣṭi) is manifest in the puronuvākyā and yājyā themselves.

One whose desire is not fulfilled should offer a cake on eight potsherds to Agni the desire : Baudhāyana says that one should perform this Iṣṭi if his sacrifice performed for the fulfilment of a specific desire does not yield fruit. Śālīki says that this Iṣṭi itself is prescribed for the fulfilment of all desires. Aupamanyava says that this Iṣṭi should be performed whenever one entertains any desire.

One whose (Āhavanīya) fire, carried forth, becomes extinguished without the Agnihotra being offered should offer a cake on eight potsherds to Jyotiṣmant Agni: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should recite the *manthana,*[1] *adhimanthana*[2] and *upasamīndhana*[3] formulas.

One should offer a cake on twelve potsherds to Vaiśvānara Agni when a son is born : Baudhāyana says that after ten days have passed, one should offer a cake on twelve potsherds to Vaiśvānara Agni, and make the baby lick the drops of the oblation. Śālīki says that one should do so immediately after being aware of the birth. Further one should not make the baby lick the drops of the oblation. Aupamanyava says that (one should perform the Iṣṭi) on the next Parvan day.

XXIII.2

As regards the reversal of the oblations : Baudhāyana says that the cake to the Maruts should receive the accomplishment with formulas from the first. Since the taking of portions, says Śālīki. Since the offering, says Aupamanyava. Since the fourfold division of the remnants of the cake, says Aupamanyavīputra.

As for the injunction that after having gone to the field one should offer a cake on twelve potsherds to Vaiśvānara Agni : Field is that where he is going to fight. Reaching there one should offer a cake on twelve potsherds to Vaiśvānara Agni. So says Baudhāyana. On the fires in his own place, says Śālīki.

As for the injunction that the cord with which one drives away the last cow : (The view expressed in) the sūtra (is that) of Baudhāyana. One should say "he has sent her to thee" says Śālīki.

As for the injunction that one should tie the grass *Eleusine Indica* with the faggot: (The view expressed in) the sūtra (is that) of Baudhāyana. Even the Barhis of *Eleusine Indica* is tied up.

1. namely, the verse *ataḥ prathamaṁ jajñe ...*
2. namely, *iṣe rayyai ramasva ...*
3. namely, *sārasvatau tvo'tsau prāvatām.*

XIII.15 :806.10 आग्रावैष्णवमेकादशकपालं निर्वपेदभिचरन्निति ॥ सूत्रं बौधायनस्य ॥ प्रत्यभिचरन्तमेव विदित्वेति शालीकिः ॥

XIII.15 :806.10 सारस्वतमाज्यमिति ॥ मन्त्रनिरुप्तमेतद्धृतꣳ स्यादिति बौधायनः ॥ तूष्णीकमिति शालीकिः ॥ कालेकाल एवैनद्ध्रुवाज्याद्गृह्णीयादित्यौपमन्यवः ॥

XIII.16 :808.1 अध्वरकल्पायामिति ॥ स ह स्माह बौधायन इडान्तं प्रथमं तन्त्रं कुर्यादेवं द्वितीयं तृतीयेन सहाशेषं वर्तयेदिति ॥ अत्रो ह स्माह शालीकिरा प्रणीताप्रणयनात्प्रथमस्य तन्त्रस्य परिशाययेदेव द्वितीयमेव तृतीयं तृतीयेन सहावशेषं वर्तयेदिति ॥ सपूर्णपात्रविष्णुक्रमा इत्यौपमन्यवः ॥

XIII.17 :808.10 यो ब्रह्मवर्चसकामः स्यात्तस्मा एतꣳ सोमारौद्रं चरुं तिष्यापूर्णमासे निर्वपेदिति ॥ उपवसथीये ऽहन्निर्वपेदिति बौधायनः ॥ यजनीये ऽहन्निति शालीकिः ॥

XIII.17 :808.13 आज्यं प्रोक्षणमाज्येन मार्जयन्त इति ॥ उदकुम्भ आज्यस्त्रुवं प्रत्यस्येदिति बौधायनः ॥ प्रोक्षणं चैव मार्जनं चाज्येन कुर्यादथेतरदद्भिः कुर्यादिति शालीकिः ॥ यत्किं चाद्भिः कार्यꣳस्यात्सर्वं तदाज्येन कुर्यादित्यौपमन्यवः ॥

XIII.17 :810.1 यदि बिभीयाद्दुश्चर्मा भविष्यामीति सोमापौष्णं चरुं निर्वपेदिति ॥ विज्ञातेषु रूपेषु निर्वपेदिति बौधायनः ॥ पुरस्तादेव शङ्कमान इति शालीकिः ॥

XIII.17:810.9 अर्धेष्विति ॥ सꣳस्थितायामिष्ट्यामर्धानभ्यादध्यादिति बौधायनः ॥ अत्रैव परिशयीरन्निति शालीकिः ॥ २ ॥ प्रथमः ॥

XIII.19 :810.16 विपर्यस्तहविषीति ॥ मारुतः प्रथमं मन्त्रकर्म लभेतेति बौधायनः ॥ अवदानत इति शालीकिः ॥ प्रदानत इत्यौपमन्यवः ॥ चातुष्प्राश्यादित्यौपमन्यवीपुत्रः ॥

XIII.19 :812.2 मारुतीभ्याꣳ होता यजतीति ॥ स ह स्माह बौधायन आदित एव होता मरुत आवाहयेदनुवाचनतो ऽध्वर्युरिति ॥ याज्यापुरोऽनुवाक्याभ्यामेवैतदुक्तं भवतीति शालीकिः ॥

One who is going to practise exorcism should offer a cake on eleven potsherds to Agni-Viṣṇu : (The view expressed in) the sūtra (is that) of Baudhāyana. (One should do so) only after being aware of somebody practising exorcism against him, says Śālīki.

As for the clarified butter for Sarasvatī : This clarified butter should be poured out with a formula, says Baudhāyana. (Poured out) silently, says Śālīki. One should take it each time from the clarified butter in the Dhruvā, says Aupamanyava.

In the Adhvarkalpā Iṣṭi : Baudhāyana says one should complete the first part with Iḍā; similarly the second; with the third part he should go through the entire ritual. Śālīki says that one should close the procedure of the first part at the carrying forth of Praṇītā-waters.[1] Similarly the second, similarly the third. With the third part he should go through the entire ritual. Aupamanyava says that he should conclude it with the pouring down of the Praṇītā-vessel full of water and stepping the Viṣṇu-strides.

For one desirous of dignity obtained by the study of Veda, one should offer cooked rice to Soma-Rudra on the full-moon day of the month of Pauṣa : One should pour out (paddy) on the Upavasatha-day, says Baudhāyana. On the day of offering, says Śālīki.

As for the injunction that clarified butter should be used for sprinkling, and also cleansing is made with clarified butter : One should put a spoonful of clarified butter into the pitcher full of water, says Baudhāyana. One should do the sprinkling and cleansing with clarified butter, all else with water, says Śālīki. Whatever is to be done with water, all that should be done with clarified butter, says Aupamanyava.

One who is afraid that "I shall meet with skin-trouble" should offer cooked rice to Soma-Pūṣan. One should make the offering after the symptoms become clear, says Baudhāyana. One who is already suspicious about it, says Śālīki.

As for the half portions : One should put the remaining halves on fire after the Iṣṭi is concluded, says Baudhāyana. They may lie there only, says Śālīki.

XXIII.3

As for the reversal of the oblations : The accomplishment of the oblation for the Maruts with the formulas should be done from the first, says Baudhāyana. From the taking of portions onwards, says Śālīki. From the offering onwards, says Aupamanyava. From the distribution of the remnants in four parts, says Aupamanyavīputra.

As for the injunction that the Hotṛ recites the puronuvākyā and yājyā for the Maruts : Baudhāyana says that the Hotṛ should invoke the Maruts first (i.e. before Indra). The Adhvaryu (should mention the Maruts) in respect of the anuvākyā.

1. Caland reads *praṇīnāt.* Emended as *praṇītāpraṇayanāt.*

XIII.21 :814.1 आदित्येभ्यो भुवद्वद्भ्यश्चरुं निर्वपेद्भूतिकाम इति॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः सर्वाः सपदाः सर्वाः ससावित्राः सर्वाः समयूखेध्मा इति ॥

XIII.21 :814.6 पदपाꣳसूनाꣳ हरण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनः समस्तेनैवास्य मन्त्रेण पदपाꣳसून्हृत्वोत्तरवर्ग्य आवपेदथ तूष्णीमुरस्यनुनिनयेदिति ॥

XIII.23 :816.12 शतꣳ सुवर्णानि कृष्णलानि भवन्तीति ॥ सूत्रं बौधायनस्य ॥ उपशतान्येवैतानि स्युरिति शालीकिः परिहारयेच्चैषा-मिति ॥

XIII.23:816.17 चत्वारिचत्वारि कृष्णलान्यवद्यति चतुरवत्तस्यास्या इति ॥ स ह स्माह बौधायनो यान्यवत्तानि स्युर्जुहुयादेव तान्यथ यानि भक्षार्थानि स्युस्तद्वयवगृहीतान्येव तानि स्युरथेतराणि समावच्छो विभजेरन्निति ॥ अत्रो ह स्माह शालीकिर्यान्यवत्तानि स्युर्जुहुयादेव तान्यथ यानि भक्षार्थानि स्युस्तद्वयवगृहीतान्येव तानि स्युरथेतराणि प्राशित्रहरण ओप्य ब्रह्मणे परिहारयेदिति ॥

XIII.28 :822.17 यः पापयक्ष्मगृहीतः स्यात्तस्मा एतमादित्यं चरुममावास्यायां निर्वपेदिति ॥ उपवसथीये ऽहन्निर्वपेदिति बौधायनः॥ यजनीये ऽहन्निति शालीकिः ॥

XIII.30 :828.6 सांग्रहण्यै परिधिष्विति ॥ ऐष्टिकैः परिधाय पौरोडाशिकैः परिदध्यादिति बौधायनः ॥ ऐष्टिकैरेवेति शालीकिः ॥

XIII.30 :828.9 आहुतीनाꣳ होम इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन औदुम्बरैः पात्रैरेता आहुतीर्जुहुयाद्धुत्वा चैतानि पात्राण्यत्रैवानुप्रहरेदिति ॥

XIII.31 :830.2 आज्यस्यावेक्षण इति ॥ सूत्रं बौधायनस्य ॥ यन्नवमैत्तन्नवनीतमभवदित्येतैरेवाज्यमवेक्षितमुत्पुनुयादिति शाली-किः ॥ ३ ॥

Śālīki says that this (reversal) is spoken of in respect of the puronuvākyā and yājyā only.

As for the injunction that one desirous of prosperity should offer cooked rice to Bhuvadvat Ādityas. (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that all (Iṣtis to Ādityas) should be characterised by the taking of the dust under the feet, by the oblation-material poured out with the formula addressed to Savitṛ and by the faggot with pins added to it.

As for the carrying of the dust under the feet: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should carry the dust under the feet (of the obstructor) with the combined formula and put it into the upper garment (of the obstructed) and pour silently over his chest.

As for the injunction that there should be a hundred pieces of gold each weighing equal to a berry of *Abrus precatorius*: (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that they may be about a hundred, and one should arrange to hand them over (to the Brahman).

As for the injunction that one takes up four pieces of gold each weighing equal to a berry for the attainment of taking the oblation in four portions : Baudhāyana says that one should offer those which have been taken. Those which are intended for consuming, should be taken out and set apart for that purpose. One should divide the remaining ones equally. Śālīki says that one should offer those which have been taken as a portion. Those which are intended for consuming, should be taken out and set apart for that purpose. One should pour the remaining ones in the Prāśitraharaṇa and hand them over to the Brahman.

For one suffering from a malignant pulmonary disease one should offer cooked rice to Aditi on the new-moon day : One should pour out (paddy) on the Upavasatha day, says Baudhāyana. On the day of offering, says Śālīki.

As for the enclosing sticks to be laid down in the Sāṁgrahaṇīṣṭi : Baudhāyana says that one should lay them down with the formulas from the Aiṣṭikakāṇḍa[2] and also from the Pauroḍāśikakāṇḍa.[3] With only those from the Aiṣṭikakāṇḍa, says Śālīki.

As for the offerings : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should make these offerings with spoons of *Ficus glomerata*, and after the offerings one should throw the spoons into the fire.

As for gazing at the clarified butter : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that one should purify the clarified butter which has been gazed with the formulas *yan navam ait tan navanītam abhavat* etc.

2. *Gandharvo'si viśvāvasur* etc. TS. I.1.11.1.
3. *Dhruvo'si dhruvo'ham* etc. TS I.6.2.1.

XIII.33 :832.7 यावतो ऽश्वान्प्रतिगृह्णीयात्तावतो वारुणाꣳश्चतुष्कपाला-न्निर्वपेदेकातिरिक्तानिति ॥ स ह स्माह बौधायनो वैश्वानरेणैकं प्रतिगृह्णीयादेवं द्वौ गणं तु प्रतिगृह्य कुर्वीत बहुषु वा वारुणानेकातिरिक्तानिति ॥ अत्रो ह स्माह शालीकिः ॥ वैश्वानरेणैकं प्रतिगृह्णीयान्न तु द्वौ गणं तु प्रतिगृह्य कुर्वीत न तु द्वयोर्बहुषु वा वारुणानेकातिरिक्तानिति ॥

XIII.33 :832.12 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती स्यादिति बौधायनः ॥ तूष्णीकेति शालीकिः ॥

XIII.34 :834.7 पुनः समूहति समूह्यावद्यतीति ॥ सूत्रं बौधा-यनस्य ॥ एतैरेव मन्त्रैः प्रतिसमूह्यावद्येदिति शालीकिः ॥

XIII.35 :834.20 त्रयस्त्रिꣳशत्कपालं पुरोडाशं निर्वपतीति ॥ सूत्रं बौधायनस्य ॥ संदिग्धपुरोडाश एवैष स्यादिति शालीकिः ॥

XIII.37 :838.7 वर्षाहूस्तम्बस्याभिहोम इति ॥ सूत्रं बौधायनस्य ॥ यत्रैव वर्षाहूस्तम्बः स्यात्तद्गच्छेदिति शालीकिः ॥

XIII.40 :842.12 कृष्णाजिनस्यावधवन इति ॥ अन्तर्वेदि तिष्ठन्कृष्णाजिनमवधुनुयादिति बौधायनः ॥ बहिर्वेदीति शालीकिः ॥

XIII.40 :842.13 अञ्जःसवकारीयैं करण इति ॥ कुर्यादिति बौधा-यनः ॥ न कुर्यादिति शालीकिः ॥

XIII.43 :848.3 सꣳसर्गे प्रायश्चित्तकरण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो यो नु खल्वाहवनीयो ऽत एवैष उद्धृतो भवति ग्रामयोनिरन्वाहार्यपचनस्तत्र नास्ति प्रायश्चित्तं प्रशस्तो हि वृथाग्निसꣳसर्ग इति ॥

XIII.43 :848.7 इतीन्त्वा इमा इष्टयो व्याख्याताः ॥ ४ ॥ द्वितीयः ॥

XXIII.4

One should offer a smany cakes on four potsherds plus one as the number of horses one may have gien as Dakṣiṇā[1] : Baudhāyana says that one should give away one horse for whose compensation he has to offer a cake on twelve potsherds to Vaiśvānara Agni. Similarly in case of two horses.[2] Having given a group (of horses) of three, one should offer cakes to Varuṇa plus one. Śālīki says that one should give away one, not two, in compensation for the Iṣṭi to Vaiśvānara Agni. Having given away a group, not two or three, one should offer equal number of cakes to Varuṇa plus one.

As for the reciting or not reciting of mantras in respect of the preparation of Āmikṣā : One should prepare with mantras, says Baudhāyana. Silently, says Śālīki.

As for the injunction that one again brings (the four parts) together; having brought together he takes the portions (for offering) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should bring them together with the same formulas (as employed for dividing) and then take out portions, says Śālīki.

As for the injunction that one pours out (paddy) for a cake on thirtythree potsherds : (The view expressed in) the sūtra (is that) of Baudhāyana. This should be an accumulated cake, says Śālīki.

As for the offering over a bunch a *Boerhavia procumbens*: (The view expressed in) the sūtra (is that) of Baudhāyana. One may go to that place where the bunch of *Boerhavia procumbens* may be, says Śālīki.

As for the shaking of the skins of black antelope : Standing with in the altar, one should, standing, shake the skin, says Baudhāyana. Outside the altar, says Śālīki.

As for the performance of the Anjaḥsavakārīrī Iṣṭi : One should perform, says Baudhāyana. One should not, says Śālīki.

As for the observation of an expiation in the event of contact (of fire with another fire) : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that which is the Āhavanīya is drawn from this (Gārhapatya) fire. The Anvāhāryapacana fire has the village-fire for its source. There is therefore no expiation. The contact which occurs wantonly is permissible.

In this way the Iṣṭis have been explained.

1. Following the Mīmāṁsā sūtra III.4.30-31 "one may give away", cf. BaudhŚS XIII.33; Bhaṭṭa Bhāskara and Śāyaṇa on TS II.3.12.1. The word *pratigṛhṇīyāt* needs to be taken in a causal sense. Similarly in the subsequent occurrences.
2. The Sūtrakāra has applied the contingency of having given one horse also to that of having given two horses. cf. BaudhŚS XIII.9.

XIV.2 :852.16 अभिक्रामं जुहोतीति ॥ कियति नु खल्वेतदुक्तं भवतीति ॥ पञ्च प्रयाजा इति बौधायनः ॥ यत्प्राक् शालाया इति शालीकिः ॥

XIV.3 :854.20 यदि पशोरवदानं नश्येदाज्यस्य प्रत्याख्यायमवद्येदिति ॥ स ह स्माह बौधायनो यदि पशोरवदानं नश्येद्यद्येकं यदि द्वे आज्यस्य प्रत्याख्यायमिष्ट्वा तत्कृत्वा पुनर्यजेतेति ॥ अत्रो ह स्माह शालीकिर्यदि पशोरवदानं नश्येद्यद्येकं यदि द्वे आज्यस्य प्रत्याख्यायमिष्ट्वा तत्कृत्वा कृतमेव मन्येताथ यदि भूयो ऽथैवं कुर्यादिति ॥

XIV.4 :858.2 सꣳसव इति ॥ यत्र च नाव्या वा नदी स्यादन्तरेणोदयक्ष्मवती वासꣳसवस्तत्रेति बौधायनः ॥ यत्र क्वचन शब्दा न सꣳसृज्येरन्नसꣳसवस्तत्रेति शालीकिः ॥ यत्र चनान्तरेणेयादसꣳसवस्तत्रेत्यौपमन्यवः ॥ प्रस्थयोरेव जनपदयोरसꣳसवस्तत्रेत्यौपमन्यवीपुत्रः ॥ नाविद्विषाणयोः सꣳसवो विद्यत इति छागलेयब्राह्मणं भवतीत्याञ्जीगविः ॥

XIV.4 :858.2 अभिभूतीनाꣳ होम इति ॥ आध्वरा हुत्वा सात्रायणिका जुहुयादिति बौधायनः ॥ सात्रायणिका एवेति शालीकिः ॥

XIV.7 :866.14 दीर्णप्रवृत्तेष्विति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो याभ्यामेतदृग्भ्यां पूतभृदाधवनीययोर्जुहुयात्ताभ्यां ग्रहेग्रहे जुहुयादथ तूष्णीꣳ सꣳस्रावमवनयेदिति ॥

XXIII.5
AUPĀNUVĀKYA

As for the injunction "One makes the offerings advancing each time" : To what extent is this spoken of ? It applies to the five Prayājas, says Baudhāyana. Upto whatever rites are there prior to the (Prāgvaṁśa) shed,[1] says Śālīki.

If any portion of cooked organs of the animal is lost, one should take portions of clarified butter enumerating one by one : Baudhāyana says that if one or two portions of cooked organs of the animal were lost, one should offer as many oblations of clarified butter, finish that sacrifice, and again perform that sacrifice. Śālīki says that if one or two portions of cooked organs of the animal were lost, one should offer as many oblations of clarified butter, finish the sacrifice, and thus deem the sacrifice to have been regularly offered. If more portions were lost, one should do so (that is to say, again perform the sacrifice).

As for the simultaneous Soma-sacrifices : Where there is inbetween the two sacrificial places a navigable river or a river with crocodiles, the sacrifice need not be regarded as simultaneously performed, so says Baudhāyana. Where there is no mixing of sounds, the Soma-sacrifice performed should not be taken to be simultaneously performed; so says Śālīki. Where one can pass (in a vehicle etc.) inbetween the two sacrificial places, the sacrifice should not be taken to have been simultaneously performed; says Aupamanyava. If two Soma-sacrifices are taking place in two different districts on the same level, they should not be taken as performed simultaneously, says Aupamanyavīputra. If two persons performing Soma-sacrifices are not hating each other, those sacrifices should not be deemed as sacrifices performed simultaneously (with an evil intention). This is prescribed in the Chāgaleya Brāhmaṇa, says Āñjīgavi.

As for the offerings called Abhibhūti : After having made the offerings prescribed in a Soma-sacrifice, one should offer those prescribed in the Sattrāyaṇa, says Baudhāyana. One should offer only those prescribed in the Sattrāyaṇa, says Śālīki.

As for the wooden utensils which are cracked or are oozing out : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that with those two verses with which one may make offerings in respect of the Pūtabhṛt and Ādhavanīya jars, with the same verses should he make offerings in respect of any cup. He should pour down the remaining drops silently.

As for the injunction that to the normal formula *(mahīnām payo'si ...)* one adds the verse addressed to Viṣṇu (*viṣṇo tvaṁ no antamaḥ* ...). The view expressed in) the

1. That is to say, upto the Animal-sacrifice.

XIV.9 :874.10 नित्ये ग्रहणे वैष्णवीमृचमनुवर्तयतीति ॥ सूत्रं बौधायनस्य ॥ पृषदाज्य एवैषानुवर्तयितव्या भवतीति शालीकिः ॥

XIV.10 :876.17 स उक्थमुक्थं वैव प्रतिगीर्योक्थशा इत्याह सवनंऽसवनं वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XIV.11 :880.8; XIV.11 :882.8 पृष्ठ्यग्रहाणां ग्रहण इति ॥ सूत्रंऽ शालीकेः ॥ अत्रो ह स्माह बौधायनो यत्र क्व चैतान्यहानि संगच्छेयुर्गृह्णीयादेव तत्र पृष्ठ्यग्रहानिति ॥ संवत्सर एवैते दृष्टा भवन्ति ॥ संवत्सर एवैनान्गृह्णीयादित्यौपमन्यवः ॥

XIV.11 :880.15 पृष्ठ्यग्रहाणां भक्षण इति ॥ स ह स्माह बौधायनो ऽनुसवनभक्षेण चैवैनान्भक्षयेन्नित्येन चेति ॥ नित्येनैवेति शालीकिः ॥

XIV.12 :884.4 अंऽशूनां प्रवृंऽहण इति ॥ एकैकशः प्रवृहेदिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥ ५ ॥

XIV.12 :884.7 आधवन इति ॥ व्यतिचारमाधुनुयादिति बौधायनः ॥ यथाधवित्रमिति शालीकिः ॥ मेक्षयेदित्यौपमन्यवः ॥

XIV.12 :884.21 अंऽशोर्होम इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो याभ्यामेतदृग्भ्यामुपस्पृशेत्ताभ्यामेनं जुहुयादथ तूष्णीमुपस्पृशेदिति ॥

XIV.13 :886.9 पृश्निग्रहाणां ग्रहण इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XIV.13 :890.5 तेन कक्षमुपोषतीति ॥ सूत्रं बौधायनस्य ॥ अपूपेनैवाप्यत्र कक्षमुपोषेदिति शालीकिः ॥

XIV.13 :890.8 ऋषभो गोषु जीर्यतीति ॥ सूत्रंऽ शालीकेः ॥ अत्रो ह स्माह बौधायनो यमप्यन्यं बहिस्तन्त्रात्पशुमालभेत तत्राप्येतानि कुर्यादुपाकरणीययोर्वपायां देवतास्विति ॥

sūtra (is that) of Baudhāyana. This verse is to be added in respect of the Pṛṣadājya only, says Śālīki.

As for the injunction that (the Adhvaryu) should address the Hotṛ as *ukthaśā* after having responded to each Śastra or at the end of each pressing : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the taking of the draughts in (the last three sacrifices of) the Pṛṣṭhya Ṣaḍaha: (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that whenever these three days coincide,[2] one should take these Pṛṣṭhya-draughts. Aupamanyava says that these are prescribed only in the Saṁvatsara (sattra). Therefore one should take them only in the Saṁvatsara Sattra.

As for the consuming of the Pṛṣṭhya draughts : Baudhāyana says that one should consume these with the Anusavanabhakṣa formula[3] and also with the normal one.[4] Only with the normal one, says Śālīki.

As for the drawing out of the shoots : One should draw out one by one, says Baudhāyana. All together, says Śālīki.

XXIII.6

As for the stirring : One should stir to and fro, says Baudhāyana. As with a fan,[1] says Śālīki. One should move (the shoots) round, says Auamanyava.

As for the offering of the Aṁśu draught : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should make the offering with those two verses with which he is asked to touch water, he should touch water silently.

As for the taking of the Pṛśni-draughts : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the injunction that one burns dried grass with it (firebrand) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should burn the grass together with the bread, says Śālīki.

As for the injunction that a bull becomes decrepit among cows : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should employ the formulas pertaining to the dedication and offering of omenta and those addressed to the principal divinities in respect of even that animal whom one would immolate outside of the ritual-procedure.

As for the offering of oily portion of flesh of the foetus of a pregnant animal: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not make

2. Three Ukthya sacrifices characterised by Ekaviṁśa, Triṇava and Trayastriṁśa stomas.
3. *Rudravadgaṇasya soma deva te ...*
4. *Mayi medhām mayi prajām* etc.
1. That is to say, in the eastward direction only.

XIV.14 :892.20 अष्टापद्यै गर्भस्य वसाहोम इति ॥ सूत्रं बौधायनस्य ॥ न गर्भस्य वसाहोमं जुहुयादिति शालीकिः ॥ न च गर्भस्य वसाहोमं जुहुयान्नेडां न स्विष्टकृतमित्यौपमन्यवः ॥ ६ ॥ तृतीयः ॥

XIV.15 :894.12 अजवशाया उपाकरण इति ॥ सूत्रं बौधायनस्य॥ वायव्ययैवैनामुपाकुर्यादिति शालीकिः ॥ अत्रो ह स्माह ज्यायान्कात्यायनो यथाप्युपाकरण उपाकरणं नुदत एवमेवाप्युत्तरे मन्त्रा नुद्येरन्निति ॥

XIV.15 :896.8 यदालब्धायामभ्रो भवतीति ॥ स ह स्माह बौधायनो यद्यहान्तश्रिता अकृष्णा मेघाः स्युः सꣳस्थापयेदेवाथ चेत्कृष्णाः स्युरथैवं कुर्यादिति ॥ अत्रो ह स्माह शालीकिर्यद्यह नादित्यमन्तर्दध्युः सꣳस्थापयेदेवाथ चेदेनमन्तर्दध्युरथैवं कुर्यादिति ॥ नालब्धायामसꣳस्थापनं विद्यत इति गौतमः ॥

XIV.16 :898.1 जयेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XIV.15 :898.14 अभ्यातानेष्विति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यातानाञ्जयान्राष्ट्रभृत इति स्रुवाहुतीरेवैता जुहुयाद्गच्छेयुश्च दर्शपूर्णमासावभ्यातानाञ्जयान्राष्ट्रभृत इति ॥

XIV.17 :900.2 शम्यापरिधिष्विति ॥ शम्यैव शम्यापरिधीन्कुर्यादिति बौधायनः ॥ प्राकृता एवैताः स्युरिति शालीकिः ॥

XIV.17 :900.10 द्विःस्वाहाकारꣳ राष्ट्रभृतो जुहोतीति ॥ विग्राहं जुहुयादिति बौधायनः ॥ द्वे द्वे स्रुवाहुती इति शालीकिः ॥

XIV.17 :902.1 अधिदेवने जुहोति रथमुखे जुहोति रथनाड्यां जुहोतीति ॥ सूत्रं बौधायनस्य ॥ एतदग्नीन्येवैतानि स्युरिति शालीकिः॥

XIV.18 :902.18 नैयग्रोध औदुम्बर आश्वत्थः प्लाक्ष इतीध्मो भवतीति ॥ सूत्रं बौधायनस्य ॥ पृथगेवैतानीध्मान्यभ्यज्य पृथगभ्यादध्यादिति शालीकिः ॥

an offering of the oily portion of flesh of the foetus, says Śālīki. One should not make an offering of the oily portion of flesh of the foetus, nor invoke the Iḍā, nor offer the Sviṣṭakṛt, says Aupamanyava.

XXIII.7

As for the dedication of a barren she-goat : (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate the she-goat with a verse addressed to Vāyu, says Śālīki. Here the senior Kātyāyana says that just as the dedication-formula follows the normal dedication-formula, similarly the subsequent formulas should also follow.

As for the contingency, namely, the clouds would appear after (the she-goat) has been immolated : Baudhāyana says that even if there might be dry clouds on the border, one should conclude the sacrifice. If the clouds are black, one may act as prescribed. Śālīki says that if (the sight of) the sun is not intervened, one should conclude the sacrifice; if it is intervened, one may act as prescribed; Gautama says tht there should be no inconclusion of the sacrifice once (the she-goat) is immolated.

As for the Jaya offerings : The former alternative is of Baudhāyana, the latter of Śālīki.[1]

As for the Abhyātāna offerings : The former alternative is of Śālīki, the latter of Baudhāyana. Aupamanyava says that one should offer spoonfuls with Abhyātāna, Jaya and Rāṣṭrabhṛt formulas, and again offer Abhyātāna, Jaya and Rāṣṭrabhṛt offerings at the Full-moon and New-moon sacrifices.

As for the Śamyāparidhis : One should employ the yoke-halters themselves as the Śamyāparidhis, says Baudhāyana. The enclosing sticks should be the normal ones, says Śālīki.

As for the injunction that one makes the Rāṣṭrabhṛt offerings with two Svāhā-utterances : One should make the offerings in succession, says Baudhāyana. Two spoonfuls, says Śālīki.

As for the injunction that one makes an offering on the gambling place, on the front of chariot, and in the axle-hole : (The view expressed in) the sūtra (is that) of Baudhāyana.[2] These themselves should be regarded as fires, says Śālīki.

The faggot consists of sticks of *Ficus Indica, Ficus glomerata, Ficus religiosa,* and *Ficus infectoria* : (The view expressed in) the sūtra (is that) of Baudhāyana. One should besmear these faggots separately and put separately, says Śālīki.

1. The thirteen offerings or the single offering.
2. On the fires deposited on these.

XIV.18 :904.6 यद्वाचः क्रूरं तेन वषट्करोतीति ॥ सूत्रं शाली-केः ॥ अत्रो ह स्माह बौधायन उदश्वित्क्षारमिश्रमर्कपर्णेन जुहुयाज्जहीति वा कडिति वा वषट्कुर्यादिति ॥

XIV.20 :910.5 प्रसव इति ॥ स ह स्माह बौधायन उभयेन प्रसौयाद्वासिष्ठीयाभिश्च सावित्रेण चेति ॥ सावित्रेणैवेति शाली-किः ॥ ७ ॥

XIV.20 :910.12 अतिक्रामेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XIV.20 :912.1 अतीमोक्षेष्विति ॥ पूर्वः कल्पः शालीकेरुत्तरो बौधायनस्य ॥

XIV.22 :916.5 प्राणग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ संवत्सर एवैते दृष्टा भवन्ति संवत्सर एवैनान्गृह्णीयादिति शालीकिः ॥

XIV.23 :920.10 तां दुग्ध्वा ब्राह्मणाय दद्याद्यस्यान्नं नाद्यादिति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः प्राक् चेद्विजिज्ञासायै निषीदेदथैवं कुर्यादिति ॥

XIV.24 :924.15 यस्याहवनीये ऽनुद्वाते गार्हपत्य उद्वायेदिति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः समस्तमेतमग्निं सते समुप्य दक्षिणेन विहारं पर्याहृत्य गार्हपत्यस्यायतनाद्भस्मोद्वाप्य शकृत्पिण्डेन परिलिप्य न्युप्योपसमाधाय ज्वलन्तमाहवनीयमुद्धृत्याहवनीयस्यायतनाद्भ-स्मोद्वाप्य शकृत्पिण्डेन परिलिप्य न्युप्योपसमाधाय समिद्वत्याहवनीये षट् स्रुवाहुतीर्जुहुयादुद्बुध्यस्वाग्ने त्वमग्ने सप्रथा असि मनो ज्योतिर्जुषतां तन्तुं तन्वन्नुदु त्यं चित्रमिति ॥

XIV.25 :926.15 अतिरिक्तसोमेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

As for the injunction that one makes the Vaṣaṭ-utterance with what is harsh of speech : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should offer butter-milk mixed with saline by means of a leaf of *Calotropis gigantea*. One should utter Vaṣaṭ with *jahi* or *kaṭ*.

As for the bid[3] : Baudhāyana says that (the Brahman should bid with both the Vāsiṣṭha[4] calls and the Sāvitra[5] calls. Only with the Sāvitra calls, says Śālīki.

XXIII.8

As for the Atikrāma formula : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the Atīmokṣa formulas : The former alternative is of Śālīki, the latter of Baudhāyana.

As for the taking of Prāṇa-draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. These are prescribed to be taken only at the end of the year. One should take these only at the end of the year, says Śālīki.

Having milked her one should give her away to one whose food he would not eat : (The view expressed in) the sutra (is tht) of Śālīki. Baudhāyana says that if the cow sits down before the calf longs (to meet her), one should do so.

As for the contingency that the Gārhapatya becomes extinguished while the Āhavanīya is not : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should pour the entire (Āhavanīya) fire into a pan, carry it around along the south of the sanctuary, take out the ashes from the Gārhapatya fire-place, besmear it around with cow-dung, pour the fire upon it, enkindle it, lift up the flaming fire, take out ashes from the Āhavanīya fire-place, besmear the fire-place with cow-dung, pour down the fire, add fuel to it, put a fire-stick upon it, and offer on the Āhavanīya six spoonfuls with the verses, *ud budhyasvā'gne ... ; tvam agne saprathā asi ... ; mano jyotir juṣatām ... ; tantuṁ tanvan ... ; ud u tyam ...* and *citram ....*

In the contingency of Soma being surplus : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the expiation in the event of the Dhruva vessel being vacant : Baudhāyana says tht if the Chandogas and Bahvṛcas agree to prolong the procedure prior to the Avabhṛtha, they should repeat (the procedure amounting to the Saṁsthā), and Stotras should be chanted and Śastras should be recited. Having finished the ritual, one should perform the sacrifice again. Śālīki says that if the Chandogas and Bahvṛcas agree to prolong the procedure prior to the Avabhṛtha, they should

3. By the Brahman to the Sāman-chanters.
4. *Raśmir asi kṣayāya tvā kṣayam jinva* etc.
5. *Deva savitar* etc.

XIV.26 :930.2 ध्रुवे परिहीणे प्रायश्चित्तकरण इति ॥ स ह स्माह बौधायनः प्राक् चेदवभृथाच्छन्दोगबह्वृचेषु लभेरन्नभ्यावर्तयेयुः स्तुत-शस्त्राणि स्युस्तत्कृत्वा पुनर्यजेतेति ॥ अत्रो ह स्माह शालीकिः प्राक् चेदवभृथाच्छन्दोगबह्वृचेषु लभेरन्नभ्यावर्तयेयुः स्तुतशस्त्राणि स्युस्तत्कृत्वा कृतमेव मन्येतेति ॥

XIV.27 :930.2 अह्नां ग्रहण इति ॥ सूत्रं बौधायनस्य ।।यदेवानन्तरमहः स्यात्तस्मिन्मैत्रावरुणाग्रान्ग्रहान्गृह्णीरन्निति शालीकिः ॥

XIV.28 :932.18 यूपे विरूढे प्रायश्चित्तकरण इति ॥ सूत्रं बौधाय-नस्य ॥ अन्तस्तन्त्रमेव यूपे विरूढे प्रायश्चित्तं कुर्यादिति शालीकिः ॥

XIV.29 :934.15 यस्य सोम उपदस्येत्सुवर्णं॰ हिरण्यं द्वेधा विच्छिद्य-र्जीषे ऽन्यदाधुनुयाज्जुहुयादन्यदिति ॥ सूत्र॰ बौधायनस्य ॥ सहिरण्या एवास्यात ऊर्ध्वं मुख्याश्चमसा हूयेरन्नभ्युन्नीयेरन्निति शालीकिः ॥

XIV.29:936.1 आदारसोमेष्विति ॥ सूत्रं बौधायनस्य ॥ आदारसोमेनैवाप्यन्यमागमयेरन्निति शालीकिः ॥

XIV.30:936.19 आशिःष्विति ॥ आशिःष्वेवाशिषो ऽनुवर्तेरन्निति बौधायनः ॥ एता एवाशिषः स्युरिति शालीकिः ॥ ८ ॥ चतुर्थः ॥

XVI.1 :1024.1 अथातो द्वादशाहं व्याख्यास्यामः ॥

XVI.1 :1024.4 चिन्वीत द्वादशाहे ऽग्निमिति बौधायनः ॥ न चिन्वीतेति शालीकिः ॥

XVI.1 :1024.5 अतिग्राह्य इति ॥ स ह स्माह बौधायनो गृहपतिरेवारण्योः समारोपयेदेतदतिग्राह्यस्य रूपं भवतीति ॥ अत्रो ह स्माह शालीकिः पृथगेवारणीषु समारोपयेरन्गृहपतेरेव प्रथमस्य मथित्वा ज्वलत्सु ज्वलतो ऽपि विसृजेरन्नित्येतदतिग्राह्यस्य रूपं भवतीति ॥

XVI.1 :1024.6 संनिवाप इति ॥ स ह स्माह बौधायनः संनिवप्स्यन्तो ऽग्नये ब्रह्मण्वते पुरोडाशमष्टाकपालं निर्वपेयुरग्नये क्षत्रवते ऽग्नये क्षत्रभृत इति ॥ अत्रो ह स्माह शालीकिरग्निसंयोजनी खल्वेषेष्टिर्भवति यत्रैवाग्निं

repeat (the procedure amounting to the Saṁsthā) and Stotras should be chanted and Śastras should be recited. Having finished the ritual, one should deem the sacrifice as normally performed.

As for the adoption of pressing days: (The view expressed in the sūtra (is that) of Baudhāyana. Whichever may be the subsequent day, one should take on that day the draughts with the Maitrāvaruṇa's being the first; so says Śālīki.

As for adopting the expiation if the sacrificial post sprouts : (The view expressed in) the sūtra (is that) of Baudhāyana. One should perform the prescribed expiation only if the post sprouts when the procedure (of a Sattra) has already started; so says Śālīki.

If the Soma becomes exhausted, one should divide a piece of gold in two parts, stir one part into the residue, and make offerings with the other : (The view expressed in) the sūtra (is that) of Baudhāyana. Henceforward the principal goblets should be offered and then be filled up being furnished with gold; so says Śālīki.

As for the Ādāra plants used as the substitute for Soma : (The view expressed in) the sūtra (is that) of Baudhāyana. They may perform even the second Soma-sacrifice with Ādāra plants, says Śālīki.

As for the blessings : The (usual) blessings should follow (the blessings in the Cāturmāsyas), says Baudhāyana. These alone should be the blessings, says Śālīki.

XXIII.9

DVĀDAŚĀHA

Now we shall explain the Dvādaśāha.

One should pile up Agni in the Dvādaśāha, says Baudhāyana. One should not, says Śālīki.

As for the Atigrāhya : Baudhāyana says that the Gṛhapati alone should consign his fires into the kindling woods : this is the form of the Atigrāhya draught. Śālīki says that all participants (of the Sattra) should separately consign their fires into the kindling woods. The Gṛhapati's fire should be first churned out. Into the Gṛhapati's (spread out and) flaming fires the participants should (churn out and) mix their fires. This is the form of the Atigrāhya draught.

As for pouring together : Baudhāyana says that when they are going to put (their Gārhapatya into the Gṛhapati's Gārhapatya), they offer a cake on eight potsherds to Brahmaṇvat Agni, another to Kṣatravat Agni and still another to Kṣatrabhṛt Agni. Śālīki says that this Iṣṭi is indeed intended for coordination of fires. One should perform this Iṣṭi only when he is going to pile up Agni. The pouring together of fires should follow the offering of the Paśupuroḍāśa pertaining to the animal for Prajāpati, says Aupamanyava.

चेष्यमाणः स्यात्तत्रैनां निर्वपेदिति ॥ प्राजापत्यं पशुपुरोडाश-मनुवर्तयेतेत्यौपमन्यवः ॥

XVI.1 :1024.10 पवन इति ॥ एकैकश एवैनान्पवयित्वैकैकश उदानयेयुरिति बौधायनः ॥ सकृदेवैनान्पवयित्वैकैकश उदानयेयुरिति शालीकिः ॥ सकृदेवैनान्पवयित्वा सर्वान्सहोदानयेयुरित्यौपमन्यवः ॥

XVI.2 :1024.18 आर्षेयवरण इति ॥ स ह स्माह बौधायनो ये केचन समानगोत्रा अव्यवेता अन्यथागोत्राः स्युरेकस्यार्षेयश्च वरण एव तेषां वरणꣳ स्यादिति ॥ अत्रो ह स्माह शालीकिर्यदि चैव व्यवेता यदि चाव्यवेताः समानगोत्रा एकस्यार्षेयवरण एव तेषां वरणꣳ स्यादिति ॥

XVI.2 :1026.4 व्रतधुक्ष्विति ॥ समातच्य समावच्छो विभजेरन्निति बौधायनः ॥ पृथगेवैषां व्रतदुघः स्युरिति शालीकिः ॥

XVI.2 :1026.5 षष्ठ्यामुपसद्युत्तरवेदिꣳ संनिवपन्तीति सूत्रमाचार्य-योः ॥ अपि वैकादश्यामिति विधिः ॥

XVI.3 :1026.11 वसतीवरीणामभिग्रहण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यदि सातिशेषः कलशः स्यात्तूष्णीमवनयेत् ॥ यद्यु वै सर्वश एव लेपः समवनीतः स्यादथैवं कुर्यादिति शालीकिः ॥

XVI.3:1026.15 सो ऽत्र वैव यज्ञस्य पुनरालम्भं जपति यज्ञायज्ञीयस्य वा स्तोत्रे शंयुवाके वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XVI.3 :1026.17 विवर्तयन्ति परिधीननुप्रहरति प्रस्तरमिति ॥ सूत्रं बौधायनस्य ॥ अनुप्रहरेदेवात्र प्रस्तरपरिधीनिति शालीकिः ॥ ९ ॥

XVI.3 :1026.20 निमील्याध्वर्युरुपाꣳशुं जुहोतीति ॥ सूत्रं बौधाय-नस्य ॥ अनन्वीक्षमाण एव जुहुयादिति शालीकिः ॥

XVI.3 :1028.2 शिल्पैरुपाकरण इति ॥ स ह स्माह बौधायन उभयेनोपाकुर्याद्बर्हिर्भ्यां च शिल्पैश्चेति ॥ शिल्पैरेवेति शालीकिः ॥

As for the purification : One should purify (the Sattrins) one by one and escort them one by one, says Baudhāyana. One should purify them together and escort them one by one, says Śālīki. One should purify them together and escort them together, says Auamanyava.

As for the choosing of the Ārṣeya : Baudhāyana says that choosing the Ārṣeya of one would cover the choosing of the Ārṣeya also of those who have the same Gotra and also those who have a different Gotra and are not related by marriage. Śālīki says that choosing of the Ārṣeya of one would cover the choosing of the Ārṣeya also of those having the same Gotra whether they may be related or not related by marriage.

In respect of the cows yielding Vrata-milk: They should collect together the milk of all cows, curdle it together, and destribute equally (the curds and milk), so says Baudhāyana. Their cows yielding Vrata-milk should be separate, says Śālīki.

The Uttaravedi is poured up together on the sixth Upasad-day-this view is of the two teachers. Or on the eleventh - this is also a view.

As for the taking of the Vasatīvarī waters in addition : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that if the pitcher contains adequate quantity of water so as to pour down Vasatīvarī waters and to retain some quantity, one should pour down Vasatīvarī waters silently. Śālīki says that if the entire quantity of waters is poured down, then only one should do as prescribed.

He murmurs the "regaining of the sacrifice" at this stage or at the chanting of the Yajñāyajñīya Stotra or at the Śaṁyuvāka : The former alternative is of Baudhāyana, the latter[1] of Śālīki.

The enclosing sticks are turned round and the Prastara is thrown into the fire: (The view expressed in) the sūtra (is that) of Baudhāyana. One should here throw into the fire both the Prastara and the enclosing sticks, says Śālīki.

XXIII.10

As for the injunction that the Adhvaryu closes his eyes and makes the offering of the Upāṁśu draught : (The view expressed in) the sūtra (is that) of Baudhāyana. He should make the offering not looking at it, says Śālīki.

As for the introduction (of the Stotra) by means of decorations : Baudhāyana says that one should introduce with both - two darbha-blades and decorations. Only by means of decorations, says Śālīki.

1. Namely, at the Yajñāyajñīya Stotra or at the Śaṁyuvāka.

XVI.3 :1028.9 न्यूङ्खन इति ॥ विराजां वा प्रतिपत्सु न्यूङ्खयति शस्त्रे वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XVI.3 :1028.12 निर्मन्थ्यस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

XVI.3 :1028.12 दाक्षिणानाꣳ होम इति ॥ स ह स्माह बौधायनो जुहुयांदेवाहुतीर्जपेत्प्रत्ययमन्त्रानिति ॥ अत्रो ह स्माह शालीकिर्जुहुया-देवाहुतीर्न तु प्रत्ययमन्त्रान् जपेदिति ॥ ये के च दक्षिणायुक्ता मन्त्राः स्युर्नैवैनानाद्रियेतेत्यौपमन्यवः ॥ १० ॥ पञ्चमः ॥

XVI.6 :1032.8 अविवाक्य इति ॥ अविवाक्यमेतदहर्भवतीति बौधायनः ॥ विब्रूयादेवेति शालीकिः ॥

XVI.6 :1032.12 ऋचामुद्धरण इति ॥ सूत्रं बौधायनस्य ॥ यथाप्रकृति-मेवाध्वर्युः कुर्याच्छन्दोगबह्वृचा एव प्रतिकुर्वीरन्निति शालीकिः ॥

XVI.9 :1036.1 सर्पण इति ॥ कृष्णाजिनान्तैः सर्पन्त उत्तरꣳ हविर्धानमुपस्पृशेयुरिति बौधायनः ॥ नोपस्पृशेयुरिति शालीकिः ॥

XVI.10 :1036.15 आग्रयणाग्रेष्विति ॥ वाचंयमोऽध्वर्युः पूर्वान्ग्रहाग्रान् गृह्णीयादिति बौधायनः ॥ विसृष्टवागिति शालीकिः ॥

XVI.10 :1036.15 स शुक्रं गृहीत्वा धारयति यावदितरौ ग्रहौ गृह्णातीति ॥ सूत्रं बौधायनस्य ॥ यंयं गृह्णीयात्तंतं परिमृज्य सादयेदिति शालीकिः ॥

XVI.10 :1038.2 ग्रहाधानेष्वनुसंव्रज्याया इति ॥ अनुसंव्रजेदिति बौधायनः ॥ नानुसंव्रजेदिति शालीकिः ॥

XVI.11 :1038.4 पशुकल्पेष्विति ॥ सर्वे कल्पा बौधायनस्य ॥ ऐन्द्राग्नपशून्येवाहीनरात्रिसत्त्राणि भवन्तीति शालीकिः ॥

XVI.14 :1040.17 तेषां यानि समहाव्रतानि तानि साग्निचित्यान्यथेत-राण्यौत्तरवेदिकानि स्युरिति बौधायनः ॥ ऐकाहिकस्त्वेवाग्निरिति शाली-किः ॥

As for the Nyūṅkha sound : One applies the Nyūṅkha to the Pratipad verses in the Virāj metre or to the entire Śastra. The former alternative is of Baudhāyana, the latter of Śālīki.

As for the reciting or not reciting of the formulas at the churning : It should be accompanied by formulas, says Baudhāyana. It should be done silently, says Śālīki.

As for the offering pertaining to the giving away of Dakṣiṇās : Baudhāyana says that one (receiving the Dakṣiṇās), should make the relevant offerings and murmur the relevant formulas standing in front (of the animals concerned).[1] Śālīki says that one should make the offerings; one should however not murmur the relevant formulas standing in front. Aupamanyava says that one need not pay heed to the formulas pertaining to the Dakṣiṇās.[1]

XXIII.11

As for (the day) on which no criticsm is to be pronounced (*avivākya*) : This day is to be treated as *avivākya*, says Baudhāyana. One may speak critically, says Śālīki.

As for the dropping of (Anuṣṭubh) verses (on the *avivākya* day of Dvādaśāha) : (The view expressed in) the sūtra (is that) of Baudhāyana. The Adhvaryu should follow his normal procedure. Only the Chandogas and the Bahvṛcas should act according to their scriptures, so says Śālīki.

As for the crawling (of the priests towards the Āhavanīya on the *avivākya* day) : Baudhāyana says that crawling while holding the end of skin of black antelope (worn by the next priest), they should touch the northern Havirdhāna cart. They should not touch, says Śālīki.

As for the draughts with the Āgrayaṇa etc. as the first : The Adhvaryu, restraining speech, should take the draughts with the relevant one as the first, says Baudhāyana. Releasing his speech, says Śālīki.

He takes the Śukra draught and holds it until he takes the Aindravāyava and Maitrāvaruṇa draughts (and places the cups) : (The view expressed in) the sūtra (is that) of Baudhāyana. Whatever draught he takes (in a cup) he wipes it around and places, says Śālīki.

As for the recurrence of the cups used for draughts : One should engage the same cups on the subsequent pressing days, says Baudhāyana. One should not, says Śālīki.

As for the employments of the animals : all employments are prescribed by Baudhāyana. In all Ahīna sacrifices and Rātrisattras an animal is dedicated only to Indra-Agni, says Śālīki.

1. cf. TĀ III.10; TBr II.3.2.5

XVI.16 :1042.20 आक्षीयेष्विति ॥ अभिजिद्विषुवान्विश्वजिद्दश-ममहर्महाव्रतमित्येतान्याक्षीयन्ति भवन्तीति बौधायनः ॥ यान्यन्यानि पृष्ठ्याभिप्लवेभ्य इति शालीकिः ॥ यानि चान्यानि पृष्ठ्याभिप्लवेभ्यो दशमाच्चाह्न इत्यौपमन्यवः ॥ प्रायणीयारम्भणीयावभिजिद्विषुवान्विश्व-जिद्दशममहर्महाव्रतमुदयनीयो ऽतिरात्र इत्येतान्यष्टावाक्षीयन्ति भवन्तीति गौतमः ॥

XVI.19 :1046.13 पशुकल्पेष्विति ॥ सर्वे कल्पा बौधायनस्य ॥ ऐकादशिनपशून्येव सांवत्सरिकाणि सत्त्राणि भवन्तीति शालीकिः ॥

XVI.20 :1048.7 वाणः शततन्तुर्भवतीति ॥ सूत्रं बौधायनस्य ॥ वीणैवैषा तन्त्रीभिः शततमा स्यादिति शालीकिः ॥

XVI.23 :1050.20 अहर्गणे माहाव्रतिकानाꣳशिल्पानां करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

XVI.23 :1050.20 अहर्गणे शिल्पानामनुप्रवपण इति ॥ अनुप्रवपेरन्निति बौधायनः ॥नानुप्रवपेरन्निति शालीकिः ॥ ११ ॥ षष्ठः ॥

XVI.24 :1052.1 द्विरात्र इति ॥ सूत्रं बौधायनस्य ॥ यजनीये ऽहन्पूर्वमहर्भवत्युत्तरस्मिन्नुत्तरमिति शालीकिः ॥

XVI.24 :1052.10 तस्मिन्नुन्नतो वेहद्वामन इति भवन्तीति ॥ उपैवैते नित्याः सहस्रे स्युरिति बौधायनः ॥ एत एव सहस्रतमाः स्युरिति शालीकिः ॥

XVI.26 :1054.13 द्रोणकलशस्यावघ्रापण इति ॥ अन्तः-परिध्यवघ्रापयेदिति बौधायनः ॥ बहिःपरिधीति शालीकिः ॥

XVI.26 :1054.21 रूपाणाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ आश्वमेधिकान्यप्यत्र रूपाणि जुहुयादिति शालीकिः ॥

XVI.28 :1058.6 उद्यत्स्तोमेष्विति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

SĀMVATSARIKA SATTRA

Among (the days of Saṁvatsara Sattra) those which are joined to the Mahāvrata are characterised by Agniciti; others are those in which the Uttaravedi is involved: This is Baudhāyana's view. Agnicayana is confined only to the Ekāha sacrifices, says Śālīki.

As for the days employed to complete the Sattra : Abhijīt, Viṣuvat day, Viśvajit, tenth day and the Mahāvrata - these are the days meant to complete the Sattra, says Baudhāyana. Those other than the Pṛṣṭhya and Abhiplava Ṣaḍahas, says Śālīki. Those other than the Pṛṣthya and Abhiplava Ṣaḍahas and the tenth day, says Aupamanyava. Prāyaṇīya, Āraṁbhaṇīya, Abhijit, Viṣuvat, Viśvajit, tenth day, Mahāvrata and Udayanīya Atirātra-these eight days make up the Sattra, says Gautama.

As for the employments of the animals : All employments are eligible-this is Baudhāyana's view. Only Ekādaśinī is to be employed in a Sāṁvatsarika Sattra, says Śālīki.

As for the injunction that the string - instrument has a hundred strings : The view expressed in) the sūtra (is that) of Baudhāyana. The lute itself should be understood to be the hundredth among the strings, says Śālīki.

As for the adoption of decorations to be employed in the Mahāvrata in an Ahargaṇa sacrifice one should adopt, says Baudhāyana. One should not, says Śalīki.

As for the addition of decorations in an Ahargaṇa : They should add, says Baudhāyana. They should not, says Śālīki.

XXIII.12

AHĪNAS

As for the Dvirātra sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. The first day occurs on the offering day, the second day on the next day, says Śālīki.

In this (sacrifice) there are a hump-backed animal, a cow which miscarries and a dwarfish one : With regard to the thousand (cattle as Dakṣiṇās in the Trirātra sacrifice) these are the normal ones (that is, over and above), says Baudhāyana. This should form the thousandth, says Śālīki.

As for causing (the one thousandth cow in the Trirātra sacrifice) to smell the Droṇakalaśa: One should cause her to smell within the enclosing sticks, says Baudhāyana. Outside the enclosing sticks, says Śālīki.

As for the offerings of the forms (of the one thousandth cow) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should offer also the forms mentioned in the Aśvamedha,[1] says Śālīki.

1. cf. TS VII.3.17

XVI.28:1058.14 औपसदानां पुरोडाशानां मन्त्रामन्त्र इति ॥ मन्त्रवन्तः स्युरिति बौधायनः ॥ तूष्णीका इति शालीकिः ॥ आग्नेया एककपालाः स्रुवाहुत्या चैनान्सह सकृज्जुहुयादित्यौपमन्यवः ॥

XVI.29 :1060.6 द्वयीर्गा उपकल्पयन्त इति ॥ सूत्रं बौधायनस्य ॥ अजा अप्यत्रोपकल्पयीरन्निति शालीकिः ॥

XVI.29:1060.3 उलूखलबुध्नो यूपो भवतीति ॥ सर्वान्कारान्कुर्यादिति बौधायनः ॥ प्रोक्ष्यैनमुच्छ्रयेदिति शालीकिः ॥ प्रोक्ष्योपास्य यूपशकलमुच्छ्रयेदित्यौपमन्यवः ॥

XVI.29:1060.6 पाꣳसूनामनुसꣳहरण इति ॥ धिष्णियेभ्य औदुम्बर्या अवटादुपरवेभ्य उत्करादुत्तरवेद्यै पाꣳसूननुसꣳहरेदिति बौधायनः ॥ नानुसꣳहरेदिति शालीकिः ॥

XVI.29:1060.7 अथ यदि दीक्षोपसत्सु प्रत्ययमाचक्षीरन्संप्रकीर्योदवसानीयाभिरिष्टिभिरिष्ट्वोत्तिष्ठेयुरिति बौधायनः ॥ एकाहꣳ सुत्वोत्तिष्ठेयुरिति शालीकिः ॥ नासꣳस्थाप्य पृष्ठ्यꣳ षडहमुत्तिष्ठेयुरित्यौपमन्यवः॥ १२ ॥

XVI.29 :1060.9 तेषामुत्थानेष्विति ॥ गच्छेयुरावभृथादिति बौधायनः ॥ अप्सुषोमान्ता इति शालीकिः ॥ ध्रुवान्ता इत्यौपमन्यवः ॥

XVI.31 :1060.18 जनकसप्तरात्रो ऽतिरात्रः पृष्ठ्यः षडह इति बौधायनः ॥ पृष्ठ्यः षडहो ऽतिरात्र इति शालीकिः ॥

XVI.31:1062.5 दशरात्राय दीक्षिष्यमाणो दशहोतारꣳ हुत्वा दशरात्राय दीक्षत इति ॥ सूत्रं बौधायनस्य ॥ सप्तहोतारꣳहुत्वा दशहोतारं जुहुयादिति शालीकिः ॥ इति नु ब्राह्मणवान् ॥

XVI.31 :1062.11 अथ गोबलदशरात्रो ऽतिरात्रः पृष्ठ्यः षडहो वाजपेयो महाव्रतं चातिरात्रश्चाष्टमे ऽह्नि वाजपेयः ॥ तत्र देवसुवाꣳहविषां करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ अत्रयस्त्रिꣳशस्य पशुपुरोडाशमनुवर्तेरन्नित्यौपमन्यवः ॥

As for the Udyatstomas (that is, with rising numbers of Stomas at the pressings in the Catūrātra sacrifice) : the former alternative is of Baudhāyana; the latter of Śālīki.

As for the reciting and non-reciting of mantras to be employed for preparing the cakes for the Upasads (in the Catūrātra sacrifice) : They should be prepared with mantras, says Baudhāyana. They should be prepared silently, says Śālīki. One should offer the cakes on one potsherd at once together with a spoonful, says Aupamanyava.

As for the injunction that they procure two sets of cows (to be given as Dakṣiṇās in the Sārasvata Sattra) : (The view expressed in) the sūtra (is that) of Baudhāyana. Even goats may be procured here, says Śālīki.

As for the injunction that the sacrificial post is fixed in a mortar (in the Sārasvata Sattra) : It should go through all accomplishments, says Baudhāyana. One should sprinkle it and raise, says Śālīki. One should sprinkle a splinter of the sacrificial post into the hole and then raise, says Aupamanyava.

As for the carrying together of the earth (during the session of the Sārasvata Sattra) : Baudhāyana says that one should go on carrying the earth of the Dhiṣṇiya mounds, from the hole for the Audumbarī post, from the Uparava holes, from the rubbish-heap and from the Uttaravedi. One need not, says Śālīki.

If during the Dīkṣā-days and the Upasad-days (of a Sattra) they meet with a difficulty, they should disband, perform the Udavasānīya Iṣṭis and disperse; so says Baudhāyana. They should perform one Soma-sacrifice and disperse, says Śālīki. They should not disperse without finishing the Pṛṣṭhya Ṣaḍaha, says Aupamanyava.

XXIII.13

As for their dispersal : They should go on upto the Avabhṛtha, says Baudhāyana. Upto the Apsuṣoma (Hāriyojana cup), says Śālīki. Upto the (pouring down of) Dhruva vessel, says Aupamanyava.

Janakasaptarātra (is constituted by) Atirātra and Pṛṣṭhya Ṣaḍaha, says Baudhāyana. Pṛṣthya Ṣaḍaha and Atirātra, says Śālīki.[1]

As for the injunction that one who is going to be initiated for the Daśarātra sacrifice should make an offering with the Daśahotṛ-formulas and then get initiated

1. Janakasaptarātra is prescribed in TāṇḍBr XXII.9.1; Ārṣeyakalpa VII.32.1 wherein Atirātra is prescribed as the last sacrifice. Śālīki has adopted this order.

XVI.31 :1062.11 विलुप्यमाने पृष्ठ्ये षडहे शिल्पानां करण इति॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥

XVI.36 :1068.16 एकषष्टिरात्रे वैश्वकर्मणादित्ययोर्ग्रहण इति ॥ उत्तरे त्रिंशद्रात्रे गृह्णीयादिति बौधायनः ॥ संवत्सर एवैतौ दृष्टौ भवतः। संवत्सर एवैनौ गृह्णीयादिति शालीकिः ॥

XVII.1 :1072.2 औदुम्बरꣳ षोडशिपात्रमिति ॥ सूत्रं बौधायनस्य॥ खादिरमेवेति शालीकिः ॥

XVII.1 :1072.13 अतिरात्रपशूनामुपाकरण इति ॥ सूत्रं बौधा-यनस्य ॥ सारस्वतीमेवोपाकुर्यादिति शालीकिः ॥

XVII.4 :1076.14 षोडशिवतां चमसानां भक्षण इति ॥ व्यक्तान्भक्षयेदिति बौधायनः ॥ इन्द्रपीतानिति शालीकिः ॥

XVII.6 :1078.7 रात्रिपर्यायेषु मुख्यानां चमसानामभिमर्शन इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन इन्द्राय त्वापिशर्वरायेत्येव मुख्यंमुख्यं चमसमभिमृशेदिति ॥

XVII.10 :1084.11 आश्विनस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

for the Daśarātra : (The view expressed in) the sūtra (is that) of Baudhāyana. Having made an offering with the Saptahotṛ, one should make an offering with the Daśahotṛ-formulas, says Śālīki. This (that is, the procedure mentioned by Baudhāyana) is supported by the Brāhmaṇa.[2]

Now the Gobaladaśarātra[3] sacrifice. (It is constituted by) Atirātra, Pṛṣṭhya Ṣaḍaha, Vājapeya, Mahāvrata and Atirātra. The Vājapeya is performed on the eighth day. As for the offering of Devasū Havis in that sacrifice : One should offer, says Baudhāyana; one should not, says Śālīki. Aupamanyava says that thus should follow the offering of the (Savanīya) Paśupuroḍāśa (pertaining to the Soma-sacrifice[4] involving the chanting of the Stotras) characterised by the Trayastriṁśa Stoma.

As regards the adoption of decorations in a Pṛṣṭhya Ṣaḍaha in a reduced form: One should adopt, says Baudhāyana. One should not, says Śālīki.

As for the taking of draughts for Viśvakarman and Āditya in the Ekaṣaṣṭirātra sacrifice : One should take in the latter Triṁśadrātra part, so says Baudhāyana. Śālīki says that they are prescribed only in a Saṁvatsara Sattra; so one should take them only in a Saṁvatsara Sattra.

ATIRĀTRA

As for the Ṣoḍaśi-cup made of *Ficus glomerata* : (The view expressed in) the sūtra (is that) of Baudhāyana. It should be made of *Acasia catechu*, says Śālīki.

As for the dedication of animals at the Atirātra sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. One should dedicate only the female sheep to Sarasvatī, says Śālīki.

As for the consuming of the goblets accompanying the Ṣoḍaśi-cup : One should consume them as expressly mentioned, says Baudhāyana. Mentioned as "consumed by Indra," says Śālīki.

As for touching the foremost goblets during the nocturnal rounds : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should touch each foremost goblet with the formula, "For Indra contiguous to the night."

2. TS III.2.5.1
3. This is outside the four Daśarātras prescribed in the TāṇḍBr XVII. 14-17.
4. The Vājapeya sacrifice is characterised by the Saptadaśa Stoma. The Trayastriṁśa Stoma is involved in the Ukthya sacrifice- the eighth in the first type of Daśarātra prescribed in the TāṇḍBr XXII.14.1. Therefore by the Trayastriṁśastoma Soma-sacrifice mentioned here one has to understand the last of the Pṛṣthya Ṣaḍaha which is Ukthya and which would be seventh in the order.

XVII.10 :1084.19 आश्विनस्य चर्याया इति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः पुरस्तात्तिरोअह्नियानां चमसानां चर्याया अमुत्राश्विनेन चरेदिति ॥

XVII.10 :1084.20 तिरोअह्नियानां चमसानां भक्षण इति ॥ अनुष्टुप्छन्दसा भक्षयेदिति बौधायनः ॥ जगतीच्छन्दसेति शालीकिः॥

XVII.10 :1086.6 गुदतृतीयेष्विति ॥ एकादशधा कृत्वोपयष्टोपयजेदिति बौधायनः ॥ अपच्छेदमिति शालीकिः ॥ समस्तान्येवैनान्यनुप्रहृत्य सर्वैर्मन्त्रैरनुमन्त्रयेतेत्यौपमन्यवः ॥ १३ ॥ सप्तमः ॥

XVII.10 :1086.9 एकादशिन्यै संप्रदान इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायन एकादशाग्नीषोमीया एकादश सवनीया एकादशानूबन्ध्या इति ॥

XVII.11 :1086.9 उपशयस्य मन्त्रामन्त्र इति ॥ लभेत ग्रामे नारण्य इति बौधायनः ॥ लभेतारण्ये न ग्राम इति शालीकिः ॥ नैव ग्रामे नारण्य इत्यौपमन्यवः ॥

XVII.13 :1090.13 उपशयस्योपासन इति ॥ सूत्रं बौधायनस्य ॥ अत्रैवोत्तरत उपास्येदिति शालीकिः ॥

XVII.15 :1092.11 पात्नीवतस्य परिलेखन इति ॥ शालामुखीयꣳ शङ्कुमभिपरिलिखेदिति बौधायनः ॥ उत्तरत एकादशिन्यै पात्नीवतं मिनुयादिति शालीकिः ॥

XVII.15 :1092.12 त्वाष्ट्रस्य मन्त्रामन्त्र इति ॥ मन्त्रवान्स्यादिति बौधायनः ॥ तूष्णीक इति शालीकिः ॥

XVII.15 :1092.14 त्वाष्ट्रस्योत्सर्ग इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनोऽभिपर्यग्निकृतमेनमन्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रमय्याद्भिरभ्युक्ष्य यजमानस्याजास्वपिसृजेदिति ॥

XVII.16 :1094.1 त्वाष्ट्रस्य चर्याया इति ॥ उपाꣳशु चरेदिति बौधायनः ॥ उच्चैरिति शालीकिः ॥

As for the reciting or non-reciting of the formulas in respect of the cake for the Aśvins : It should be characterised by the formulas, says Baudhāyana. Its procedure shoudl be silent, says Śālīki.

As for the offering of (the cake for) the Aśvins : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should offer the cake the next day before the offering of the draughts prepared on the previous day.

As for the consuming of the draughts prepared on the previous day : One should consume with the formula containing the word "with the Anuṣṭubh metre," says Baudhāyana. The word "with the Jagatī metre," says Śālīki.

As for the portions of the third part of the rectum : Having cut it into eleven portions, the Upayaṣṭṛ should offer secondarily, says Baudhāyana. Cutting each time, says Śālīki. Having put them all together, one should recite all formulas consecutively, says Aupamanyava.

XXIII.14

EKĀDAŚINĪ

As for the offering of the Ekādaśinī : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that there should be eleven Agnīṣomīya animals, eleven Savanīya and eleven Anūbandhya.

As for reciting or non-reciting of the formula in respect of the lying sacrificial post : The relevant formulas should be employed while in the village, not in the forest, says Baudhāyana. Formulas should be employed in the forest, not in the village, says Śālīki. Neither in the village, nor in the forest, says Aupamanyava.

As for keeping aside of the Upaśaya post : (The view expressed in the sūtra (is that) of Baudhāyana. Only here towards the north, says Śālīki.

As for the tracing (of the hole for the post) for the Pātnīvata animal : One should trace around the pin for the Śālāmukhīya fire-place; so says Baudhāyana. One should erect the post for the Pātnīvata animal to the north of the eleven posts, says Śālīki.

As for the reciting or not reciting of the formulas in respect of the animal for T· aṣṭṛ : It should be provided with formulas, says Baudhāyana. The rite should be performed silently, says Śālīki.

As for the release of the animal for Tvaṣṭṛ : (The view expressed in) the sūtra (is that) of Śalīki. Baudhāyana says that one should move fire around it, lead it towards the north inbetween the Cātvāla and the rubbish-heap, sprinkle it with water and leave among the female goats of the sacrificer.

As for the offerings in respect of the animal for Tvaṣṭṛ : One should recite the mantras in a low voice, says Baudhāyana. Loudly, says Śālīki.

XVII.17:1094.12 पुनश्चिताविति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो यमप्यग्निं चिन्वानोऽपजानीयात्तस्मिन्नुपरि पुनश्चितिं चिनुयादुत्तरतश्च यूपाद्यूपं मिनुयादिति ॥

XVII.20:1100.1 कौण्डपायिनीयास्विष्टिष्विति ॥ अग्न्यन्वाधानप्रतिपत्का इडान्ताः संतिष्ठेरन्निति बौधायनः ॥ आज्यभागप्रतिपत्का इडान्ता इति शालीकिः ॥ सपूर्णपात्रविष्णुक्रमा इत्यौपमन्यवः ॥

XVII.20 :1100.4 पिण्डपितृयज्ञस्य दान इति ॥ अहरहर्दद्यादिति बौधायनः ॥ आदित अन्ततश्च मासस्येति शालीकिः ॥ १४ ॥

XVII.21 :1102.1 होतृणां व्याख्यान इति ॥ सग्रहानृतेस्वाहाकारानित्येकमृतेग्रहानन्तेस्वाहाकारानित्येकं सर्वानित्येकम् ॥ पूर्वः कल्पो बौधायनस्योत्तरौ शालीकेः ॥

XVII.20 :1100.5 स पौर्णमासीषुपौर्णमासीषु जुह्वद्द्वादश कृत्वः संवत्सरे जुहुयादित्येतदेकममावास्यापौर्णमासीष्वित्येतदेकं सर्वास्वित्येतदेकम् ॥ पूर्वः कल्पो बौधायनस्योत्तरौ शालीकेः ॥

XVII.17 :1094.12 त्रयस्त्रिंशच्चिताविति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनो ऽग्निग्रहणं स्वयंचितिं श्वेतकृष्णयोरभिमर्शनमधिद्रवणमवद्रवणमिति सर्वमेवैतत्कर्मावृता कुर्यादिति ॥

XVII.24 :1104.10 अहरहश्चिताविति ॥ सूत्रं शालीकेः ॥ अत्रो ह स्माह बौधायनः ॥ अग्निग्रहणं स्वयंचितिं श्वेतकृष्णयोरभिमर्शनमधिद्रवणमवद्रवणमिति सर्वमेवैतत्कर्मावृता कुर्यादिति ॥

PUNAŚCITI

As for the Punaściti : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one who after having piled any type of Agni does not prosper,[1] should again pile up another Citi upon the former, and erect a sacrificial post to the north of the old one.

KAUṆḌAPĀYINĀM AYANAM

As for the Iṣṭis of Kauṇḍapāyins : (The New-moon and Full-moon sacrifices) begin with the Agnyanvādhāna rite and end with Iḍā, says Baudhāyana. They begin with the Ājyabhāgas and end with Iḍā, says Śālīki. (They end with) the pouring down of the Praṇītā-goblet and Viṣṇukrama strides, says Aupamanyava.

As for the offering of the Piṇḍapitṛyajña : One should offer every day, says Baudhāyana. At the beginning and end of the month, says Śālīki.

XXIII.15

As for the utterance of the Hotṛ-formulas : Together with the Graha-portion and without Svāhākāra-this is one view. Without Graha-portion and with Svāhā-utterance at the end[1] —this is another view. All this is still another view. The former alternative is of Baudhāyana; the latter two of Śālīki.

Making an offering on each full-moon day, he offers twelve times in a year-this is one view. On each new-moon day and full-moon day-this is another view. On all[2] (new-moon days and full-moon days)-this is still another view : The former alternative is of Baudhāyana; the latter two of Śālīki.

As for the Citi piled with thirtythree bricks : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that "receiving" of Agni, the Svayaṁciti formula, the touching of the white and black horses, ascending the Citi and descending the Citi all this one should do in the regular course.[3]

1. The sūtra-text reads *cinvāno'pajānīyāt.* Caland says that the latter word is doubtful, and has also recorded the variant readings found in other manuscripts. He expects an optative derived from *jyā* and has drawn attention to *jyānānaḥ* in BaudhŚS XVII.17.

1. Caland reads *antaḥsvāhākārān.* One expects *antesvāhākarān,* which is found in Bhavasvāmin's bhāṣya. One comes across *ante* also in BaudhŚS XX.5. At both those places the reading has been emended.
2. The propriety of all new-moon days and full-moon days does not become clear in the context of the *Kauṇḍapāyinām ayanam.* Bhavasvāmin has attributed the contingency in this Dvaidha to the situation of the sacrificer himself offering the daily Agnihotra : *svayam agnihotrahoṃe yajamānasyai'te kalpā vācanikāḥ; agnihotrasya yajñakrator eka ṛtvig iti vacanāt.* If this is the position, the position of his Dvaidha within the Kauṇḍapāyinām ayanam does not become clear.
3. cf. BaudhŚS X.37 etc.

XVII.29 :1110.12 रथचक्रचितौ पुरीषस्योपधान इति ॥ पुरीषस्यान्तान्कुर्यादिति बौधायनः ॥ इष्टकास्वेव पुरीषस्यान्तं गच्छेदिति शालीकिः ॥ १५ ॥ अष्टमः ॥

XVII.31 :1112.15 रोहिते चर्मणीति ॥ सूत्रं बौधायनस्य ॥ अप्यरोहितः स्यादिति शालीकिः ॥

XVII.34 :1116.5 उभयनीतस्य करण इति ॥ उभे ऋचौ द्विरभ्यावर्तयेदिति बौधायनः ॥ सकृदेव ब्रुवन्द्विर्ब्रूयादिति शालीकिः ॥

XVII.34 :1116.5 प्राङ्सोमः प्रत्यङ् सोमः प्रत्यङ् सोमः प्राङ् सोम इति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XVII.31 :1112.17 सौत्रामणिकायै सुरायै संधान इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवो यत्रैव सुरा स्यात्तत एवाहारयेदिति ॥

XVII.34 :1116.7 सुराग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ पयोग्रहानप्यत्र गृह्णीयादिति शालीकिः ॥

XVII.35 :1116.19 ताञ्जघनेन स्रुग्दण्डान्प्राचो वोदीचो वायातयतीति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XVII.36 :1120.4 सुरासोमस्य संचर इति ॥ दक्षिणेन हृत्वोत्तरेणावनयेदिति बौधायनः ॥ उत्तरेण हृत्वा दक्षिणेनावनयेदिति शालीकिः ॥ यत एवैनः हरेत्तत एवैनमवनयेदित्यौपमन्यवः ॥

XVII.36 :1120.6 पावमानीभिरुपस्थान इति ॥ पावमानीभिरुपस्थाय पितृणां याज्यानुवाक्याभिरुपतिष्ठेरन्निति बौधायनः ॥ पितृणामेव याज्यानुवाक्याभिर्न पावमानीभिरिति शालीकिः ॥

XVII.37 :1122.9 अवभृथ इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माहौपमन्यवः शूलैश्च मासरेण चावभृथमवेयादिति ॥

AHARAHAŚCITI

As for the Aharahaściti : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that "receiving" of Agni, the Svayaṁciti formula, the touching of the white and black horses, ascending the Citi and descending the Citi-all this one should do in the regular course.

RATHACAKRACITI

As for the spreading of earth on the Rathacakraciti : One should fill in with the vacuums inbetween the spokes, says Baudhāyana. One should spread earth on the bricks themselves, says Śālīki.

XXIII.16

SAUTRĀMAṆĪ

As for the skin of a red bull : (The view expressed in) the sūtra (is that) of Baudhāyana. It may even be of a non-red bull, says Śālīki.

As for the expiation for one who vomits the Soma and purges the Soma : One should twice recite both the verses,[1] says Baudhāyana. Reciting the verse once only, he should mention both the contingencies,[2] says Śālīki.

As for the reciting *prāṅ somaḥ pratyaṅ somaḥ ; pratyaṅ somaḥ prāṅ somaḥ*: The former alternative is of Baudhāyana, the latter of Śālīki.

As for the mixing together of the wine for the Sautrāmaṇī sacrifice : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should cause the wine to be brought from the place where it may be.

As for the taking of the draughts of wine : (The view expressed in) the sūtra (is that) of Baudhāyana. One should take here draughts even of milk, says Śālīki.

As for the injunction that one carries them towards the east or north along the rear of the handles of the ladles : The former alternative is of Baudhāyana, the latter of Śālīki.

As for the direction of the Surāsoma : One should carry along the south and pour down along the north, says Baudhāyana. One should carry along the north and pour down along the south, says Śālīki. One should pour down along that direction along which one would carry, says Aupamanyava.

As for the praying with the Pāvamānī verses (*pavamānaḥ suvarjanaḥ* etc.) : One should pray with Pāvamānī verses and then with the puronuvākyās and yājyās

1. Namely, *vāyuḥ pūtaḥ pavitreṇa pratyaṅ somo atidrutaḥ indrasya yujyaḥ sakhā* and *vāyuḥ pūtaḥ pavireṇa prāṅ somo...* both to be repeated. (TS I.8.21.1).
2. *Vāyuḥ pūtaḥ pavitreṇa prāṅ somaḥ pratyaṅ somaḥ pratyaṅ somaḥ prāṅ somo ...*

आख्यातमुदकान्तस्य प्रत्यसनम् ॥

आख्यातमाप्लवनम् ॥

XVII.38 :1124.6 आख्यातः समिधां करणम् ॥

XVII.47 :1138.14 वैमृधस्यानुनिर्वपण इति ॥ सूत्रं बौधायनस्य ॥ नानिष्ट्वा प्रथमसोमेनानुनिर्वपेदिति शालीकिः ॥ १६ ॥

XVII.48 :1140.6 पौर्णमासीमेव यजेत भ्रातृव्यवान्नामावास्यामिति ॥ उभयत्र पौर्णमासहविर्भिर्यजेतेति बौधायनः ॥ नामावास्यायां किंचन यज्ञरूपं कुर्यादिति शालीकिः ॥ पिण्डपितृयज्ञेन चरेदित्यौपमन्यवः ॥

XVII.48 :1140.9 साकंप्रस्थायीयेन यजेत पशुकाम इति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनः स्रुग्भ्यामेव पुरोडाशं जुहुयाच्चमसेन सांनाय्यमिति ॥

XVII.49 :1142.5 नागतश्रीर्महेन्द्रं यजेत। त्रयो वै गतश्रियः शुश्रुवान्ग्रामणी राजन्यस्तेषां महेन्द्रो देवतेति ॥ स यो ऽन्य एतेभ्यो महेन्द्रमियक्षेत स संवत्सरमिन्द्रमिष्ट्वा महेन्द्रेज्यां लभेतेति बौधायनः ॥ अत एवापि संवत्सरमिन्द्रमिष्ट्वा महेन्द्रेज्यां लभेतेति शालीकिः ॥

XVII.49 :1142.9 संवत्सरमिन्द्रं यजेत । संवत्सरः हि व्रतं नातीति ॥ सूत्रः शालीकेः ॥ अत्रो ह स्माह बौधायनो यस्याममावास्यायामादित इन्द्रं यष्टुं प्रक्रामेत्संवत्सरे पर्यवेते तस्यां महेन्द्रं यजेत ॥ सो ऽत ऊर्ध्वं महेन्द्रयाज्येव स्यादिति ॥ अत्रो ह स्माहौपमन्यवो ऽभ्यारूढः खल्वस्यैव संवत्सरो भवति । यस्याममावास्यायामादित इन्द्रं यष्टुं प्रक्रामेत्संवत्सरे पर्यवेते या ततः पूर्वामावास्या स्यात्तस्यां महेन्द्रं यजेत । सो ऽत ऊर्ध्वं महेन्द्रयाज्येव स्यादिति ॥

addressed to the *Pitṛs* (*udīratām avara ut parāsaḥ* etc.), so says Baudhāyana. Only with the puronuvākyās and yājyās addressed to the Pitṛs, not with the Pāvamānī verses, says Śālīki.

As for the Avabhṛtha : (The view expressed in) the sūtra (is that) of the two teachers. Aupamanyava says that one should go to the Avabhṛtha taking the heart-spikes and the beverage.

The tossing back of water is explained.

The dipping is explained.

The offering of fire-sticks is explained.

AYANAS

As for the performing of the Vaimṛdheṣṭi subsequent to (the Full-moon sacrifice): (The view expressed in) the sūtra (is that) of Baudhāyana. One should not perform (the Vaimṛdheṣṭi) without having performed a Soma-sacrifice for the first time says Śālīki.

XXIII.17

As for the injunction that one having an enemy should perform (this sacrifice only after) the Full-moon sacrifice, not (after) the New-moon sacrifice : One should offer (those) oblations to be offered after the Full-moon sacrifice after both (the Parvan-days), says Baudhāyana. One should not make any offering at the new-moon day, says Śālīki. One should perform the Piṇḍapitṛyajña (on the new-moon day) says Aupamanyava.

As for the injunction that one desiring cattle should perform the Sākamprasthāyīya sacrifice : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should offer the cake by means of the two ladles, and the Sāṁnāyya by means of the goblet.

As for the injunction that one who is not a *gataśrī* should not offer to Mahendra. These are the *Gataśrīs*—One who has studied the Veda, a village-leader and a Rājanya. For them Mahendra is the divinity : One who, other than these, desires to offer to Mahendra, should offer to Indra for a year and then offer to Mahendra, says Baudhāyana. Having offered to Indra for a year even after this (first year) he may offer to Mahendra, so says Śālīki.

As for the injunction that one should offer to Indra for a period of one year and should not continue the practice beyond one year : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that one should offer to Mahendra on the new-moon day coming after a year has gone by since the new-moon day on which he had first started offering to Indra. Thereafter he becomes (regular) Mahendra-offerer. Aupamanyava says that (if one does as recommended by Baudhāyana), his (period of one) year is indeed passed over; he should therefore offer to Mahendra

XVII.51 :1144.15 दाक्षायणयज्ञेन सुवर्गकामो यजेत । पूर्णमासे संनयेन्मैत्रावरुण्यामिक्षयामावास्यायां यजेतेति ॥ सूत्रं बौधायनस्य ॥ वैमृधमप्यत्रानुनिर्वपेदिति शालीकिः ॥

XVII.51 :1144.21 सांनाय्यस्य भक्षण इति ॥ सूत्रꣳ शालीकेः ॥ अत्रो ह स्माह बौधायनो यजमान एवैतमर्धमासमनुनिधाय सांनाय्यं भक्षये-दिति ॥

XVII.51 :1146.6 आमिक्षायै मन्त्रामन्त्र इति ॥ मन्त्रवती स्यादिति बौधायनः ॥ तूष्णीकेति शालीकिः ॥

XVII.52 :1146.11 XVII.53 :1146.22 इडादधे चतुश्चक्र उपाꣳशुयाजस्य करण इति ॥ कुर्यादिति बौधायनः ॥ न कुर्यादिति शालीकिः ॥ १७ ॥ नवमः ॥

XVIII.2 :1164.16 बृहस्पतिसवे दाक्षिणानां होम इति ॥ अनुसवनं दाक्षिणानि जुहुयादिति बौधायनः ॥ माध्यंदिन एव सवने दाक्षिणानि जुहुयाद्ददामीत्येवेतरयोः सवनयोर्ब्रूयादिति शालीकिः ॥

XVIII.4 :1168.9 हिरण्येन घृतमुत्पुनातीति ॥ मन्त्रनिरुप्तमेतद् घृतꣳ स्यादिति बौधायनः ॥ तूष्णीकमिति शालीकिः ॥

XVIII.7 :1172.13 अनुद्धते वेद्यै दक्षिणत आहवनीयस्य बृहत स्तोत्रं प्रत्यभिषिञ्चतीति ॥ सूत्रं बौधायनस्य ॥ कृष्णाजिनमप्यत्रास्तृत्याभिषिञ्चेदिति शालीकिः ॥

XVIII.8 :1174.2 माषैः पूर्णं कमण्डलुमिति ॥ सौवर्णः सौवर्णैर्माषैः पूर्णः स्यादिति बौधायनः ॥ मार्त्तिक एव धान्यमाषैरिति शालीकिः ॥

XVIII.11 :1180.12 सप्तदश मारुतीः पृश्नीर्वत्सतरीरालभत इति ॥ पृथगेवासां मनोताः स्युः पृथक् पशुपुरोडाश इति बौधायनः ॥ पृथगेवासां मनोता स्युरेकः पशुपुरोडाश इति शालीकिः ॥ एकैवासां मनोता स्यादेकः पशुपुरोडाश इत्यौपमन्यवः ॥

on the new-moon day preceding (the one which comes after a year has gone by since the new-moon day on which he had first started offering to Indra. Thereafter he becomes a (regular) Mahendra-offerer.

As for the injunction that one desirous of heaven should perform the Dākṣāyaṇa sacrifice; one should offer Sāṁnāyya in the Full-moon sacrifice, and Āmikṣā to Mitra-Varuṇa in the New-moon sacrifice : (The view expressed in) the sūtra (is that) of Baudhāyana. One should also subsequently perform the Vaimṛdheṣṭi, says Śālīki.

As for the consuming of the Sāṁnāyya : (The view expressed in) the sūtra (is that) of Śālīki. Baudhāyana says that the sacrificer himself should retain it for a fortnight and consume it.

As for the reciting or not reciting of formulas in respect of the Āmikṣā : It should be prepared with formulas, says Baudhāyana. Silently, says Śālīki.

As for the offering of the Upāṁśuyāja in the Iḍādadha and Catuścakra sacrifices : One should offer, says Baudhayana. One should not, says Śālīki.

XXIII.18

EKĀHAS

As for the offerings in relation to the giving away of Dakṣiṇās in the Bṛhaspatisava: (The sacrificer) should make the offerings at each pressing, says Baudhāyana. He should make the offerings only at the Midday pressing; at the other pressings he should simply say, "I give away," says Śālīki.

As for the injunction that one purifies the clarified butter with a piece of gold (in the Sūtasava sacrifice) : This clarified butter should be poured out with the relevant formula, says Baudhāyana. Silently, says Śālīki.

As for the injunction that one gives consecratory bath towards the south of the Āhavanīya on a part of the altar which is not dug out, while the Bṛhat Stotra is being chanted (in the Gosava sacrifice) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should spread here a skin of black antelope and give the bath to the sacrificer seated on it, says Śālīki.

As for the vessel full of beans : It should be golden and full of beans made of gold, says Baudhāyana. It should be earthen and should be filled with grains of beans, says Śālīki.

As for the injunction that one offers seventeen spotted heifers (in the Pañcaśāradīya sacrifice) : Their Manotā hymns should be separate, and Paśupuroḍāśas should also be saparate, says Baudhāyana. The Manotā hymn should be separate, but the Paśupuroḍāśa should be a single one, says Śālīki. The Manotā hymn should be a single one, and the Paśupuroḍāśa also a single one, says Aupamanyava.

XVIII.12 :1182.19 अग्निष्टुतीन्द्रस्तुतीति ॥ सूत्रं बौधायनस्य ॥ यथाप्रकृतिमेवाध्वर्युः कुर्याच्छन्दोगबह्वृचा एव प्रतिविकुर्वीरन्निति शालीकिः ॥

XVIII.15 :1192.1 अतिरिक्तस्तोत्रेष्विति॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

XVIII.16 :1194.2 धनुषः प्रदान इति ॥ पूर्व कल्पः शालीकेरुत्तरो बौधायनस्य ॥

XVIII.19 :1200.12 एकाहानामन्त इति ॥ सूत्रं बौधायनस्य ॥ मृत्युसवान्त इति शालीकिः ॥

XVIII.20 :1202.5 निदधत्यस्मा एतद्धविरुच्छिष्टं व्रतभाजनमिति ॥ सूत्रं बौधायनस्य ॥ नात्र हविरुच्छिष्टं व्रतभाजनं निदध्यादिति शाली-किः॥

XVIII.20:1200.13 XVIII.23 :1206.8 अथास्याः सद्यस्क्रियामनु-क्रियां परिक्रियामतिक्रियां प्रवर्ग्यस्य करण इति ॥ कुर्यादिति बौधा-यनः ॥ न कुर्यादिति शालीकिः ॥

XVIII.36 :1222.15 शवानसो ऽधिषवणे फलके पुरुषास्थस्य वृषणाविति ॥ सूत्रं बौधायनस्य ॥ शवानसो ऽप्यत्रारणी कुर्यादिति शालीकिः ॥

XVIII.36 :1224.3 स यं कं च ग्रहं गृह्णात्येवमेवैनं गृह्णाति । यदु किं च पात्रः सादयत्येवमेवैनत्सादयतीति ॥ सूत्रं बौधायनस्य ॥ यंयं ग्रहं गृह्णीयात्तंतं परिमृज्य सादयेदिति शालीकिः ॥

XVIII.23 :1204.19 श्वेतमश्वं ददाति श्वेतां वडबां ददात्यश्वमसितं ददाति
XVIII.23 :1206.1 गर्भिणीं वडबां ललामीं ददात्यनडुच्छतं ददाति त्रयस्त्रिंशतं
XVIII.29 :1214.6 निष्कान्ददाति सोमचमसं ददाति हिरण्मयं चमसं ददाति
XVIII.30 :1214.22 राशिकृतं धान्यं ददाति मरायकृतं धान्यं ददातीति ॥ एतानि
XVIII.38 :1226.8 च नित्यानि च दद्यादिति बौधायनः ॥ एतान्येवेति शाली-
XVIII.48 :1242.15 किः ॥ १८ ॥

As for the Agniṣṭut and Indrastut : (The view expressed in) the sūtra (is that) of Baudhāyana. The Adhvaryu should act according to the norm; the Chandogas and Bahvṛcas should act as variously specified, says Śālīki.

As for the extra Stotras (in the Atirātra sacrifice) : The former alternative is of Baudhāyana; the latter of Śālīki.

As for the handing over of the bow (in the Mṛtyusava sacrifice): The former alternative is of Śālīki; the latter of Baudhāyana.

As for the statement "at the end of each of the Ekāhas" : (The view expressed in) the sūtra (is that) of Baudhāyana. At the end of the Mṛtyusava, says Śālīki.

As for the injunction that they retain for him (the sacrificer) the remnants of the oblation as a share of the Vrata-food : (The view expressed in) the sūtra (is that) of Baudhāyana. One need not retain here the remnants of the oblation as a share of the Vrata-food, says Śālīki.

As for the performance of the Pravargya rite in the Sadyaskrī, Anukrī, Parikrī, and Atikrī sacrifices : One should perform, says Baudhāyana. One should not, says Śālīki.

As for the two pressing boards made out of the cart carrying a corpse and the testicles (that is to say, two chips of wood of the sacrificial post) made out of human bone (in a Soma-sacrifice performed for an exorcistic purpose) : (The view expressed in) the sūtra (is that) of Baudhāyana. One should prepare also the kindling woods out of the wood used for a cart carrying corpse, says Śālīki.

Whatever draught he takes, he takes in this very manner; whatever cup or vessel he places, he places in this very manner : (The view expressed in) the sūtra (is that) of Baudhāyana. Whatever draught one takes, he should wipe around (the cup or goblet concerned), and place it down, says Śālīki.

(The sacrificer) gives away a white horse; he gives away a white mare; he gives away a black horse; he gives away a pregnant mare having mark on the forehead; he gives away a hundred oxen; he gives away thirtythree gold coins; he gives away a goblet filled with Soma-juice; he gives away a golden goblet; he gives away a woven basket full of corn; he gives away a woven basket[1] full of corn : He should give away these and the normal things as Dakṣiṇās, so says Baudhāyana. He should give away only these, says Śālīki.

1. These are two different connotations *raśi* and *marāya*. cf. ĀpŚS XXII.11.15. Their exact meaning ?

अथातः सर्वतोमुखं व्याख्यास्यामः ॥

चिन्वीत सर्वतोमुखे ऽग्निमिति बौधायनः ॥ न चिन्वीतेति शालीकिः ॥ अत्रो ह स्माह मौद्गल्यः पूर्वस्मिन्नेवाग्निचय इतरेषु सावित्राः स्युरिति ॥ एतदपि न कुर्यादित्याञ्जीगविः ॥

अरण्योः समारोपण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह गौतमो गृहपतिरेव प्रथममरण्योः समारोपयेत् । तत इतरे सत्र इति ॥

शालाया इति ॥ प्राकृतेन प्रक्रमेण मीयान्मध्ये गार्हपत्य इति ॥ सूत्रं बौधायनस्य ॥ अत्रो ह स्माह शालीकिः त्रिपदेन प्रक्रमेण सर्वत इति ॥

त्रिवृत्प्राच्यां दिशि भवति पञ्चदशो दक्षिणतः सप्तदशः पश्चादेकविंश उत्तरतः । सर्वतो वा ज्योतिष्टोमः सर्वे ज्योतिष्टोमदक्षिणा इति ॥

प्रवर्ग्यस्य करण इति ॥ सूत्रं बौधायनस्य ॥ नोक्थ्ये प्रवृञ्ज्यादिति शालीकिः ॥

याजमान इति ॥ अभीनामं याजमानं कुर्यादिति बौधायनः ॥ कुर्याद्यथावकाशं याजमानमिति शालीकिः ॥ ये ऽग्निसंस्काराः स्युस्तान्काममितरत्तन्त्रेणेत्यौपमन्यवः ॥

अग्न्यन्वाधान इति ॥ सूत्रं बौधायनस्य ॥ अत्रो ह स्माह शालीकिर्गार्हपत्यःसकृदन्वाहितः स्याद्ग्रामयोनिरन्वाहार्यपचन आहवनीयं तं तं सकृदन्वाधाय ततो यथार्थं गच्छेदिति ॥

भक्षण इति ॥ सूत्रं बौधायनस्य ॥ सर्वंसमवधाय सकृदेव भक्षयेदिति शालीकिः ॥

XXIII.19
SARVATOMUKHA SOMA-SACRIFICE[1]

Now we shall explain the Sarvatomukha (Soma-sacrifice).

One[2] should pile up Agni in the Sarvatomukha, so says Baudhāyana. One should not, says Śālīki. The Agniciti should be only on the eastern side; on the other sides (there should be Uttaravedis) prepared with the Savitṛ-formula, says Maudgalya. One should not do even the (eastern Agniciti) says Āñjīgavi.

As for the consigning of the fire into kindling woods: (The view expressed in) the sūtra (is that) of the two teachers. Gautama says that in a Sattra, the Gṛhapati should first consign the fire into the kindling woods, subsequently the others.

As for the (Prācīnavaṁśa) shed: One should measure with the usual Prakrama. The Gārhapatya fireplace should be in the middle : (The view expressed in) the sūtra (is that) of Baudhāyana . One should measure on all sides with the Tripada Prakrama, says Śālīki.

The Soma-sacrifice in the east is characterised by Trivṛt stoma, Pañcadaśa-stoma in the south, Saptadaśastoma in the west, and Ekaviṁśastoma in the north. Or there should be Jyotiṣṭoma on all sides. The Dakṣiṇās prescribed for the Jyotiṣṭoma should be given in all sacrifices.

As for the performing of the Pravargya rite: (The view expressed in) the sūtra (is that) of Baudhāyana. One should not perform the Pravargya rite in the Ukthya sacrifice, says Śālīki.

As for the sacrificer's duties: The sacrificer should do his duties whenever they are due, says Baudhāyana. He should do his duties as suits him, says Śālīki. He may do (only) such duties as pertain to the fire; he should do other duties combinedly, says Aupamanyava.

As for the Agnyanvādhāna : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that the Anvādhāna of the Gārhapatya is done once. The Anvāhāryapacana has the village-fire as its source. The sacrificer should put a firestick on each Āhavanīya and depart according to will.

As for the consuming (of portions) : (The view expressed in) the sūtra (is that) of Baudhāyana. Having collected together the entire portion he should consume once.

1. There is no original sūtra-text laying down the Sarvatomukha Soma-sacrfice. The Dvaidhasūtra dealing with it (BaudhŚS XXIII.19) is found only in a few manuscripts. There is no *vivaraṇa* by Bhavasvāmin on the Sarvatomukha. This Dvaidhasūtra is fully cited in Keśavasvāmin's *Prayogasāra.* Obviously this Dvaidhasūtra of Sarvatomukha is a later addition.
2. In the absence of the original Sarvatomukha sūtra-text, the context is lacking. Consequently the translation of this section is tentative.

मार्जन इति ॥ सूत्रं बौधायनस्य ॥ सकृदेकस्मिन्निति शालीकिः ॥

लोकाग्नीनाꣳ हरण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह दीर्घवात्स्यः पूर्वस्मिन्नेव याजमानꣳ स्यादिति ॥

क्रतुपशूनां करण इति ॥ सूत्रं बौधायनस्य ॥ क्रतुपशव ऐकादशिनाश्च विकल्पन्त इति शालीकिः ॥

समञ्जन इति ॥ सूत्रमौपमन्यवीपुत्रस्य ॥ यावन्त स्तोमास्तावत्कृत्वः प्रचरण्या समनक्तीति बौधायनः ॥

दधिग्रह इति ॥ सूत्रं मौद्गल्यस्य ॥ पयसा वाज्येन वेति ॥ पूर्वः कल्पो बौधायनस्योत्तरः शालीकेः ॥

अꣳश्वदाभ्ययोर्ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ अत्रो ह स्माह शालीकिर्वाजपेये द्वादशाहे सत्त्रे ताण्डिनामयन उद्भिदि वलभिदीति तस्य स्यादिति ॥ एवमेव पृश्निग्रहैः प्राणग्रहैरिति ॥

षोडशिग्रहाणां ग्रहण इति ॥ सूत्रं बौधायनस्य ॥ अनुसवनं गृह्णीयुरिति शालीकिः ॥

अतिग्राह्याणाꣳ होम इति ॥ सूत्रं बौधायनस्य ॥ माहेन्द्रस्यानुवषट्कार-मुपजुहुयुरिति शालीकिः ॥

षोडशिन स्तोत्रमुपाकरोतीति ॥ सूत्रं बौधायनस्य ॥ येन केन चिदिति शालीकिः ॥

हृदयशूलानामुद्वासन इति ॥ एकैकश उद्वासयेदिति बौधायनः ॥ सर्वान्सहेति शालीकिः ॥

अवभृथ इति ॥ सूत्रं बौधायनस्य ॥ प्राञ्च एवावभृथमवेयुरिति शालीकिः ॥

अरण्योः समारोपण इति ॥ सूत्रमाचार्ययोः ॥ अत्रो ह स्माह गौतमो गृहपतिरेवारण्योः समारोपयेत्तत इतर इति ॥ १९ ॥ दशमः ॥

॥ इति त्रयोविꣳशः प्रश्नः ॥

॥ द्वैधसूत्रं समाप्तम् ॥

As for the cleaning : (The view expressed in) the sūtra (is that) of Baudhāyana. (The sacrificer should cleanse himself) once and in one direction.

As for the carrying of earth (from the altar) : (The view expressed in) the sūtra (is that) of Baudhāyana. Dīrghavātsya says that the sacrificer should act only in the eastern wing.

As for the offering of the sacrificial animals : (The view expressed in) the sūtra (is that) of Baudhāyana. Either the prescribed sacrificial animals or the animals in the Ekādaśinī are to be offered, says Śālīki.

As for the anointing together (of the Hotṛ's goblet, Vasatīvarī water and the Maitrāvaruṇa's goblet) : (The view expressed in) the sūtra (is that) of Aupamanyavīputra. The Adhvaryu anoints with the ladle in use as many times as the number of stomas, says Baudhāyana.

As for the Dadhigraha : (The view expressed in) the sūtra (is that) of Maudgalya. Either of milk or of clarified butter. The former alternative is of Baudhāyana, the latter of Śālīki.

As for the taking of the Aṁśu and Adābhya draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. Śālīki says that they are taken in the Vājapeya, Dvādaśāha, Sattra, Tāṇḍinām ayana, Udbhid and Valabhid. One also measures shoots of Soma-ten bundles each respectively with the Pṛśnigraha[3] formulas and Prāṇagraha[4] formulas.

As for the taking of Ṣoḍaśi-draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. They should take them at each pressing, says Śālīki.

As for the offering of the Atigrāhya draughts : (The view expressed in) the sūtra (is that) of Baudhāyana. They should offer them at the second Vaṣaṭ-utterance for the Māhendra draughts, says Śālīki.

As for the injunction that one introduces the Ṣoḍaśistotra : (The view expressed in) the sūtra (is that) of Baudhāyana. With any formula, says Śālīki .

As for the discarding of the heart-spikes : One should discard them one by one, says Baudhāyana. All together, says Śālīki.

As for the Avabhṛtha : (The view expressed in) the sūtra (is that) of Baudhāyana. They should go to the east for the Avabhṛtha, says Śālīki.

As for the consigning of the fires into kindling woods : (The view expressed in) the sūtra (is that) of the two teachers. Gautama says that the Gṛhapati should first consign his fire into kindling woods; then the others.

CHAPTER XXIII ENDS.
END OF THE DVAIDHASŪTRA.

3. TS III.3.5.1
4. TS IV.3.2.1

॥ कर्मान्तसूत्रम् ॥

पञ्चतयेन कल्पमवेक्षेत छन्दसा ब्राह्मणेन प्रत्ययेन न्यायेन सꣳस्थावशेनेति । छन्दसेति यदवोचाम यथाम्नायप्रणिधीदं पूर्वमिदमुत्तर-मिति । अथापि मन्त्र एव स्वयं कर्म प्रब्रूते । कर्मानुवादो भवति । यथैतद्भवति प्रेयमगाद्धिषणा बर्हिरच्छोर्वन्तरिक्षमन्विहि देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामग्नये जुष्टं निर्वपामीति । यच्छन्दसा न शक्नुयात्कल्पयितुं ब्राह्मणेन तच्चिकल्पयिषेत् । ब्राह्मणमु हैवैनान्मन्त्रानप्रज्ञातान्विदधातीदमनेन करोतीदमनेनेति । यथैतद्भवतीषे त्वोर्जे त्वेति शाखामाच्छिनत्ति वायव स्थोपायव स्थेति वत्सानपा-करोतीति । अथाप्यमन्त्राणि कर्माणि विदधाति । यथैतद्भवत्यष्टासु प्रक्रमेषु ब्राह्मणो ऽग्निमादधीतैकादशसु राजन्यो द्वादशसु वैश्य इत्येवं व्यवस्थावर्णसंयोगात् । यथो एतत्प्रत्ययेनेति छन्दोगबह्वृचाध्वर्युप्रत्यये-नेति । यथो एतन्न्यायेनेति प्राकृते तन्त्रे प्राकृतं न्यायमनधिगच्छन्ग्रामन्यायं प्रतीयादयमिहार्हताꣳ समारम्भ इति । यथो एतत्सꣳस्थावशेनेति सोमे ऽपहृत आदाराꣳश्च फाल्गुनानि चाभिषुणुयादिति । चतुष्टयेन मन्त्रा वर्तन्ते स्तुत्या निर्देशेनाशिषा नैव स्तुत्या नाशिषा न निर्देशेनेति चतुर्थम् । अथेमे पञ्च हविराकारा औषधं पयः पशुः सोम आज्यमिति ॥ १ ॥

KARMĀNTASŪTRA

(Explications of Rituals)

CHAPTER - XXIV

GENERAL OBSERVATIONS

XXIV.1

One should discern the ritual-injunction by means of the group of five—verses and formulas, the Brāhmaṇa, ascertainment, anaogy and the way to conclusion. When we say verses and formulas, it means that one should rely on the order of the scripture e.g., "This is anterior, this is posterior." Moreover the verse or formula itself indicates the reference to the relevant action. e.g. "This praise has reached the sacrificial grass,"[1] "Do thou go along wide midregion,"[2] "In the impulse of god Savitṛ, by means of the arms of the Aśvins, by means of the hands of Pūṣan, I pour out (the oblation-material) dear to Agni."[3] That which one does not discern by means of the verse or formula, one should seek to know by means of the Brāhmaṇa. The Brāhmaṇa indeed lays down the injunction in respect of the verses or formulas whose meaning is hidden. "one does this with this, that with that" e.g. With the formula "for food thee, for strength thee" one cuts the twig. One drives away the calves with the formula, "You are the wind, you are approaching." It even lays down injunctions not related to any verse or formula, e.g. "A brāhmaṇa should set the fire at a distance of eight steps ; a Rājanya at a distance of eleven steps; a Vaiśya at a distance of twelve steps."[4] This arrangement is in consideration of the castes. As for the ascertainment, it means through ascertainment from the Sāmavedin, the Ṛgvedin and the Adhvaryu. "By analogy" means : One not finding any scriptural authority in connection with the procedure concerned, should resort to the practice in the village. "This here is the practice observed by the worthy." The way to conclusion means : e.g. if the Soma plant is stolen away, one should press the Ādāra and Phālguna plants. The mantras are characterised by varieties—by praise, by direction, by benediction, and not by praise nor benediction nor direction being the fourth one. These are the five varieties of oblations : grains, milk, animal, Soma and clarified butter.

1. TS I.1.2.1
2. TS I.1.2.2
3. TS I.1.4.2
4. TBr I.1.4.1 speaks only about twelve steps in respect of a Vaiśya. KS VIII.3 refers to the setting by the three castes.

तेषां पृथक्पृथग्धर्माः पृथगधिकरणानि । यथाधिकरणं मन्त्रा दृष्टाः। तान्न मिथः सꣳसादयेदनादेशात्। येनयेन यद्धविः सꣳसिध्येत्तेनतेन तत्कुर्यात्तत्तस्याधिकरणम् । उक्तान्यधिकरणानि । यज्ञ इति । किमुपज्ञो यज्ञः । श्रद्धोपज्ञो माङ्गल इति । क्व उ खलु यज्ञ इति । पुरुष इति । का उ खलु देवता । दीक्षेति । वागिति । का उ खलु पथ्या स्वस्तिरिति । वागेवेति। का उ खल्वेकाक्षरा गायत्रीति । वागेवेति । क उ खलु यज्ञस्यारम्भः का प्रतिष्ठेति । विज्ञायते स्वाहा यज्ञं मनसा स्वाहा द्यावापृथिवीभ्याꣳ स्वाहोरोरन्तरिक्षात्स्वाहा यज्ञं वातादारभ इति । वात एव यज्ञस्यारम्भो वातः प्रतिष्ठेति ॥ २ ॥ प्रथमः ॥

कथमु खल्वेतज्जानीयादिदं तन्त्रमयमावाप इति। अग्न्यन्वाधानप्रभृति तन्त्रमाज्यभागाभ्यामन्यत्रौषधात्। तस्मिꣳस्तन्त्रे सत्यावापस्थानानि भवन्ति यथैतद्धेनूनां दोहनं कपालानामुपधानꣳ स्तम्बयजुषो हरणमाज्यग्रहा इति यच्च किंचाभिनिवपति। ऊर्ध्वमाज्यभागाभ्यामेष मध्यत आवापो भवति यस्मिन्नेतद्धवीꣳष्योप्यन्ते तस्मिन्नेवावापजानि तन्त्रस्थानं भजन्ते यथैतत्प्राशित्रं यजमानभागब्रह्मभागौ स्विष्टकृच्चेडा चेति । अवदानत आवापो भवति तन्त्रं तु प्रदानतः । क्व उ खलु तन्त्रमावापभूयं गच्छत्यावापो वा तन्त्रभूयमिति । मैत्राबार्हस्पत्ये ऽप्यन्यस्मिꣳस्तन्त्रमु ह निर्वपणतो भवत्यावाप उ प्रदानतः। अथ वारुणीषु च संज्ञानीष्ट्यां चावापो ह निर्वपणतो भवति तन्त्रं तु प्रदानतः। अनूयाजप्रभृति तन्त्रमा समिष्टयजुषो होमात् । किंदेवत्या उ खल्वनूयाजा भवन्तीति । आग्नेया इत्येव ब्रूयात् ।

XXIV.2

They have different accomplishments and different implements. The formulas are in accordance with the implements. One should not mix them up unless there is specific injunction. One should accomplish the oblation with such implement with which it may be accomplished. That is its implement. The implements have been spoken of (at the proper place). As for the sacrifice : how is a sacrifice to be commenced ? It is to be commenced with faith and the preliminary auspicious rites. Where does a sacrifice rest ? With a person. Which is the divinity ? Initiation; speech. Who indeed is Pathyā Svasti ? Speech itself. Which is the one-syllabled Gāyatrī ? Speech itself. What is really the start of a sacrifice ? What is the base ? It is said, (the sacrificer receives within himself the speech of the priests with the formula) "Svāhā, (O speech, with your consent) I mentally hold the sacrifice, Svāhā from heaven and earth, Svāhā from wide midregion, Svāhā from wind (the vital breath)."[5] Wind is the start of the sacrifice, wind the base.

XXIV.3

How should one know, "this is the norm, this the insertion ?" The norm (of an Iṣṭi) is from the Agnyanvādhāna upto the Ājyabhāgas except the oblation of grains. Within this norm there are insertions, e.g. milking of milch-cows, laying down of potsherds, carrying of Stambayajus, taking up of clarified butter and whatever else one inserts. The insertion takes place in the middle subsequent to the Ājyabhāgas (and prior to the latter part of the norm). In the middle wherein the principal oblations are inserted, certain inserted rites assume the character of norm, e.g. the Prāśitra, the portions (of the oblations) to be consumed by the sacrificer and the Brahman, the Sviṣṭakṛt and Iḍā. The insertion is so called by reason of cutting of portions of the oblation, and the norm is so called by reason of the offering. Under what circumstances does the norm attain the character of insertion and insertion that of norm ? In the case of the oblation to Mitra-Bṛhaspati[1] and also elsewhere[2] the rite assumes the character of the norm by reason of the pouring out of oblation and that of insertion by means of offering. In the Iṣṭi for Varuṇa[3] and in the Saṃjñānīṣṭi,[4] the Iṣṭi assumes the character of insertion by

5. TS VI.1.4.3

1. cf. TBr I.7.3.7; BaudhŚS XII.6
2. cf. BaudhŚS XVII.50
3. e.g. BaudhŚS XIII.33
4. BaudhŚS XIII.20

विज्ञायते तं देवा आहुतीभिरनूयाजेष्वन्वविन्दन्यदनूयाजान्यजत्यग्निमेव तत्समिन्द्ध इति । ऋतुदेवता उ खलु प्रयाजा भवन्तीति ॥ ३ ॥ द्वितीयः ॥

कियत्यः पाकयज्ञसंस्थाः कियत्यो हविर्यज्ञसंस्थाः कियत्यः सोमसंस्था इति । हुतः प्रहुत आहुतः शूलगवो बलिहरणं प्रत्यवरोहणमष्टकाहोम इति सप्त पाकयज्ञसंस्था इति । अपरिमिता उ हैके ब्रुवते । यच्च किं चान्यत्र विहाराद्धूयते सर्वास्ताः पाकयज्ञसंस्था इति । अथ हविर्यज्ञसंस्था अग्न्याधेयमग्निहोत्रं दर्शपूर्णमासावाग्रयणं चातुर्मास्यानि दाक्षायणयज्ञः कौण्डपायिन्य इति । सौत्रामणिमु हैके ब्रुवते । अथ सोमसंस्थाः । अग्निष्टोमो ऽत्यग्निष्टोम उक्थ्यः षोडशी वाजपेयो ऽतिरात्रो ऽप्तोर्याम इति सप्त सोमसंस्थाः । यदग्निष्टोमस्य क्रतुकरणं तदत्यग्निष्टोमस्य । यदुक्थ्यस्य तत् षोडशिवाजपेययोः । यदतिरात्रस्य तदप्तोर्यामस्येति । सप्तानां सोमसंस्थानां द्वे सत्राणि न गच्छतो वाजपेयश्चाप्तोर्यामश्चेति ॥ ४ ॥

कथमु खल्वेतज्जानीयादियं पूर्वा ततिरियमुत्तरेति । या प्रकृतिः सा पूर्वा ततिः । अथ यद्विदधाति सोत्तरा ततिः । अग्न्याधेयं पूर्वा ततिः पुनराधेयमुत्तरा ततिः । दर्शपूर्णमासाविष्टीनां पूर्वा ततिः सर्वाः काम्या इष्टय उत्तरा ततिः । ऐन्द्राग्नो निरूढपशुबन्धानां पूर्वा ततिः सर्वे काम्याः पशव उत्तरा ततिः । ज्योतिष्टोमः सोमानां पूर्वा ततिः सर्वे सोमा उत्तरा – ततिः । श्येनचिदग्नीनां पूर्वा ततिः सर्वे काम्या अग्नय उत्तरा ततिः । द्विरात्रो ऽहीनानां पूर्वा ततिः सर्वे ऽहीना उत्तरा ततिः । द्वादशाहो ऽहर्गणानां पूर्वा ततिः सर्वे ऽहर्गणा उत्तरा ततिः । गवामयनं सांवत्सरिकाणांसत्त्राणां पूर्वा ततिः सर्वाणि सांवत्सरिकाणि सत्त्राण्युत्तरा ततिः । कियन्ति नु खलु गवामयनानि भवन्तीति । विज्ञायते यथैतन्मासि पृष्ठमुत्तमे मासि

reason of the pouring out (of oblation) and that of norm by reason of the offering. The rites beginning with the Anūyājas and ending with the Samiṣṭayajus offering are the norm. What is the divinity of the Anūyājas ? Agni, one should say. It is said (in the Brāhmaṇa). "The gods obtained him (i.e. Agni) by offering at the Anūyājas. In that one offers the Anūyājas, one thereby enkindles Agni."[5] "The Prayāja offerings have the seasons for the divinities."[5]

XXIV.4

How many Pākayajñasaṁsthās are there, how many Haviryajñasaṁsthās, and how many Somasaṁsthās ? Huta, Prahuta, Āhuta, Śūlagava, Baliharaṇa, Pratyavarohaṇa and Aṣṭakāhoma—these seven are the Pākayajñasaṁsthās. Some say, they are more than these. Whatever is offered on the fire other than the sanctuary of fires, all those are Pākayajñasaṁsthās. Now the Haviryajñasaṁsthās : (They are) Agnyādheya, Agnihotra, Darśa-Pūrṇamāsa, Āgrāyaṇa, Cāturmāsyas, Dākṣāyaṇayajña and Kauṇḍapāyinas. Some say Sautrāmaṇī : (instead of the last one). Now the Somasaṁsthās: (They are) Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Aptoryāma. These are the seven Somasaṁsthās. The Kratukaraṇa rite for the Agniṣṭoma is also for the Atyagniṣṭoma. That for the Ukthya is also for the Ṣoḍaśin and the Vājapeya. That for the Atirātra is also for the Aptoryāma. Out of the seven Somasaṁsthās two, namely, Vājapeya and Apotryāma, are not incorporated into the Sattras.

XXIV.5

How should one know, this (sacrifice) is the first of the series and this is the next. The norm is the first of the series, what is in a modified form is the next. Agnyādheya is the first of the series, Punarādheya the next. Darśa-Pūrṇamāsa is the first of the series of Iṣṭis. All optional Iṣṭis are the next of the series. The animal-sacrifice for Indra-Agni is the first of the series of Nirūḍhapaśubandha sacrifices; all optional animal-sacrifices are the next of the series. Jyotiṣṭoma is the first of the series of Soma-sacrifices; all other Soma-sacrifices are the next. Śyenacit is the first of the series of Agnis; all optional Agnis are the next. Dvirātra sacrifice is the first of the series of Ahīna sacrifices; all other Ahīna sacrifices are the next. Dvādaśāha is the first of the series of Ahargaṇa sacrifices; All Ahargaṇas are the next of the series. Gavām Ayana is the first of the series of Sāṁvatsarika Sattras; all Sāṁvatsarika Sattras are the next of the series. How many are the Gavām Ayanas ? It is said that in which a specific Pṛṣṭha is chanted in every month (is one kind); (that in which) all the Pṛṣṭhas are chanted once in the last month (is the second kind); (and that which) continues for ten months is the third kind.

5. TS II.6.9.4

सकृत्पृष्ठान्युपेयुर्दशमास्यं तृतीयम् । सप्त ग्राम्या ओषधयः सप्तारण्याः सप्त ग्राम्याः पशवः सप्तारण्याः सप्त छन्दाꣳसि चतुरुत्तराणीति सप्त ग्राम्या औषधयस्तिलमाषव्रीहियवाः प्रियङ्गवो ऽणवो गोधूमाः सप्तमे । कुलत्थानु हैके ब्रुवते । सप्तारण्याः श्यामाकाश्च नीवाराश्च जर्तिलाश्च गवीधुकाश्च गार्मुताश्च वास्त्वानि च वेणुयवाश्च सप्तमे । कुरुविन्दानु हैके ब्रुवते । सप्त ग्राम्याः पशवो गोअश्वमजाविकं पुरुषश्च गर्दभश्चोष्ट्रश्च सप्तमे । अश्वतरमु हैके ब्रुवते । सप्तारण्या द्विखुराश्च श्वापदानि च पक्षिणश्च सरीसृपाणि च हस्ती च मर्कटश्च नादेयाः सप्तमे । सप्त छन्दाꣳसि चतुरुत्तराणीति गायत्र्युष्णिगनुष्टुब् बृहती पङ्क्तिस्त्रिष्टुब्जगतीति ॥ ५ ॥ तृतीयः ॥

अथेदं त्रयं भवति कर्माभ्यावर्ति देवताभ्यावर्ति संख्याभ्यावर्तीति । सावित्रं नु खल्विदं कर्माभ्यावर्ति भवति । अथ देवताभ्यावर्ति ध्रुवाज्यं द्रोणकलशः सर्वपृष्ठेति । अथ संख्याभ्यावर्ति त्रिः पृच्छति शृतꣳ हवी३ः शमितरिति । अथापि राज्ञो मानम् । क्व उ खलु मन्त्रमन्तरितं कल्पयेत्स्थानाद्वा स्थानं प्रजिज्ञासीताभिरूप्येण वा प्रौहेण वेति । स्थानात्स्थानमिति यदवोचाम यो ऽनन्तरो मन्त्र आम्नातः स्यात्तेनैनꣳ सह कल्पयेत्पूर्वकालेन वोत्तरकालेन वेति । यथो एतदाभिरूप्येणेति यथैतद्भवत्याशासानः सुवीर्यꣳ रायस्पोषꣳ स्वश्वियम् । बृहस्पतिना राया स्वगाकृतो मह्यं यजमानाय तिष्ठेति । यथो एतत्प्रौहेणेत्यग्निकल्पः खल्वयमिष्टकाभूयान्समाम्नातः । तत्र यो मन्त्रो ऽन्तरितः स्यादिष्टकाभूयमेनमापादयेत् ॥ ६ ॥

There are seven domestic grains and seven wild grains. There are seven domestic animals; seven wild animals. There are seven metres successively increasing by four syllables. Seven domestic grains are : sesamum, beans, paddy, barley, *Panicum Italicum, Panicum miliaceum,* and wheat as the seventh. Some take *Dolichos uniflorus* as the seventh. The seven wild grains are : *Panicum frumentaceum*, wild rice (*Hygrohyza aristata*), wild sesame, *Coix barbata*, a variety of beans, *Chenopodium Album* and bamboo-seeds as the seventh. Some take *Kuruvinda*[1] as the seventh. Seven domestic animals are : cow, horse, goat, sheep, man, ass and camel as the seventh. Some take a mule (as the seventh). Seven forest animals are : two-hoofed, beasts of prey, birds, serpents, elephant, monkey and river-animals as the seventh. The seven metres succesively increasing by four syllables are : Gāyatrī, Uṣṇih, Anuṣṭubh, Bṛhatī, Paṅkti, Triṣṭubh and Jagatī.

XXIV.6

Now these are three varieties of a rite : one coming variously in action, in deity, and in number. The deity Savitṛ is involved variously in action.[1] Now the one involved variously in deity : clarified butter taken into the Dhruvā ladle (taken for deities in general and also specifically), the wooden trough (from which Soma-juice is taken up for the various divinities) and the Sarvapṛṣṭheṣṭi (in which portions of the cake are taken for all divinities). Now the one involved variously in number : one enquires three times : "O Śamitṛ, is the oblation cooked ?" Moreover the measuring of (bundles of) Soma-shoots. Where indeed should one employ a mantra whose ritual-application is left out ? One should seek to understand its place from the (adjacent) place, or from import or from pushing forward. When we have said from the (adjacent) place, it means that one should employ it together with the preceding or succeeding that mantra to which it is adjacent. "From the import" is illustrated the verse, "Wishing abundance of wealth, rich in heroes and rich in horses, bidden godspeed by Bṛhaspati, with wealth, do thou abide for me the sacrificer."[2] "From pushing forward" means : The Agnicayana is prescribed to be profuse with piling up of bricks. The verse which may be in excess should be regarded as meant for an additional brick.[3]

1. Bhavasvāmin explains : *kuruvindā manthānam iti prasiddhaḥ hastikandurur ity anye.*
1. e.g. doing any act with the formula, *devasya tvā savituḥ prasave* etc. and making an offering with the formula, *deva savitaḥ prasuva* etc.
2. TS III.5.5.3 This verse occurring side by side with the verses for the Āditya-cup dealing with the cups for Aditi is really a prayer to the sacrificial post.
3. cf. BaudhŚS X.45 The "metre-bricks" to be piled up in the fifth layer are three in number in each direction (TS IV.4.4). The verses in the Akṣarapaṅkti metre are four. Therefore four bricks, not three, are to be piled up towards the west.

अथायमश्वमेध आहुतिभूयान्समाम्नातस्तत्र यो मन्त्रो ऽन्तरितः स्यादाहुतिभूयमेनमापादयेन्नाप्रक्रान्तं प्रक्रमयेन्न प्रक्रान्तं कर्म तूष्णीं कर्मणाभिपूरयिषेदिति । नाप्रक्रान्तमिति यदवोचाम बर्हिर्लवनः खल्वयꣳ ह्रस्वो मन्त्र आम्नातो भवति दीर्घमु कर्म । न कर्मणां हेतोर्मन्त्रो ऽभिनिवर्तेत । अथायं पशोर्विशसनो ह्रस्वो मन्त्र आम्नातो भवति दीर्घमु कर्म । न कर्मणो हेतोर्मन्त्रो ऽभिनिवर्तेत । अथास्याꣳ स्वयमातृण्णायां दीर्घो ह मन्त्र आम्नातो भवति ह्रस्वमु कर्म । न कर्मणो हेतोर्मन्त्रो विरम्येत् । यथो एतत्त्रिर्यजुषा सकृत्तूष्णीमिति । लोकाग्नीꣳश्च तेषामुपश्रुत्य स्तम्बयजुश्चेति । यथो एतत्पञ्चकृत्वो यजुषा पञ्चकृत्वस्तूष्णीमिति राज्ञस्तेषां मानमुपश्रुत्येति । यथो एतत्सकृद्यजुषा सकृत्तूष्णीमिति राज्ञ एव तेषां मानमुपश्रुत्येति । यथो एतच्चतुरो मुष्टीन्व्रीहीणां निर्वपतीति द्वौ देवतायै स्विष्टकृते तृतीय इडायै चतुर्थ इति सर्व एवैतेषां ब्राह्मणवन्तः ॥ ७ ॥ चतुर्थः ॥

अथात आदेशकारितानि व्याख्यास्यामः । अनादिष्टोऽग्निः । अपि तु यथैतद्भवत्यधिदेवने जुहोति रथमुखे जुहोति रथनाड्यां जुहोति चतुष्पथे जुहोति वर्त्मनोर्जुहोत्याव्रश्चने जुहोति पदे जुहोत्यजायां जुहोत्यजस्य दक्षिणे कर्णे जुहोत्यजस्य दक्षिणे शृङ्गे जुहोति ब्राह्मणस्य दक्षिणे हस्ते जुहोति दर्भस्तम्बे जुहोत्यप्सु जुहोत्यौदुम्बर्यां जुहोति वल्मीकवपायां जुहोत्यौपासने जुहोत्युत्तपनीये जुहोति शामित्रे जुहोत्याग्नीध्रीये जुहोत्यन्वाहार्यपचने जुहोति गार्हपत्ये जुहोतीति । अनादिष्ट आहवनीय एव होतव्यम् । अनादिष्टो ऽध्वर्युः । अपि तु यथैतद्भवत्युन्नेता जुहोति प्रतिप्रस्थाता जुहोतीति । अनादिष्टे ऽध्वर्युणैव होतव्यमनादिष्टं पात्रम् । अपि तु यथैतद्भवत्यञ्जलिना जुहोति शूर्पेण जुहोति कृष्णाजिनपुटेन जुहोति मध्यमेन पर्णेन जुहोत्यन्तमेन पर्णेन जुहोत्यर्कपर्णेन जुहोति पर्णमयेन स्रुवेण जुहोत्यौदुम्बरेण स्रुवेण जुहोत्यङ्गुष्ठाभ्यां जुहोति

XXIV.7

Now the Aśvamedha is prescribed to be abundant in offerings : One should therefore employ towards offering a mantra which remains without ritual-application. One should not introduce an offering which is not prescribed (because there is a mantra in excess). One should not seek to finish with any silent offering a rite which is commenced. For what we have said "an offering which is not prescribed etc." (the example is) : the formula prescribed for cutting sacrificial grass is short, the action is lengthy. The formula cannot be repeated for the purpose of the action. The formula prescribed for the dissection of the animal is short; the action is lengthy. The formula cannot be repeated for the purpose of the action. A lengthy formula is prescribed for the piling up of the naturally perforated stone; the action is short. The formula cannot be stopped for the purpose of the action. As for the injunction "thrice with the formula and once silently." (the incidence is : following thrice the relevant action) with reference to the formulas (BaudhŚS IV.2 one carries silently) the clods of earth and also the Stambayajus (once). As for the injunction "five times with the formula, five times silently" (the incidence is :) the measuring of bundles of Soma-shoots with reference to the formulas. As for the injunction "once with the formula, once silently" : (one measures the bundles) of Soma having listened to (the formula) relating to them. As for the injunction "he pours out four handfuls of paddy" (it means that) two are for the divinity, the third for the Sviṣṭakṛt and the fourth for Iḍā. Thus all of them are supported by the Brāhmaṇa-injunctions.

XXIV.8

Now we shall explain the actions done under specific injunctions : When there is no specific injunction, the offering is to be made on the fire. Moreover there are specific injunctions : One makes an offering over the gambling place; over the face of a chariot, over the navel of a chariot, over the cross-roads, over the two wheel-tracks, over the stump of a tree, over the foot-print, over a she-goat, in the right ear of a male goat, over the right horn of a male goat, upon the right palm of a brāhmaṇa, over the stump of darbha-grass, in water, over a post of *Ficus glomerata*, over an anthill, on the Aupāsana fire, on the fire generated on sunheated grass, on the Śāmitra fire, on the Āgnīdhrīya fire, on the Anvāhāryapacana, on the Gārhapatya. When there is no specific mention, one should offer on the Āhavanīya. When there is no specific mention, the Adhvaryu himself should offer. It is also said, the Unnetṛ makes the offering; the Pratiprasthātṛ makes the offering. If there is no specific mention, the Adhvaryu makes the offering. When there is no specific mention, a ladle (should be used for offering). It is also prescribed, one makes the offering through joined palms, by means of a winnowing basket, a fold of a skin of black

विस्रꣳसिकाकाण्डाभ्यां जुहोति गोमृगकण्ठेन जुहोत्यश्वशफेन जुहोत्ययस्मयेन कमण्डलुना जुहोतीति । अनादिष्टे स्रुचैव होतव्यम् । अनादिष्टा समिदादेशादेव समिधं जानीयात् । विज्ञायते नासमित्के जुहुयाद्यदसमित्के जुहुयाद्यथाजिह्वे ऽन्नं दद्यात्तादृक्तत् । तस्मात्समिद्वत्येव होतव्यम् । अनादिष्ट उपसमाधायैव होतव्यम् ८ ॥

अथातो ऽवदानकल्पः । चतुरुन्नयति चतुरवत्तं भवतीत्यनादिष्ट उपहत्यैव होतव्यमनादिष्टꣳ हविरादेशादेवान्यद्व्रीहियवेभ्यो जानीयात् । अपि तु नु खलु क्षिप्रसꣳस्कारतममाज्यं ब्रुवते ऽनादिष्टः पशुरादेशादेवान्यमजाज्जानीयादैन्द्राग्नात् । यदभिहारं तन्त्रꣳ स्यात्तदभिहारं कुर्यादग्न्यभिहारौ दर्शपूर्णमासौ सोम इन्द्राभिहारः सावित्रमौषधस्य निर्वपणं दृष्टं भवति । किꣳ स्वित्सांनाय्यस्य पशो राज्ञ इति । दोहनꣳसांनाय्यस्योपाकरणं पशोर्यदुपाꣳशुसवनमभि मिमीते तद्राज्ञः । प्रज्ञातमन्येषाꣳ हविषां पर्यग्निकरणम् । किꣳ स्विद्राज्ञ इति ॥ यदेवादो वसतीवरीः परिहरति तद्राज्ञ इति ॥ ९ ॥ पञ्चमः ॥

antelope, middle trileaf of Palāśa, by means of a leaf of *Calotropis gigantea*, by means of a spoon made of Palāśa, by means of a spoon of *Ficus glomerata*, by means of two thumbs, by means of two shoots of the plant Visraṁsikā, by means of the milk of a Gayal, by means of a hoof of a horse, by means of a bronze pot. If there is no specific mention, one should offer by means of a ladle. If there is no specific mention, a fire-stick (of any tree should be understood). One should understand a fire-stick (of a specific tree) by a specific mention. It is said, one should not make an offering on the fire on which a fire-stick is not already put. If one makes an offering on the fire without first putting a firestick, it would be as if one put food in a tongueless mouth. Therefore one should make an offering on the fire on which a fire-stick is first put. Even if there is no specific mention, one should make an offering only after first having conflagrated the fire.

XXIV.9

Now the procedure of taking portions of the oblation. (At the Agnihotra-offering) one takes four spoonfuls. That means taking of four portions. When there is no specific mention, one should make an offering by dipping the spoon each time. When there is no specific mention, the oblation concerned is understood. One should understand the oblation to be different from paddy or barley only by specific mention. Clarified butter is said to be the oblation which is accomplished quickly. When there is no specific mention (a goat) is the animal. One should understand an animal different from the goat for Indra-Agni only by specific mention. One should address the ritual to that divinity to which it is principally addressed. The Darśa-Pūrṇamāsa are addressed to Agni. Soma is addressed to Indra. The pouring out of oblation of grains is related to Savitṛ. To whom is related the accomplishment of Sāṁnāyya, animal and Soma ? Milking is related to the accomplishment of Sāṁnāyya, dedication of the animal. The accomplishment of Soma is in that the Adhvaryu measures Soma-shoots over the Upāṁśusavana pressing stone.[1] The carrying of fire around other oblations is known. What is the carrying of fire around Soma ? The carrying of fire around Soma is in that one carries Vasatīvarī waters around.

1. cf. BaudhŚS VII.15

अथातः पुरोडाशान्व्याख्यास्यामः । सर्व एवाग्नेया अष्टाकपाला अन्यत्र पौनराधेयिकात् । सर्व एवैन्द्राग्ना एकादशकपाला अन्यत्राग्रयणाच्च शुनासीरीयाच्च । सर्व एवैन्द्रा एकादशकपाला अन्यत्र शुनासीरीयात्सर्व एवाग्नीषोमीया एकादशकपाला अन्यत्र श्यामाकात्सर्व एव पशुपुरोडाशा एकादशकपाला अन्यत्र वायव्यात् । यद्देवत्यः पशुस्तद्देवत्यः पशुपुरोडाशो ऽन्यत्र वायव्याद्भवति । सर्व एवाग्नावैष्णवा एकादशकपाला अन्यत्राध्वरकल्पायै । तत्रैवाष्टाकपालश्च द्वादशकपालश्च भवतः । सर्व एव सावित्रा द्वादशकपाला अन्यत्राश्वमेधिकेभ्यः । तत्रैवाष्टाकपालश्चैकादशकपालश्च भवतः सावित्रो ऽष्टाकपाल इति च । सर्व एव मारुताः सप्तकपाला अन्यत्राश्वमेधिकानां चातुर्मास्यपशूनां पशुपुरोडाशेभ्यो मारुताच्चैकविंशतिकपालादन्यत्र राजसूयिकात्पञ्चशारदीयानां च पशूनां पशुपुरोडाशेभ्यः । किमनुख्यानि नु खलु विलेख्यानि कपालानि भवन्तीति । विज्ञायते वैश्वानरं द्वादशकपालं मृगाखरे भूमिकपालं निर्वपेदित्येतदनुख्यानि भवन्तीति । अथ पूर्वसंस्थाः । पञ्चप्रयाजस्य नवप्रयाजस्यैकादशप्रयाजस्येति प्रयाजाः पूर्वसंस्थाः । पर्यग्निकरणं पशोरुपांश्वभिषवो ऽग्निष्टोमे गवामयने चतुर्विंशमहः । तदपि विज्ञायते तस्य त्रीणि च शतानि षष्टिश्च स्तोत्रीयास्तावतीः संवत्सरस्य रात्रय इति ॥ १० ॥

अथ राजयज्ञाः । राजसूयो ऽश्वमेधः पुरुषमेधः सर्वमेधः सोमसवः पृथिसवो मृत्युसवः कानान्धयज्ञः शुनस्कर्णयज्ञ इति च । अथादितिदेवताः । अग्न्याधेये त्वेव प्रथमश्चरुश्चातुर्मास्येषु द्वितीयः

XXIV.10

Now we shall explain (the character of) cakes. All cakes to be offered to Agni, except those relating to the resetting of fires, are on eight potsherds. All cakes for Indra-Agni, except those in Āgrayaṇa and Śunāsīrīyaparvan of the Cāturmāsyas, are on eleven potsherds. All cakes for Indra, except those in the Śunāsīrīyaparvan, are on eleven potsherds. All cakes for Agni-Soma except those in Śyāmākāgrayaṇa are on eleven potsherds. All Paśupuroḍāśas except those for Vāyu are on eleven potsherds. The Paśupuroḍāśa belongs to that divinity to which the animal belongs except Vāyu. All cakes for Agni-Viṣṇu except in the Adhvarakalpā Iṣṭi are on eleven potsherds. There they are on eight potsherds and on twelve potsherds. All cakes for Savitṛ except in the Aśvamedha are on twelve potsherds. There they are on eight potsherds and on eleven potsherds. There is also at another stage a cake for Savitṛ on eight potsherds. All cakes for the Maruts are on seven potsherds. The exceptions are : the Paśupuroḍāśas relating to the Cāturmāsya-animals and the cake on twentyone potsherds for the Maruts in the Aśvamedha and the Paśupuroḍāśas relating to the Pañcaśāradīya animals in Rājasūya.

Under what Brāhmaṇa-authority are the potsherds to be drawn on the ground? It is said in the Brāhmaṇa, "One should draw on the ground twelve potsherds for a cake to Vaiśvānara Agni"—this is the Brāhmaṇa authority. Now the rites being concluded prior to (the principal offering) : The Prayājas are concluded prior to (the principal offering) since there are the expressions "(of the sacrifice) having five Prayājas," "having nine Prayājas," "having eleven Prayājas." The carrying of fire around the animal, the pressing of Soma for the Upāṁśu-cup in the Agniṣṭoma and the Caturviṁśa Ukthya sacrifice in the Gavāṁ ayana sacrifice (are also concluded before). It is said, "in that (Caturviṁśa Ukthya) sacrifice there are three hundred and sixty Stotrīyas; as many are the nights of a year."

XXIV.11

Now the royal sacrifices. They are : Rājasūya, Aśvamedha, Puruṣamedha, Sarvamedha, Somasava, Pṛthisava, Mṛtyusava, Kānāndhayajña, Śunaṣkarṇayajña. Now the oblations to be offered to Aditi. Cooked rice first in the setting of fires.[1] The second in Cāturmāsyas.[2] Then in the Prāyaṇīya,[3] Udayanīya[4] and the Dikṣaṇīyeṣṭi pertaining to Agnicayana.[5] In the Rājasūya there are three : among the oblations

1. cf. BaudhŚS II.19
2. cf. BaudhŚS V.17
3. cf. BaudhŚS VI.10
4. cf. BaudhŚS VIII.21
5. cf. BaudhŚS X.12

प्रायणीयोदयनीययोरग्निर्दीक्षणीयायाम् । त्रयो राजसूये रत्निमानेषु च प्रायुजेषु चादित्यां मल्हां गर्भिणीमालभत इति च । एक इष्टिकल्प एको व्रात्यस्तोमे चत्वारो ऽश्वमेधे ऽदित्यै विष्णुपत्न्यै चरुरदित्यै हꣳससाचिरदित्यै त्रयो रोहितैतास्तिस्रो मेष्य आदित्याः । द्वौ सौत्रामण्यामादित्याविर्वशा ग्रहो ऽष्टादश इति च । त्रीणि तन्त्राणि यज्ञमन्वायत्तानि भवन्ति पञ्चप्रयाजं नवप्रयाजमेकादशप्रयाजमिति । पञ्चप्रयाजेन दर्शपूर्णमासौ काम्या इष्टय इति वर्तन्ते । नवप्रयाजेन चातुर्मास्यानि । एकादशप्रयाजेन पशुः सोम इति । षडिमानि सर्वकल्पे सर्वाभिप्रायिकाणि भवन्ति । यथैतदग्न्याधेयमग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि पशुः सोम इति । तदपि विज्ञायते ऽथ यदस्याग्निमुद्धरति सहस्रं तेन कामदुधा अवरुन्द्धे ऽथ यदग्निहोत्रं जुहोति सहस्रं तेन । एषा वै वैश्वदेवस्य मात्रा । एतद्वा एतेषामवममतोऽतो वा उत्तराणि श्रेयाꣳसि भवन्ति । सर्वांल्लोकान्पशुबन्धयाज्यभिजयत्येकस्मै वै कामायान्ये यज्ञक्रतव आलभ्यन्ते । सर्वेभ्यः कामेभ्यः पशुः सोम इति ॥ ११ ॥ षष्ठः ॥

II.1 :66.1; II.3 :68.1 अग्नीनाधास्यमानः प्रज्यमात्मानं कुर्वीत । येनास्याकुशलꣳ स्यात्तेन कुशलं कुर्वीत । यान्यृणान्युत्थितकालानि स्युस्तानि व्यवहरेदनुज्ञापयीत वा । अथाप्यग्न्याधेय एवर्त्विजां वरणं प्रथममुदाहरामः । तस्य चेत्पूर्वपुरुषैर्वृताः स्युस्तानेव नातिवृणीताव्य-

for the Ratnins,[6] among those for the Prayujas[7] and the third-one offers a dew-lapped shegoat to Aditi.[8] One in Iṣṭikalpa.[9] One in Vrātyastoma.[10] Four in Aśvamedha - cooked rice to Aditi[11] wife of Viṣṇu. Haṁsasāci bird to Aditi and three cows marked red and three female sheep offered to Aditi. In Sautrāmaṇī there are two. (In the Gavām Ayana) a barren female sheep is offered to Aditi (and on the next day) the eighteenth cup of Soma.

Three different procedures are related to a sacrifice : Those involving the offerings of five Prayāja offerings, nine Prayāja offerings and eleven Prayāja offerings. The procedure of five Prayājas is applicable to the Full-moon and New-moon sacrifices and the optional Iṣṭis. That of nine Prayājas to the Cāturmāsyas; that of eleven Prayājas to the animal-sacrifice and the Soma-sacrifice. These six (rituals), in each case, serve a ill purposes. They are : Agnyādheya, Agnihotra, Full-moon and New-moon sacrifices, Cāturmāsyas, Animal-sacrifice and a Soma-sacrifice. It is said "In that one carries forth his (Āhavanīya) fire, (the sacrificer) thereby obtains a thousand cows yielding desire. In that one offers the Agnihotra, thereby a thousand. This is the attainment also by the (performance of the) Vaiśvadevaparvan (of the Cāturmāsyas). This is the minimum (achievement) of these (Parvans of the Cāturmāsyas). The successive (Parvans) bring in more and more prosperity. One performing the Animal-sacrifice wins all worlds. Other sacrifices are performed for the fulfilment of a single desire. An Animal-sacrifice or a Soma-sacrifice is performed for (the fulfilment of) all desires.

XXIV.12

SETTING UP OF FIRES

One who is going to set up the fires should get himself ready. He should secure harmony with one with whom he has disharmony. He should compensate such debts as are due for repayment, or should get its time-limit extended. We shall lay down the choosing of priests at the setting of fires itself. If their ancestors were formally chosen (by his ancestors) one should not supersede them in choosing

6. cf. BaudhŚS XII.5
7. cf. BaudhŚS XII.19
8. cf. BaudhŚS XXIV.38
9. cf. BaudhŚS XIII.9; XXVIII.4
10. cf. BaudhŚS XVIII.25
11. cf. BaudhŚS XV.11 I have not been able to trace in the aśvamedha chapter of the BaudhŚS the oblations mentioned here.

वच्छिन्नाश्चेत्कौलेनाध्ययनेन मानुषेण शीलवृत्ताभ्याꣳ स्युरिति । किंगत उ खल्वतिवरणं वावरणं वा भवतीति स्तेयमचारीदभ्यमꣳस्थाद- याज्यमयाजयत्सादितं कर्म तदु हास्थित इत्येतेषामेकस्मिन्नतिवरणं वावरणं वा भवतीति । ताꣳश्चेद्वृणीताव्यापन्नाङ्गानेव वृणीत । कं नु खल्वेषां प्रथमं वृणीत । यो ऽस्य सꣳस्तुततमः स्यात्तं प्रथमं वृणीत । तेन सचिवेनान्या- न्लिप्सेत । यद्यु वै यथाज्येष्ठं ब्रह्माणं प्रथमं वृणीताथ होतारमथोद्गा- तारमथाध्वर्युम् । ब्रह्मणो वानन्तरमध्वर्युम् । पूर्वं वोत्तरं वा यथाकर्म चेत्स्यात् । सृष्टेन धनेनर्त्विजः प्रतिसंवसीत । त्रीण्यधिकरणान्यृत्विजां विनापि यक्ष्ये ऽज्याशिषि भार्यामकृषीति । को नु खल्वृत्विक्षु धर्म इति। य आचार्य इति । कथमर्हण इति ॥ १२ ॥

II.3:68.22 आगमआगम इत्येकमृतुमुखऋतुमुख इत्येकꣳ संवत्सरस्य पार इत्येकं यज्ञाधिगम इत्येतदपरम् । को नु खल्वृत्विजां धर्म इति न न्यस्तमार्त्विज्यं कुर्यान्नानुध्यातं नावक्रीतो याजयेन्नावृतो याजयेन्नातिवृतो याजयेन्नानूद्देश्यं याजयेन्न नीतदक्षिणं याजयेन्नापरपक्षे याजयेन्नार्तं याजयेन्न

provided their tradition is not broken in family, learning, humanity, character and conduct. Under what circumstances does superseding in choosing, or non-choosing become imminent? One practised robbery, perpetrated injury, acted as a priest in the sacrifice of an unfit person, did a censurable deed. In any one of these cases supersession or non-choosing takes place. In case one has to choose priests by superseding ancestral priest, one should choose such priests as are without any physical defect. Whom indeed among the priests should one choose first ? He should first choose him who is best known to him. In consultation with him he should choose the other priests. If he proposes to choose by seniority, he should first choose the Brahman, then the Hotṛ, then the Udgātṛ and lastly the Adhvaryu. Alternatively the Adhvaryu after the Brahman. If he wants to choose following the ritual procedure, he may choose (the Adhvaryu) preceding or succeeding (the Brahman). One should meet the priests together (by mentioning) the wealth collected for the sacrifice. For the priests there are three sources (of acquiring wealth) : "I desire to officiate as a priest."[1] "I have been robbed off," "I have (just) married." What should be the treatment towards the priests ? That which is given to a teacher. How should one honour him ?

XXIV.13

At each arrival-this is one view. At every season-this is another. At the expiry of a year-this is still another. When he arrives at the sacrifice-this is one more. What should be the attitude of the priests? One should not accept that priesthood which is abandoned. Not that which is sought by another. One should not officiate by purchasing (priesthood from another priest). One should not officiate without being chosen. One should not officiate being overchosen. One should not officiate in the sacrifice of one who is performing a sacrifice not originally intended.[1] One should not officiate in the sacrifice of one whose Dakṣiṇās have been carried away (by the formally chosen priest). One should not officiate in a sacrifice started in the dark half of the month. One should not officiate in a sacrifice of one who is ill. One should not officiate in a sacrifice during which the sacrificer is dead. One should not officiate in the sacrifice of one having three scars. One should not officiate in a sacrifice of one who has crossed the trench. One should not officiate for him who has crossed the border-land. One should not officiate for one who is born in the border-land.[2] One should not officiate for one who has not studied the Veda.

1. Caland in his foot-note to the text has recorded the varient readings, and has suggested an emendation. In any case, *vinā* is not clear.
1. Caland has written a note on the word *anūddeśya*, and has also drawn attention to a sentence in TBr III.11.8.8 : *apy anūdeśyām dakṣiṇām pratigṛhṇanti* where the *anūdeśya dakṣiṇā* is the *dakṣiṇā* presented to divinites.
2. Caland reads *antyajam.*

मृतं याजयेन्न त्रिकिणिनं याजयेन्न परिखातिक्रान्तं याजयेन्नान्तगं याजयेन्नान्तजं याजयेन्नाननूचानं याजयेदपि वैतेषां तं याजयेद्यः कपालान्युपहन्याद्वृत्तिप्रेक्षे वर्तमाने । तदपि दाशतये विज्ञायते ऽवर्त्या शुन आन्त्राणि पेचे न देवेषु विविदे मर्डितारम् । अपश्यं जायाममहीयमानामधा मे श्येनो मध्वाजभा-रेति । नैतेषामयाज्यः सहस्रदक्षिण इति ॥ १३ ॥ सप्तमः ॥

II.12 :92.11, II.12 :92.12, II.12 :92.14, II.12 :92.16, II.12 :94.16 ऊषाश्च सिकताश्चेति । ये भस्मरा इवोषाः स्युस्तानाहारयेत् । आरण्यस्य वराहस्य विहतादाहारयेदारण्यस्याखोरुत्करादाहारयेद्योऽनुपदासी सूदः स्यात्तत आहारयेत्सूदे ऽविद्यमाने कुलीरसुषिरादाहारयेदशनिहते ऽविद्यमाने शीतहतमाहारयेद्वातहतं वा । चित्रियस्याश्वत्थस्येति । येन ग्रामो वा नगरं वा नदी वा तीर्थं वा ज्ञायते तत आहारयेत् । अश्वं पूर्ववाहमिति युवानमित्येवेदमुक्तं भवति । त्रीन्हिरण्यशल्कानिति । षडिमान्कारयेत् । सौवर्णा उपासनार्था राजता अतिप्रदानार्थाः । उभौ मानुषेणालङ्कारेणालङ्कृतौ भवतो ऽहतवाससाविति । सर्व एवान्यो मानुषो ऽलङ्कारो ऽन्यत्र नलदा-दार्तायैवैतदुदाहरन्ति । स्रजमु हैके प्रतिषेधयन्ति ॥ १४ ॥

II.14 :98.8, II.16 :102.8, II.17 :106.19, II.17 :110.3, ताः संवत्सरे पुरस्तादादध्यादिति । त्र्यहे षडहे द्वादशाहे वा संवत्सरे ऽपर्यवेत उद्गायति कथं तत्र कुर्यादिति । पुनरेव ब्रह्मौदनꣳ समुत्थापयेदा समिधामभ्याधानान्न तु केशश्मश्रु वापयीत । पुरस्तात्त्वेवैतत्संवत्सरꣳ संचक्षीत । प्रायश्चित्तार्थ एष उक्तो भवति । स यावत्कृत्व उद्गायेदेवमेव कुर्यात् । पर्यवेते नोपनमेदेवमेव कुर्यादुपनमत्युपवसथगविप्रभृति कर्म तायते । द्विब्रह्मौदनमु हैके ब्रुवत उच्छेषणीयो हेतरः सान्त्वकरण उत्तरः । अथ संभारेषूषान्निव-

However in the risk of loss of means of livelihood, one may officiate for one among those who provide food and wealth. It is said in the Ṛgveda[3] : "In distress I cooked the entrails of a dog; among the gods I did not find any sympathiser. I saw my wife dishonoured; it was then that the eagle brought forth the mead for me." One among those who is capable of giving away a thousand cows as Dakṣiṇās is not ineligible for sacrifice.

XXIV.14

As for the saline soil and sand : One should cause to be brought the saline soil which is rough.

One should cause to be brought the earth out of that which is dug out by a wild hog. One should cause to be brought the earth out of the burrow of a wild rat. One should cause to be brought the earth out of a pond which never dries up. If there is no pond, one should bring mud from the hole of a crab.

If there is no tree burnt by lightning, one should procure a piece of wood from a tree withered by extreme cold, or felled by strong wind.

As for an indicative *Ficus religiosa* : One should cause to be brought a piece of wood out of that tree by which a village or a town or river or bathing place is recognised.

As for a horse yoked to a chariot for the first time; it means it should be young. As for three golden pieces : One should get six pieces prepared—the golden ones for putting into the fire-places, and the silver ones for giving away.

Both (the sacrificer and his wife) wear new pieces of cloth, and become decorated with garlands of flowers : All garlands of flowers are to be worn by human beings except the *nalada* flowers. These are prescribed for the afflicted. Some forbid even (the use of) a garland.

XXIV.15

One should put the firesticks on the fire one year before (the setting up of fires). Or three or six or twelve days before. If the fire becomes extinguished before the expiry of a year, what should be the remedy ? One should again perform the Brahmaudana rite upto the putting of the fire-sticks. One should however not get his beard and head shaved. One should compute the period of one year from the day on which the Brahmaudana was first cooked. For this (second Brahmaudana) is meant as an expiation. One should act similarly as many times as the fire becomes extinguished. If (the setting up of fires) does not become possible at the expiry of

3. RV IV.18.13

पन्यददश्चन्द्रमसि कृष्णं तन्मनसा ध्यायेत्तदपीहेति । सामानि चेन्न प्रत्यधीयीत । योनीर्निगदेदपि वा व्याहृतीभिरपि वा हिंकारेण । प्रणीतालोकेन रथचक्रं प्रवर्तयेत्तस्य चेदादधानस्य पुरस्ताच्चन्द्रमा दृश्येत कथं तत्र कुर्यादिति । यः कर्मान्त आरब्धः स्यात्तं परिनिष्ठाप्य कर्मान्तेनोपरमेच्छ्वो भूते परिनिस्तिष्ठेदिति। अथ चेदिध्मे ऽभ्याहिते दृश्येत कथं तत्र कुर्या-दिति । पूर्णाहुत्यन्तं कर्म कृत्वा कर्मान्तेनोपरमेच्छ्वो भूते परिनिस्तिष्ठे-दिति ॥ १५ ॥ अष्टमः ॥

II.12 :94.2, II.12 :94.5 अथात ऋतुनक्षत्राणामेव मीमाꣳसा । ऋतूनेवाग्रे व्याख्यास्यामो ऽथ छन्दाꣳसीति । वसन्ते ब्राह्मणो ऽग्निमादधीत ग्रीष्मे राजन्यः शरदि वैश्यो वर्षासु रथकार इति । सर्वेषां त्वेव वसन्त आधानꣳ सर्वेषाꣳ रोहिण्यां यथावर्णं त्वेव छन्दाꣳसि । अपि तु नु खलु कामनियुक्तान्यग्न्याधेयानि भवन्ति । यथैतद्भवति कृत्तिकास्वग्निमादधीत रोहिण्यामग्निमादधीत पुनर्वस्वोरग्निमादधीत पूर्वयोः फल्गुन्योरुत्तरयोः फल्गुन्योश्चित्रायामिति । सद्यस्कालान्येतानि भवन्ति । ग्रीष्मे राजन्यः शरदि वैश्य इति नैते सद्यस्काले भवतः । अथात आर्तिजान्यग्न्याधेयानि व्याख्यास्यामः । विपक्ष आपूर्यमाणपक्षे विपक्षे ऽपक्षीयमाणपक्ष इति ।

one year, one should repeat the procedure. If it becomes possible, the rite beginning with the Gopitṛ-sacrifice should be commenced. Some teachers mention (the setting up of fires) involving two Brahmaudana rites-the first for besmearing (the firesticks with the ghee remaining at the bottom of the Brahmaudana-plate) and the latter for feeding the priests.

One pours down the saline soil out of the substances with the formula, "that which is the black spot on the moon," and mentally thinks "let it be here."

If one is not capable of chanting Sāmans, he should recite the basic verses; or should utter Vyāhṛtis, or *him* sound.

One should rotate a chariot-wheel along the region of the Praṇītā-goblet.

If, while the fires are being set up, the moon appears in the east, what should one do ? Whatever rite is going on, one should conclude it and stop. Next day he should finish it. If it appears after the faggot has been put on the fire, what should one do ? One should go through the rite ending with the Pūrṇāhuti and stop. Next day he should finish it.

XXIV.16

Now the discussion about the seasons and constellations. First we shall explain the seasons and then the metres. It is said, a brāhmaṇa should set up the fires in the spring, a Rājanya in the summer, a Vaiśya in the autumn and a Rathakāra in the rainy season. The setting in the spring is prescribed for all; under the Rohiṇī constellation for all. The metre should however be employed in accordance with the caste. Alternatively the settings take place (under the constellations) in accordance with one's desire. As it is said, one should set up the fire under the Kṛttikā constellation; one should set up the fire under the Rohiṇī; one should set up under the Punarvasu; under the Pūrvā Phalgunī; under the Uttarā Phalgunī; under the Citrā. These are to be finished the same day.[1]

A Rājanya should set up in the summer, a Vaiśya in the autumn-these settings are not to be finished on the same day. Now we shall explain the settings up to be done under adversary conditions. (They may be done) in the bright half except the full-moon day, and in the dark half except the new-moon day. One setting in the bright half except the full-moon day, should perform (the Full-moon sacrifice) leaving the span-period (after performing the ancillary sacrifices). If one is setting up on the full-moon day (the Full-moon sacrifice shoud be performed) on the same day (after the ancillary sacrifices). For one who is setting in the dark half except the

1. The Pūrṇāhuti, the Agnihotra to be offered silently and the ancillary Iṣṭis take place immediately after the rite of setting up.

विपक्ष आपूर्यमाणपक्ष आदधानो यावानत्रावकाशः स्यात्तमभिविदधीत। पौर्णमास्यां तु सद्यस्कालं विपक्षे ऽपक्षीयमाणपक्ष आदधानो नात्रावकाशः काङ्क्षणाय विद्यते। सर्वमेवैतदहः सद्यस्कालं कुर्याच्चतुर्होतारꣳ सारस्वतौ होमावन्वारम्भेष्टिमिति ॥ १६ ॥

II.21 :118.10, II.18 :112.7, II.18 :112.8, II.19 :114.11, II.18 :112.8 अथ पौर्णमासवैमृधाभ्यामिष्ट्वामावास्यामेव ततः काङ्क्षेत्। अथ चेदमावास्यायाꣳ सद्यस्कालममावास्यान्तमथ सारस्वतौ होमौ जुह्वदृचैव-र्चमुपसंदध्यादेवं पूर्णदर्व एवं वास्तोष्पतीये। कथमु खलु पूर्णाहुतिं जुहुयादग्नये पृथिव्यै वायवे ऽन्तरिक्षाय सूर्याय दिवे वरुणायाद्भ्यः स्वाहेति जुहुयात्। अथेदं तूष्णीमग्निहोत्रमग्निसꣳस्कारार्थं दृष्टं भवति। तदाज्येनैव जुहुयादवाचीनमवमृज्योर्ध्वमुन्मार्ष्ट्युभे एवैते सायंप्रातरग्निहोत्रे प्रतिजुह्वन्मन्यत औपवसथिकायै रात्रेः। सामिधेनीरनुवक्ष्यन्दशहोतारं व्याख्याय व्याहृतीरुक्त्वाथ हिंकुर्यादथानुब्रूयादेतदत्रानुपूर्व्यं भवति। कथमु खल्वग्न्याधेये सोम इति। पूर्णाहुत्यन्तं कर्म कृत्वा शालामध्यव-स्येद्दीक्षणीयामाग्नेयो ऽष्टाकपालो ऽनुवर्तेत प्रायणीयामैन्द्राग्नश्चादित्यश्च चरुरातिथ्यामग्नये पवमानाय पुरोडाशो ऽष्टाकपालो ऽग्नीषोमीयस्य पशुपुरोडाशमग्नये पावकायाग्नये शुचये प्रातःसवनीयानन्वारम्भेष्टिः। अपि वा सर्वाण्येवाग्न्याधेयिकानि हवीꣳषि परिनिष्ठाप्य शालामध्यव-स्येत्। उदवसानीयामन्वारम्भेष्टिरिति ॥ १७ ॥ नवमः ॥

new-moon day, there is no span-period for waiting. One should perform all rites on the same day-the Caturhotṛ-offerings, two Sārasvata offerings[2] and the Anvārambhaṇīyeṣṭi.[2]

XXIV.17

Then he should perform the Full-moon sacrifice and the Iṣṭi for Vaimṛdha Indra, and then await the New-moon sacrifice. If he is setting up on the new-moon day, all rites ending with the new-moon sacrifice should be performed on the same day.

While offering the two Sārasvata oblations, one should join the second verse to the first verse. Similarly he should join in the Pūrṇadarva offering:[1] similarly in the Vāstoṣpatīya offerings.[2]

How should one offer the Pūrṇāhuti ? One shoud offer with the formula, "Svāhā to Agni, Pṛthivī, Vāyu, Antarikṣa, Sūrya, Dyaus, Varuṇa and Āp."

The silent Agnihotra-offering is intended for the accomplishment of the fire. One should use clarified butter for it. Having wiped (the Agnihotra-ladle) downwards he wipes upwards. He thus deems to have offered both the evening and morning Agnihotras upto the night of the Upavasatha day.

(The Hotṛ) who is going to recite the Sāmidhenī verses should first pronounce the Daśahotṛ-formulas, utter the Vyāhṛtis, then the *him* sound and then recite (the verses)—this is the order .

How is (the performance of) the Soma-sacrifice (to be joined to) the setting up of fires ? Having gone through the rite upto the Pūrṇāhuti, one should enter into the (Prāgvaṁśa) shed. The offering of the cake on eight potsherds should be joined to the Dīkṣaṇīyeṣṭi. The cake to Indra-Agni and cooked rice to Aditi to the Prāyaṇīyā. The cake to Pavamāna Agni on eight potsherds to the Ātithyeṣṭi. The cakes to Pāvaka Agni and Śuci Agni to the Paśupuroḍāśa to Agni-Soma. The Anvārambhaṇīyeṣṭi to the Paśupuroḍāśa at the morning pressing. Alternatively, the sacrificer should enter the Prāgvaṁśa shed after having performed all the Iṣṭis ancillary to the setting up. (In that case) the Anvārambheṣṭi (should be joined) to the Udavasānīyā.

2. cf. BaudhŚS II.21

1. cf. BaudhŚS V.10
2. cf. BaudhŚS XIV.19

III.1 :122.1, III.1 :122.5, III.3 :126.4 अथेदं पुनराधेयम् । कियन्नु खलु पुनराधेयं भवतीति । अग्नीनाधाय पापीयानभूवमज्याशिषि पुत्रो मे मृत इत्येतस्मिꣳस्त्वेवैतत्संवत्सरे दृष्टं भवति । कस्मिन्नु खल्वेनत्काले समुत्थापयेदिति । सा याषाढ्याः पौर्णमास्याः पुरस्तादमावास्या भवति सा सकृत्संवत्सरस्य पुनर्वसुभ्याꣳ संपद्यते तस्यामादधीतेति । तस्या उपवसथेऽरण्योरग्नीन्समारोप्योदवसाय मथित्वाग्नीन्विहृत्योद्वासन्येष्ट्येष्ट्वाग्नीन्समारोप्य गच्छेत्पुनरेतदग्न्यगारꣳ सꣳस्कारयेदन्यद्वा नवं कारयेत्पुनरेतानि यज्ञपात्राणि संलेखयेदन्यानि वा नवानि कारयेत् । पुनर्निष्कृतो रथो दक्षिणेति पुनः सꣳस्कृत एवैष उक्तो भवति । पुनरुत्स्यूतं वास इति पुनः सꣳस्कृतमेवैतदुक्तं भवति । पुनरुत्सृष्टोऽनड्वानित्यवशीर्णगव एवैष उक्तो भवति । अथेमान्युपाꣳशुधर्माणि भवन्ति यथैतदग्न्याधेयं पुनराधेयं पितृयज्ञो दीक्षणीया प्रायणीयातिथ्योपसदः प्रातरनुवाकः पत्नीसंयाजा अवभृथ उदयनीयोदवसानीया चितिप्रणयनीयं त्वाष्ट्रो यूपविरोहणीयोऽष्टापदी गर्भवती च । सहकारिप्रत्यया भवन्ति । यथो एतद्बौधायनस्य कल्पं वेदयन्ते ॥ १८ ॥

III.2 :122.15, III.2 :124.9, III.3 :126.16 सर्पराज्ञिया ऋग्भिर्गार्हपत्यमादधातीति । अपोद्धृत्य घर्मशिर एतस्य स्थाने सर्पराज्ञीरावपेत् । नित्येनोपस्थाय पौनराधेयिकेनोपतिष्ठेत । सिद्धमत ऊर्ध्वम् । ईजानस्य पुनरादधानस्य संनये३न्न संनये३दिति । संनयेदित्येक आहुरथ

XXIV.18
RESETTING OF FIRES

Now the resetting of the fires. When does the resetting become imminent ? "After having set up the fires I have perpetrated a sin, I suffered from loss of wealth, my son died" —by these reasons the resetting becomes imminent in the very year. When should one undertake this ?

The new-moon day which precedes the full-moon day of Āṣāḍha is conjuncted with the Punarvasu constellation once in a year. On that day one should reset. On its Upavasatha day one should congisn the fires into kindling woods, move away, churn out fire, spread out fires, perform the Udavasānīyeṣṭi, consign the fires into kindling woods and go to the fire-hall. He should refurnish it or prepare a new one. He should get the implements recarved, or get new ones prepared.

A refurnished chariot should be given away as Dakṣiṇā. This means a repaired one. A resewn garment. This means a repaired one. A re-released ox means an ox which is dispersed. The following rites should be characterised with the mantras recited in a low tone : Agnyādheya, Punarādheya, Pitṛyajña, Dīkṣaṇīyā, Prāyaṇīyā, Ātithyā, Upasads, Prātaranuvāka, Patnīsaṁyājas, Avabhṛtha, Udayanīyā, Udavasānīyā, the carrying of fire towards the Citi,[1] (the mantras to be recited) in respect of the offering of an animal to Tvaṣṭṛ in the event of the sprouting of a sacrificial post, a barren cow found to be pregnant. These rites are to be gone through with concurrence of the collaborating priests. As for Baudhāyana's precept.

XXIV.19

That one deposits the Gārhapatya fire with Sarparājñi verses—he should remove the Gharmaśiras formulas and insert in their place the Sarparājñī verses. The sacrificer should pray with the normal mantras and also pray with those prescribed in the resetting. The remaining procedure is as prescribed. Should one who has performed a Soma-sacrifice and is resetting the fires (because his wife expired and he married a second time) offer or not offer Sāṁnāyya ? Some say that he should offer Sāṁnāyya; others say he should not. The performance of a sacrifice involves physical contact. One should offer Sāṁnāyya when one starts performing the sacrifices.

They[1] have a hundred syllables. These four are Akṣarapaṅktis; each one consists of twentyfive syllables. They make a hundred.

1. cf. BaudhŚS X.51

1. The puronuvākyā and yājyā verses for the principal offering at the resetting.

हैक आहुर्न संनयेदिति । शरीरसꣳस्पर्शी ह यज्ञो भवति यदैव पुनर्यजेताथ संनयेत् । शताक्षरा भवन्तीत्यक्षरपङ्क्त्य एताश्चतस्र एकैका पञ्चविꣳशत्यक्षरा तच्छतम् । अथेदं तृतीयाधेयम् । कतरन्नु खल्विदमुपनिश्रयतीत्यग्न्याधेयं वा पुनराधेयं वेति । अग्न्याधेयमित्येव ब्रूयात् । अथापहृताग्नेर्नष्टारणीकस्य च ब्रह्मौदनेनैव प्रतिपद्यते । सिद्धमग्न्याधेयम् ॥ १९॥ दशमः ॥

I.1 :1.1 अथेमौ दर्शपूर्णमासौ पौर्णमास्युपक्रमावमावास्यासꣳस्थावा-चार्या ब्रुवते । तत्रोदाहरन्त्यूर्ध्वं मध्यरात्रात्पौर्णमास्यां चन्द्रमाः पूर्यते स एतं चापररात्रं पूर्णो भवति सर्वं चाहरुत्तरस्याश्च रात्रेरा मध्यरात्रात् । अथामावास्याया उपवसथीयेऽहन्यूर्ध्वं मध्यंदिनाच्चन्द्रमसमादित्यो लभते । स एतं चापराह्णं लब्धो भवति सर्वां च रात्रिमुत्तरस्य चाह्न आ मध्यंदिनादेतꣳ सन्धिमभियजेतेति । रात्रिर्हि पौर्णमास्याꣳ संधेया भवत्यहरमावास्यायाम् । द्वे पौर्णमास्यौ द्वे अमावास्ये । पूर्वांपूर्वां पौर्णमासीमुत्तरामुत्तराममावास्याम् । या पूर्वा पौर्णमासी सानुमतिर्योत्तरा सा राका या पूर्वामावास्या सा सिनीवाली योत्तरा सा कुहूः । गायत्री वा अनुमतिस्त्रिष्टुग्राकेति पौर्णमास्यै नामधेये । जगती सिनीवाल्यनुष्टुप् कुहूरित्यमावास्यायै नामधेये ॥ २० ॥

I.1 :1.6 अथायं चन्द्रमाः षोडशकलस्तस्य पञ्चदशभिः पक्षो ऽभिविहितो भवति । षोडशी त्वियं कला बहुधा विप्रविष्टा ब्राह्मणेष्वप्स्वोषधीषु वनस्पतिषु पशुष्विति । स यदेतानि यज्ञे क्रियन्ते तेनैषा संभ्रियते । अथोपवसथस्थानानि चतुर्दशी पञ्चदशी षोडशी । न तु त्रयोदशी सप्तदशी भवतः । सो ऽयमाहिताग्निरुपवसथीये ऽहन्पुरा प्रातरग्निहोत्रात्पिङ्क्त्यानुपसादयेदन्वाधानार्थान् । व्रतोपायनीयं पाचयीत ।

Now this third setting : On what does it rely —the setting up or resetting ? It relies on setting up, one should say.

In regard to one whose fires have been stolen or whose kindling woods are lost: (his resetting) should commence with Brahmaudana.

The Agnyādheya is thus prescribed.

XXIV.20

FULL-MOON AND NEW-MOON SACRIFICES

Now these Full-moon and New-moon sacrifices, the teachers say, begin with a Full-moon sacrifice and conclude with a New-moon sacrifice. In that connection they say : On the full-moon day after midnight the moon becomes full. It remains full during this latter part of night, the next day upto the next midnight. On the day preceding the new-moon day the sun overtakes the moon after midday. The moon remains overtaken during the afternoon, the whole night and the next day upto midday. One should perform the Iṣṭi at the conjunction. Night is the time of conjunction on the full-moon day, the day on the new-moon day. There are two full-moon days and two new-moon days. (One should regard) each prior full-moon day and each posterior new-moon day (to be unsuitable for the sacrifice). The prior full-mon day is known as Anumati, the posterior as Rākā. The prior new-moon day is known as Sinīvālī ; the posterior as Kuhū. Anumati indeed is Gāyatrī, Rākā is Triṣṭubh-these are the names of the full-moon . Sinīvālī indeed is Jagatī, Kuhū is Anuṣṭubh-these are the names of the new-moon.

XXIV.21

Now this moon has sixteen particles. A fortnight is composed of fifteen particles. The sixteenth particle has variously entered into the brāhmaṇas, plants, trees and animals. In that these are involved in a sacrifice, this (sixteenth particle) is maintained. The fourteenth, fifteenth and sixteenth particles belong to the Upavasatha day. Not the thirteenth nor the seventeenth.

One who has set up the fires should place logs of wood near the fire for putting on the fire on the Upavasatha-day before the morning Agnihotra. He should cause the Vrata-food to be cooked. (The sacrificer and his wife) partake of it (at the proper time). (The food is) full of ghee and curds, without salt and saline and without meat. On this day one should avoid all leguminous grains except sesame. He should present it to a brāhmaṇa and then consume. This day one should not give the leavings to a Śūdra. He should on this day give the leavings only to his wife. He should not sleep on a wooden bed, should not cohabit with a woman. He may sleep on a wooden bed; but should not cohabit with a woman. He should abide by

तस्याशितौ भवतः । सर्पिर्मिश्रं दधिमिश्रमक्षारलवणमपिशितम् । सर्वमेवैतदहः कौशीधान्यं वर्जयेदन्यत्र तिलेभ्यः । तस्य ब्राह्मणं प्रतिपाद्याश्नीयान्नैतदहः शूद्रायोच्छिष्टं दद्यात्पत्न्या एवैतदहरुच्छिष्टं दद्यान्नासन्द्याꣳ शयीत न स्त्रियमुपेयात् । कामं त्वेवोपरि शयीत स्त्रियं त्वेव नोपेयाद्व्रतचारी त्वेव स्यात् । स यदि केशश्मश्रु वापयिष्यमाणः स्यात्केशश्मश्रु वापयित्वा लोमानि सꣳहृत्य नखानि निकृन्तयीत । स्नायादभ्यञ्जीताञ्जीत दीक्षायै रूपं कुर्वीत । अग्नीनन्वादध्यादुपस्थं कृत्वा गार्हपत्यमूर्ध्वज्ञुरन्वाहार्यपचनं प्रह्व आहवनीयं तिष्ठन्दशमीं निगदेदि-ति ॥ २१ ॥ एकादशः ॥

I.1:1.6 अन्वाहिताश्चेदग्नय उद्वायेयुः सवनीयं गार्हपत्यस्य । आहवनीय उद्वाते भस्मोद्वाप्य शकृत्पिण्डेन परिलिप्य ज्वलन्तमाहवनीयमृद्धत्य न्युप्योपसमाधाय पुनरन्वाधाय व्याहृतीभिरुपतिष्ठेत । अथ यदन्वाहार्यपचन उद्वायेदेवमेवैनꣳ हरेत् । अनार्ता ह्येषा देवता यदन्वाहार्यपचन इति । पुनरन्वाधाय व्याहृतीभिरुपतिष्ठेत । अथ यस्याग्निमनुद्धृतꣳ सूर्यो ऽभ्यस्तमियाद्वाभ्युदियाद्वा यथासूत्रं वा कुर्यादपि वा संतनीं जुहुयान्मनो ज्योतिर्जुषतां त्रयस्त्रिꣳशत्तन्तव इत्येते स्रुवाहुती हुत्वा व्याहृतीभिरुप-तिष्ठेत । अथाभ्यस्तमिते वारुणीꣳ स्रुवाहुतिꣳहुत्वा व्याहृतीभिरुप-तिष्ठेत । अथाभ्युदिते मैत्रीꣳ स्रुवाहुतिꣳ हुत्वा व्याहृतीभिरुपतिष्ठेत । व्याहृतीभिरेवान्वाहार्यपचनम् । अथारण्योरग्निषु समारूढेष्वात्मनि वाध्वगते

the vow. If he is used to get his beard and head shaved, he should get his beared and head shaved, remove the hair on the body and get the nails pared. He should take bath, apply ointment and put collyrium in eyes. He should maintain the appearance of consecration. He should put logs of wood on the fires; on the Gārhapatya while being seated with his right leg over the left one; on the Anvāhāryapacana with raised knees, and on the Āhavanīya being bent. Standing he should recite the tenth verse (of the Vihavya hymn).[1]

XXIV.22

If the fires, to which fuel has been added, become extinguished (the following procedure should be adopted) : if it is Gārhapatya, it should be churned out. If the Āhavanīya is extinguished, one should take out the ashes, besmear (the fire-place with cow-dung), lift up the burning Āhavanīya (out of the Gārhapatya), put it (into the Āhavanīya fire-place), enkindle it, again formally add fuel and pray with the Vyāhṛtis. If the Anvāhāryapacana becomes extinguished, one should procure it from the same source from which it was procured. The Anvāhāryapacana is indeed a non-afflicted divinity. One should add fuel again and pray with the Vyāhṛtis.

If the sun sets or rises while the (Āhavanīya) fire is not yet taken up, one should do as prescribed in the sūtra;[1] or he should offer two spoonfuls, namely, the Saṁtanī with the two verses, *mano jyotir juṣtatām*...[2] and *trayastriṁśat tantavaḥ*...[2] and pray with the Vyāhṛtis. If the sun sets, one should offer a spoonful with a verse addressed to Varuṇa and pray with the Vyāhṛtis. If the sun rises, one should offer a spoonful with a verse addressed to Mitra and pray with the Vyāhṛtis. Also to the Anvāhāryapacana with Vyāhṛtis only. Teachers have not prescribed any expiation for the contingency-if the fires become extinguished while they are consigned into kindling woods or into oneself while one is on a journey. Here they say, while the fires are consigned within oneself, one should cause them to descend into the kindling woods and churn out. Or one should spread out the secular fire, cause the fire to descend into it, and make the offering. If (it is extinguished) while the fires are consigned into the kindling woods, one should churn out fire, spread out fires and make the offering. Or one should spread out secular fire, keep down the kindling woods within and make the offering.

1. cf. BaudhŚS XX.1

1. cf. BaudhŚS XIV.24
2. TS I.5.10.2, 4

न प्रायश्चित्तमाचार्या ब्रुवते । तत्रोदाहरन्ति काममात्मनि समा-रूढेष्वरण्योरुपावरोह्य मन्थेत् । अपि वामात्यं विहृत्य तस्मिन्नुपावरोह्य जुहुयात् । अथारण्योः समारूढेषु मथित्वाग्नीन्विहृत्य जुहुयात् । अपि वामात्यं विहृत्याग्नीनन्तरारणी निधाय जुहुयात् ॥ २२ ॥

I.1 :1.6 यथा राजा विशामेवं निर्मन्थ्यो वृथाग्नेः । तत्सिद्धमेके ब्रुवते । यावति कृष्णमृग उपविशेत्तावदवराध्योर्ध्वगतो विहारः । अग्नीनन्वादध्याद्व्रतमुपेयाद्व्रतोपेतस्य पर्णशाखामाच्छेयादेतदत्रानुपूर्व्यं भवति । अथेमानि त्रीणि पलाशजातानि भवन्ति श्लक्ष्णको लोमशको व्रततिरिति । लोमशकस्यैवैषा छेत्तव्या भवति । यावन्मात्रे गौर्निकर्षेत न तत ऊर्ध्वं छिन्द्यादपशव्यात ऊर्ध्वꣳ स्यात् । स यद्यु हाग्निहोत्रोच्छेष-णात्प्रमाद्येत्तत्पुनरेवाग्निहोत्रं जुहुयात् । अथेमाः सांनाय्यदुहः षडवमाः समाम्नाता भवन्ति । ताश्चेत्तिस्र एव स्युः प्रथमां वोत्तमां वा चतुर्विगृह्णी-यात् । अथ चेद्द्वे एव स्यातामितरेतरां त्रिस्त्रिर्विगृह्णीयादथ चेदेकैव स्यात्तामेव षट्कृत्वो विगृह्णीयात् । विसृष्टवागनन्वारभ्योत्तरा दोहयेदित्य-परिमितानामेवैतदुक्तं भवतीति ॥ २३ ॥ द्वादशः ॥

I.4 :12.2, I.2 :4.12 द्वादश द्वन्द्वानि दर्शपूर्णमासयोः । तानि संपाद्या-नीति । स्फ्यश्च कपालानि चेति पञ्च । वत्सं चोपावसृजत्युखां चाधिश्रयतीति सप्त । तानि द्वादश । अमावास्यायामेवैतत्संनयत उपपद्यते नासंनयतः । अथेयं दार्शपौर्णमासिकी वेदिर्यजमानमात्री भवत्यपरिमिता वा यथासन्नानि हवीꣳषि संभवेदेवं तिरश्ची । प्राञ्चौ वेद्यꣳसावुन्नयत्याहवनीयस्य परि-गृहीत्यै । प्रतीची श्रोणी निरूहति गार्हपत्यस्य परिगृहीत्यै । पुरस्तादꣳहीयसी पश्चात्प्रथीयसी मध्ये संनततरा भवतीत्येवमिव हि योषेति । तस्यै वदतीयतीं खनति प्रजापतिना यजमानमुखेन संमितामा प्रतिष्ठायै खनती-ति । द्व्यङ्गुलं खेयेत्येकेषाꣳ त्र्यङ्गुलं खेयेत्येकेषां चतुरङ्गुलं खेयेत्येकेषाꣳ सीतामात्रीत्येकेषाꣳ रथवर्त्ममात्रीत्येकेषां यावत्पार्ष्णियै श्वेतमित्येकेषामेत-देव सदन्येषामनुनिक्रान्ततरं भवति । नैता मात्रा अतिखनेत् । दक्षिणतो

XXIV.23

Just as a king is (superior) to the subjects, similarly the churned out fire to the secular fire. The sanctuary of the fires of a sacrificer on a journey is in minimum of that much space within which a black antelope would sit down.

One should add fuel to the fires, adopt the vow, the Adhvaryu goes to fetch a twig of *Butea frondosa* —this is the order of rites. There are three varieties of the Palāśa tree (*Butea frondosa*): Ślakṣṇaka, Lomaśaka and Vratati. One should cut the twig of the Lomaśaka variety. One should not cut the twig at the height more than that upto which a cow would drag it. A twig above that, if cut, would render the sacrificer void of cattle.

If one fails to retain the remnants of Agnihotra, he should again offer Agnihotra.

The cows for the Sāṁnāyya are prescribed to be six in minimum. If there are only three, one should milk the first or the last one four times. If there are only two, one should milk each one three times. If there is only one, one should milk six times.

In that it is prescribed "releasing speech, leaving contact (with the strainer) he should cause the other cows to be milked," it is presumed that there are more cows.

XXIV.24

There are twelve pairs (of implements) in the Full-moon and New-moon sacrifices. These should be provided. A wooden sword, potsherds etc. —these are five. One releases the calf, keeps the vessel over the fire etc.—these are seven. These make twelve. This applies to one offering Sāṁnāyya at the New-moon sacrifice, not to one not offering it.

The altar for the Full-moon or New-moon sacrifice is equal to the height of the sacrificer or even more. It should be so broad as would accomodate the oblations placed therein. One extends the shoulders of the altar towards the east in order to clasp around the Āhavanīya. He extends the buttocks of the altar towards the west in order to clasp around the Gārhapatya. It is narrower in the east, broader in the west and contracted in the middle; a woman is like this. In regard to it (the altar), one says, one digs so deep, as much as the face of the sacrificer who is Prajāpati himself. One digs so deep as one reaches firmness. One should dig two finger-breadths deep —this is one view. One should dig three finger-breadths deep —this is one view. One should dig four finger-breadths deep —this is one view. As deep as a furrow—this is one view. As deep as the track of a chariot (wheel)—this is one view. As deep as the white part of the heel —this is one view. This is deeper than all other (measurements). One should not dig deeper than these proportions. He

वर्षीयसीं करोति पुरीषवतीं करोति प्राचीमुदीचीं प्रवणां निस्तिष्ठन्तीति । इयन्तं गृह्णातीति प्रस्तरस्य वदति ॥ २४ ॥

I.4 :12.10, I.4 :12.4, I.6 :16.4, I.6 :18.7, I.6 :18.9 संनखमात्रो ग्रहीतव्य इत्येकेषां विशारुको ग्रहीतव्य इत्येकेषाꣳ स्रुग्दण्डमात्रो ग्रहीतव्य इत्येकेषाꣳ स्रुवदण्डमात्रो ग्रहीतव्य इत्येकेषामुर्वस्थिमात्रो ग्रहीतव्य इत्येकेषामङ्गुष्ठपरुषा संमितो ग्रहीतव्य इत्येकेषामपरिमितो ग्रहीतव्य इत्येकेषाम् । इयतीर्भवन्तीति समिधां वदति प्रादेशमात्रीरेवैता उक्ता भवन्त्यनेन संमिताः कार्या इत्याहुः । अनेन ह्यग्रे प्रजापतिः प्रजा असृजतेति । किंदेवत्ये उ खलु पवित्रे किंपूते भवत इति । वैष्णवी वायुपूते इत्येव ब्रूयात् । अनखच्छिन्ने स्याताम् । प्रणीताः प्रणयन्ननयाप: प्रणयामीति पृथिवीं मनसा ध्यायेत्समान्येतानि कुर्यात्प्रणीता आहवनीयं ब्रह्माण-मिध्माबर्हिरिति । यज्ञस्य शिर इत्येतदाचक्षते । किंप्रोक्षिता उ खलु प्रोक्षिण्यो भवन्तीति । विज्ञायते ब्रह्मवादिनो वदन्त्यद्भिर्हवीꣳषि प्रौक्षीः केनाप इति । ब्रह्मणेति । ब्रह्मप्रोक्षिता एव भवन्ति । हविष्कृदेहीति ब्राह्मणस्य वदति हविष्कृदागहीति राजन्यस्य हविष्कृदाद्रवेति वैश्यस्य। हविष्कृदेहीति पर्जन्य एवैष उक्तो भवति । अथाप्युदाहरन्ति हविः-सꣳस्कारीमेवैतदाहेति । दृषदुपले वृषारवेणोच्चैः समाहन्तीति । विज्ञायते ब्राह्मणमुच्चैः समाहन्तवा आह विजित्यै । यावन्तो ऽस्य भ्रातृव्या यज्ञायुधानामुद्वदतामुपशृण्वन्ति ते पराभवन्तीति । द्विर्द्विर्दृषदि सकृत्सकृदुपलायां नवकृत्वः संपादयतीति विज्ञायते ॥ २५ ॥ त्रयोदशः ॥

makes (the altar) raised towards the south. It should be full of earth. He makes it sloping towards the north-east.

One takes it so big —this is said about the Prastara.

XXIV.25

One should take it of such circumference that while holding it the thumb and finger would meet —this is the view of some teachers. One should take it as consisting of as many darbha-blades as would be cut in one effort —this is the view of some teachers. One should take as big as the handle of a ladle —this is the view of some teachers. One should take as big as the handle of a spoon —this is the view of some teachers. One should take as big as the thigh-bone —this is the view of some teachers. One should take as big as the phalanx of the thumb —this is the view of some teachers. One should take a bigger one than these —this is the view of some teachers. "They should be of this much length"— one says this about the fire-stricks. They are said to be a span long. It is said, they should be equal to this (span). Prajāpati created progeny at the beginning with this (measurement).

Which is the deity of the two strainers and how are they purified ? They belong to Viṣṇu and are purified by Vāyu. They should be cut by something other than the nails.

While carrying forth the Praṇītā waters (the Adhvaryu) should meditate upon the earth saying "I carry forth water with this (earth)." He should put these in a (north-south) straight line —the Praṇītā goblet, Āhavanīya, Brahman and sacrificial grass and faggot. This is called "head of the sacrifice."

With what indeed are the sprinkling waters sprinkled ? It is said, "The experts in ritual ask; Thou hast sprinkled oblations with water, with what hast thou sprinkled the water ? With the formula." The water is sprnkled with the formula.

"O preparer of the oblation-material, do thou come (*ehi*)" —this he says in the case of a brāhmaṇa. "O preparer of the oblation-material, do thou come (*āgahi*)"— this he says to a Rājanya. "O preparer of the oblation-material, do thou come (*ādrava*) " —this he says to a Vaiśya. "O preparer of the oblation material, do thou come" —hereby Parjanya is invoked. They however say, he addresses this call to the female preparer of the oblation.

One heavily strikes at the lower and upper crushing stones with the *vṛṣārava* stone. It is said in the Brāhmaṇa, "He says 'in order to strike heavily' for the sake of victory."[1] All his enemies who listen to the sound of the sacrificial utensils become defeated. (He strikes) twice each on the lower crushing stone and once each on the upper crushing stone. He strikes nine times in all. So is it said.

1. TBr III.2.5

I.8 :22.8, I.10 :26.15, I.10 :26.17 अपाग्ने ऽग्निमामादं जहीति । को नु खल्वामाद्भवतीति । अपराग्निरेवैष उक्तो भवति । निष्क्रव्यादꣳ सेधेत्यादहनाग्निरेवैष उक्तो भवति । अ देवयजं वहेत्याहवनीय एवैष उक्तो भवति । को नु खलु कव्यवाहन इत्यन्वाहार्यपचन इत्येव ब्रूयात् । विज्ञायते यदग्ने कव्यवाहन पितृन्यक्ष्यृतावृध इति । कुतो नु खलु पिष्टानि संवपेत्कृष्णाजिनादित्येव ब्रूयात् । संवपन्पिष्टानि वाचं यच्छति तामविदहन्तः श्रपयतेत्येव वाचं विसृजते । यो विदग्धः स नैर्ऋतो यो ऽशृतः स रौद्रो यः शृतः स सदेव इति । साधुशृतꣳ श्रपयीत्येवेदमुक्तं भवति । सं ब्रह्मणा पृच्यस्वेति । विज्ञायते वाग्वै ब्रह्म वाचैवैनमेतत्संपृणक्ति । क्व उ खलु हविः पृक्तꣳ श्रप्यत इति । यदैवैतदाप्त्येभ्यो निनयत्येकताय स्वाहा द्विताय स्वाहा त्रिताय स्वाहेति । को नु खल्वेकतः को द्वितः कस्त्रित इति । पिता पितामहः प्रपितामह इत्येके पृथिव्यन्तरिक्षं द्यौरित्येके ऽग्निरादित्यो वैद्युत इत्येके ॥ २६ ॥

I.13 :38.10, II.16 :154.8, III.16 :154.9 अग्नेस्त्रयो ज्यायाꣳसो भ्रातर आसन्नित्येके । ऋषय एतन्नामधेया बभूवुरित्येके । ते देवा आप्त्येष्व-मृजतेत्याप्त्यनामधेया देवा भवन्ति । क्व उ खलु पौर्णमास्यां पितृभ्यो दीयत इति । यदेवैतच्छ्रोण्योर्निनयतीति किमभिघारितं नु खल्वाज्यं भवतीति । सत्याभिघारितमित्येव ब्रूयात् । विज्ञायते सत्येन त्वाभिघारयामि तस्य ते भक्षीयेति । पञ्चानां त्वा वातानां यन्त्राय धर्त्राय गृह्णामीत्यनुदिशं वाता विष्वग्वात एवैषां पञ्चमो भवति । पञ्चानां त्वर्तूनां यन्त्राय धर्त्राय गृह्णामीति हेमन्तशिशिरावत्र समासं गच्छतः । पञ्चानां त्वा दिशां यन्त्राय धर्त्राय गृह्णामीतीयमेवासामूर्ध्वा दिक् पञ्चमी भवति । पञ्चानां त्वा पञ्चजनानां यन्त्राय धर्त्राय गृह्णामीति । देवा मनुष्या असुरा राक्षसा गन्धर्वा

XXIV.26

"O Agni, do thou kill raw-flesh eating Agni." Which is the raw-flesh eating Agni? The rear Agni is so said. "Drive away the eater of corpse."This is said to be the funeral fire. "Do thou bring in the fire offering to gods." Here Āhavanīya is said to be the fire. Which is the Kavyavāhana fire ? The Anvāhāryapacana, one should say. It is said, "Since, O Kavyavāhana Agni, thou, promoting the cosmic order, offerest to the Pitṛs."

From what should one pour out the flour ? From the skin of black antelope, one should say. While pouring out the flour (the Adhvaryu) restrains speech with the call, "Do you bake (the cakes) without burning." The cake which is burnt belongs to Nirṛti, that which is not baked belongs to Rudra, that which is properly baked belongs to gods. He bakes well, so is it said. As for the formula, "Do thou be unified by means of the formula." It is said, speech indeed is the formula; through speech he unifies it. When is the unified oblation cooked ? (It is cooked) when one pours down water for the Āpyas with the formulas, "Svāhā to Ekata, Svāhā to Dvita, Svāhā to Trita." Who is Ekata, who Dvita and who Trita ? Father, Grandfather and great grandfather, some say. Earth, midregion and heaven, other say. Fire, sun and lightning, some others say.

XXIV.27

(The Āpyas were) Agni's three elder brothers, some say. There were Ṛṣis with these names, some say. The gods wiped (their sin due to pounding of grains etc.) at the Āpyas; therefore they have Āpya for their name.

When is any offering made to the Pitṛs on the full-moon day ? (It is) when (the remnants of the Prokṣaṇī waters) are poured over the buttocks of the altar.

Wherewith is the clarified butter poured over ? Truth is poured over it,[1] one should say. It is said there, "I pour truth over thee; may I consume it."

(The sacrificer follows the taking up of clarified butter in the ladle; the first among these is) "O clarified butter, I take thee up for the control of the five winds and for the maintenance of the world." The winds (blow) in the five directions. The wind moving in all directions is here the fifth. "I take thee for the control of the five seasons and for maintenance." Here the cold and winter (Hemanta and Śiśira) are conjoined. "I take thee for the control of the five directions and for maintenance ." Here the upward direction is the fifth. "I take thee for the control of the five people and for maintenance." (The four are) gods, men, Asuras and Rākṣasas. The

1. The sacrificer gazes at the clarified butter brought over with this formula.

एवैषां पञ्चमा भवन्ति । चरोस्त्वा पञ्चबिलस्य यन्त्राय धर्त्राय गृह्णामीत्ययमेवैष आकाशश्चरुः पञ्चबिलो भवति । दिशो ऽस्य पञ्च बिलानि भवन्ति वायुर्मेक्षणमिति । अत्राप्युदाहरन्ति संवत्सर एवापि चरुः पञ्चबिलो भवति । ऋतवो ऽस्य बिलानि भवन्ति वायुर्मेक्षणमिति ॥ २७ ॥ चतुर्दशः ॥

I.15 :46.9, I.17 :50.9, I.17 :52.4, I.19 :54.14, अथाध्वर्योश्च होतुश्च प्रपदनम् । अन्तरेण वेद्युत्करौ प्रागावृत्तो ऽध्वर्युः प्रपद्यते प्रत्यगावृत्तो होताध्वर्युरनन्तरो ऽग्नेः स्यात् । आर्षेयमसंप्रजानानस्य प्रवरं ब्रूहीति मनुष्वद्भरतवन्मनुवदित्येव ब्रूयात् । विज्ञायते मानव्यो हि प्रजा इति ब्राह्मणम् । पुरोहितप्रवरो वा राज्ञः । अथाप्रज्ञातबन्धुराचार्यामुष्यायणमनुब्रवीताचार्यप्रवरमु हैव प्रवृणीताथ होतारं प्रवरयेत् । पयसा देवतमभिवर्धयेद्दध्ना स्विष्टकृतं व्यतिषज्यैवाङ्गुली अवद्येत् । अङ्गुष्ठपर्वमात्राणि दैवतान्यवदानानि भवन्ति ज्यायांꣳसि सौविष्टकृतान्यैडानि च चतुर्धाकरणानि ब्रह्म प्रतिष्ठेति हुत्वा स्विष्टकृतꣳ स्रुचमद्भिः पूरयित्वान्तः-परिधि निनयेद्वैश्वानरे हविरिदं जुहोमीति । किमु खल्वसमुदितं भवतीति । प्रागानूयाजिकात्संप्रैषादित्येव ब्रूयात् ॥ २८ ॥

III.6 :134.4, XIII.6 :790.14, XX.14 :1350.4 किंदक्षिणमग्निहोत्रं दर्शपूर्णमासौ काम्या इष्टयः पशुबन्ध इति । उपदोहदक्षिणमग्निहोत्रमित्येके । शरावदक्षिणमग्निहोत्रमित्येके । यत्सायं जुहोति रात्रिमेव तेन दक्षिण्यां कुरुते यत्प्रातरहरेव तेन दक्षिण्यं कुरुते यत्ततो ददाति सा दक्षिणेति । यदहोरात्रयोर्ददातीत्येवेदमुक्तं भवति । अथ

Gandharvas are the fifth among these. "I take thee for the control of the cooked rice in five pots and for maintenance." Here the sky is the cooked rice in five pots. The quarters are its five receptacles; wind is the corn-stirring stick. Here they say a year also is compared to cooked rice in five pots. The seasons are its pots; wind is the corn-stirring stick.

XXIV.28

Now the entering of the Adhvaryu and the Hotṛ (into the fire-hall): The Adhvaryu enters inbetween the altar and the rubbish-heap turning around by the east; the Hotṛ turning around by the west. The Adhvaryu should remain adjacent to the (Āhavanīya) fire.

(When it is instructed), "Do you pronounce the Pravara of the sacrificer not knowing his Pravara" (the Adhvaryu should simply say) "In the manner of Manu, Bharata and Manu." It is said in the Brāhmaṇa, "Progeny is born of Manu." Or for a king the Pravara of his priest should be chosen. A king who does not know his immediate ancestors should pronounce himself as the son of his teacher (on suitable occasions). He should choose the Pravara of his teacher. Then he should make the Hotṛ pronounce that Pravara.

One should increase[1] the oblation for the deity with milk; the Sviṣṭakṛt with curds. One should take up the portions by joining together the fingers.[2] The portions for the deity are as big as the phalanx of the thumb. Those for the Sviṣṭakṛt and Iḍā should be bigger ones. Four portions (of the southern cake are taken up) and (an offering) with the verse *brahma pratiṣṭhā* ...[3] (is to be made).

One should make the Sviṣṭakṛt offering, fill in the ladle with water and pour it down inside the enclosing sticks with the verse *vaiśvānare havir idaṁ juhomi* ... .

What is that rite which takes place while the conversation has not been gone into ? That which is performed prior to the call pertaining to the Anūyāja offering, one should say.

XXIV.29

What is the Dakṣiṇā for the Agnihotra, Full-moon and New-moon sacrifices, optional sacrifices, and the Animal-sacrifice ? A milk-pail is the Dakṣiṇā for the Agnihotra —this is the view of some teachers. A Śarāvaful (paddy) is the Dakṣiṇā for Agnihotra —this is the view of some teachers. In that one offers the evening

1. If one feels that the oblation should be a big one.
2. That is to say, the thumb on one side and the middle finger on the other.
3. TBr III.7.11.1

दर्शपूर्णमासयोरन्वाहार्यश्च पुरोडाशस्य च चतुर्धाकरणम् । विज्ञायते दक्षिणैवास्यैषाथो यज्ञस्यैव छिद्रमपिदधातीति यथैवादः सौम्ये ऽध्वर आदेशमृत्विग्भ्यो दक्षिणा नीयन्त एवमेवापि दक्षिणं पुरोडाशं चतुर्धा कृत्वा बर्हिषदं करोति । वासोदक्षिणाः काम्या इष्टयो या अनादिष्ट-दक्षिणः । गोदक्षिणः पशुबन्धो नित्यो ऽन्वाहार्यः । यथो एतच्छालीकेः कल्पं वेदयन्ते पत्नीसंयाजेषु सर्व एवोत्तरेण गार्हपत्यं परिक्रामेयुरित्यनभ्या-वृत्यैवात्र फलीकरणहोमो होतव्यो भवति । अथ हैके राकां च सिनीवालीं च कुहूं चानुमतिं च पत्नीहोमं च नारिष्ठौ च होमौ पुरस्ताद्गृहपतेरुपजुह्वति सं पत्नी पत्या सुकृतेन गच्छतां यज्ञस्य युक्तौ धुर्यावभूताम् । संजानानौ विजहतामरातीर्दिवि ज्योतिरजरमारभेताꣳ स्वाहा ॥ दश ते तनुवो यज्ञ यज्ञियास्ताः प्रीणातु यजमानो घृतेन । नारिष्ठयोः प्रशिषमीडमानो देवानां दैव्ये ऽपि यजमानो ऽमृतो ऽभूत्स्वाहा ॥ यं वां देवा अकल्पयन्नूर्जो भागꣳ शतक्रतू । एतद्वां तेन प्रीणानि तेन तृप्यतमꣳहहौ स्वाहेति ॥ २९ ॥ पञ्चदशः ॥

III.4 :128.4, III.4 :128.5, III.4 :128.11, III.4 :130.3, III.8 :136.5

अथेदमग्निहोत्रꣳ सायमुपक्रमं प्रातरपवर्गमाचार्या ब्रुवते। तत्रोदाहरन्ति ज्योतिषी इमे संनिपतिते भवत आदित्यस्य चाग्नेश्च । ते न व्यवेयात् । सायमाहवनीयमुद्धरन्पुरस्तात्प्रत्यङ्मुखो निवपेत्प्रातराहवनीयमुद्धरन्पश्चा-त्प्राङ्मुखो निवपेत्सा यमग्निहोत्रꣳ होष्यन्नग्रेण परीत्य जुहुयात्प्रातरग्निहोत्रꣳ होष्यन्नपरेण परीत्य जुहुयात् । एवमस्यैते ज्योतिषी अव्यवेते भवतः । अथायमुद्धरणमन्त्रो वाचा त्वा होत्रा प्राणेनोद्गात्रा चक्षुषाध्वर्युणा मनसा

Agnihotra, thereby he renders the night fit for receiving Dakṣiṇā. In that one offers the morning Agnihotra, he thereby renders the day fit for receiving Dakṣiṇā. Whatever the sacrificer gives on that occasion is the Dakṣiṇā. What one gives by day and night —this is what is said.

The Dakṣiṇā for the Full-moon and New-moon sacrifices is the Anvāhārya cooked rice and four parts of the cake. It is said, "This is his Dakṣiṇā; hereby he covers the vacuum of the sacrifice." Just as there in a Soma-sacrifice Dakṣiṇā (cows) are led in the prescribed number, similarly here (the Adhvaryu) divides the southern cake into four parts and keeps them on the sacrificial grass.

The optional sacrifices for which specific Dakṣiṇā is not prescribed have a piece of cloth for Dakṣiṇā.

A cow is the Dakṣiṇā for an Animal-sacrifice. The Anvāhārya cooked rice is the standing Dakṣiṇā.

As laid down in Śālīki's view, for the Patnīsaṁyāja offerings all should go around along the north of the Gārhapatya; in that case the chaff of grains is to be offered without turning towards (the Anvāhāryapacana fire-place). Some ritualists make offerings to Rākā, Sinīvālī, Kuhū, Anumati, wives of gods and Nāriṣṭha offerings prior to the offering to Gṛhapati Agni with the verses, "May the sacrificer's wife, together with the sacrificer meet with good deed. May the two, yoked to the sacrifice, be united. May the two being in harmony, smite the evi spirits. May the two attain divine light svāhā.[1] O sacrifice, thy ten bodies are worthy of a sacrficer. Let the sacrificer gratify them with ghee. May the sacrificer, praising the command of two Nāriṣṭhas be immortal in the divine order of the gods svāhā.—O Nāriṣṭhas having a hundred forces, let me gratify you with that part of strength which the gods furnished for you. Do you, smiters of distress, be gratified thereby."[1]

XXIV.30
AGNIHOTRA

Now the teachers say that the Agnihotra begins in the evening and is concluded in the morning. In this connection they say these are the two luminaries— of the sun and the fire joined together. One should not intervene them. Drawing the Āhavanīya in the evening, one should pour down the fire standing to the east and facing the west. Drawing the Āhavanīya in the morning, one should pour down the fire standing to the west and facing the east. While going to offer the evening Agnihotra, one should offer going round along the front. While going to offer the morning Agnihotra, one should offer going round along the rear. In this way the luminaries do not become intervened by him.

1. TBr III.7.5.11-13

ब्रह्मणा श्रोत्रेणाग्नीधैतैस्त्वा पञ्चभिर्दैव्यैर्ऋत्विग्भिरुद्धरामि भूर्भुवः सुवरुद्ध्रियमाण उद्धर पाप्मनो मा यदविद्वान्यच्च विद्वाꣳश्चकार । अह्ना यदेनः कृतमस्ति पापꣳ सर्वस्मान्मोद्धृतो मुञ्च तस्मादिति सायम् । रात्रिया यदेनः कृतमस्ति पापꣳ सर्वस्मान्मोद्धृतो मुञ्च तस्मादिति प्रातः । अग्निं निदधात्यमृताहुतिममृतायां जुहोम्यग्निं पृथिव्याममृतस्य जित्यै । तयानन्तं काममितो जयेम प्रजापतिर्यं प्रथमो जिगायाग्निमग्नौ वैश्वानरेऽमृतं जुहोमि स्वाहेति सायम् । सूर्यमग्नौ वैश्वानरे ऽमृतं जुहोमि स्वाहेति प्रातः । एतद्ध वा अग्नेरग्निहोत्रं पयोहोत्रमितरद्धोष्यन्यथाहितमग्नीन्परिषिञ्चेद्धुत्वा-हवनीयमेवैकं परिषिञ्चेद्धो ष्यꣳश्चैव हुत्वा चाहवनीयमेवैकं परिषिञ्चे न्नैव परिषिञ्चेदित्येतदपरम् । अथेदं परोक्षोपस्थानं भवतीहैव सन्तत्र सतो वो अग्नयः प्राणेन वाचा मनसा बिभर्मि । तिरो मा सन्तमायुर्मा प्रहासीज्ज्योतिषा वो वैश्वानरेणोपतिष्ठ इति । अथेमाꣳ समिधं प्रवसतस्तूष्णीमभ्यादध्यात् । प्रवसन्याजमानं कुरुते ॥ ३० ॥

III.14 :150.1, III.4 :128.17 अथेमꣳ समस्तहोमं यायावरधर्मेण विद्यमानमाचार्या ब्रुवते । तत्रोदाहरन्ति यायावरा ह वै नामर्षय आसꣳस्ते ऽध्वन्यश्राम्यꣳस्ते समस्तमजुहवुस्तस्माद्यायावरधर्मेणाध्वनि समस्तꣳ होतव्यम् । तस्य निमितो होमः संवेशने वा निमीलनेन वोपसमाधानेन वान्तर्दध्यान्न शूद्रगव्या अग्निहोत्रं जुहुयान्नाहितायै न मृतवत्सायै न

This is the formula for drawing the fire : "I draw thee with speech as the Hotṛ, Prāṇ;a as the Udgātṛ, the eye as the Adhvaryu, the mind as the Brahman, the ear as the Āgnīdhra— with these five divine priests, (the sacrificer prays with the formula) *bhūr bhuvaḥ suvaḥ*. (O Agni) being drawn, do thou draw me out of the sin which I might have perpetrated knowingly or unknowingly. Whatever sin I have committed by day, do thou, drawn out, relieve me of all that" —thus in the evening. "Whatever sin I have committed by night, do thou, drawn out, relieve me of all that"— thus in the morning. (The Adhvaryu) deposits the fire with the verse, "I offer the oblation of ambrosia into the ambrosia, the fire into the earth for the winning of immortality. May I win the unending desire through it which Prajāpati won first. I offer Agni into Agni, ambrosia into Vaiśvānara svāhā" —thus in the evening ... I offer Sūrya into Agni, ambrosia into Vaiśvānara svāhā —thus in the morning. This is the (real) Agnihotra for Agni; the rest is in fact offering of milk.

When one is going to make an offering, one should sprinkle water around all fires; after having made the offering, he should sprinkle around the Āhavanīya only. Before and after offering one should sprinkle around the Āhavanīya only. This is one view. One should not sprinkle at all; this is still another view.

This is the prayer to be offered (to the fires) beyond sight: "O Agni, remaining here, I maintain you remaining there, with Prāṇa, speech, and mind. May life not abandon me remaining beyond. I pray to you with the light benefitial to all."[1]

If the sacrificer has gone on a journey, the Adhvaryu should offer a fire-stick (on the Āhavanīya) silently.

While on a journey (without the fires) the sacrificer should offer prayer.

XXIV.31

The teachers prescribe this combined Agnihotra-offering to be offered by one habitually going on a journey. In this connection they say, "There were Ṛṣis who were always on a journey. They became tired on the way. They made a combined offering. Therefore following the practice of the habitual wanderers, one should make a combined Agnihotra-offering." In his case the offering should be adjusted.[1] He should (symbolically) intervene between the two offerings by reposing or winking or enkindling.

1. TBr I.2.1.27

1. That is to say, joined to each other. One offering combining all the evening offerings, and another combining all the morning offerings. The text reads : *tasyā'nimitto homaḥ*. Caland has remarked the reading to be uncertain. The variants have been recorded. I suggest the emendation *tasya nimito homaḥ* in consideration of the next sūtra. In *Śrautakośa* Vol. I, Part 1 (English) Pune 1958 p. 99 the translation is : (in the case) of such (a sacrificer) the two oblations (may be offered) without specification (either in the morning or in the evening)".

वहलायै न वाहिन्यै न वान्यायै न वान्यवत्सायै नानुदेश्यप्रतिगृहीतायै नानुस्तरणीप्रतिगृहीतायै । नैकस्यै दुग्धेन बहवो जुहुयुर्न बह्वीनामेवैकः । दुग्धं लभमानस्योपसादनप्रभृति स्कन्नानुमन्त्रणं भवति । दीप्यमानेष्वहूयमानेषु यावन्त्यग्निहोत्राण्यभ्यतिक्रान्तानि स्युस्तानि प्रतिसंख्याय प्रतिजुहुयात् । स यद्यनस्तमिते जुहुयात्पुनरेवास्तमिते जुहुयात् । अथ यदि महारात्रे जुहुयात्पुनरेवौषसं जुहुयादिति ॥ ३१ ॥ षोडशः ॥

III.10 :142.1, III.11 :144.9, कथमु खलु जीवपितुः पिण्डदानं भवतीति । येभ्य एव पिता ददाति तेभ्यः पुत्रो ददाति । द्वाभ्यां जीवपिता ददात्येकस्मै जीवपितामहो ददाति । न जीवन्तमतिदद्यादित्येके । पितृव्यस्य चेत्सगोत्रस्य दायमुपयच्छेत कथं तत्र पिण्डदानं भवतीति । यस्मिन्काले पित्रे पिण्डं ददाति तस्मिन्काले ऽस्य पिण्डं निपृणुयात् । अथ चेदसगोत्रस्य दायमुपयच्छेत कथं तत्र पिण्डदानं भवतीति । स्वेभ्यो दत्त्वा प्रतिवेशं बर्हि स्तीर्त्वा बर्हिःप्रभृति पिण्डं दद्यात् । अपि वागार एव स्थालीपाकः श्रपयित्वा बर्हिःप्रभृत्येव पिण्डं दद्यात् । कथमु खलु पुत्रिकापुत्रस्य पिण्डदानं भवतीति । एतत्ते ऽमुष्यै तत मम पितामह ये च त्वामन्वेतत्ते ऽमुष्यै पितामह मम प्रपितामह ये च त्वामन्वेतत्ते ऽमुष्यै प्रपितामह मम पप्रपितामह ये च त्वामन्विति । प्रविदानकल्पेन वा

One shoud not offer the Agnihotra (with the milk) of a cow belonging to a Śūdra, nor of a pregnant one, nor of one whose calf is dead, nor of one yoked to a plough, nor of one carrying load, nor of one who is sucked by the calf of another cow, nor of one whose calf sucks another cow, nor of a cow received in a sacrifice not originally intended, nor of a cow received as a sacrificial fee which was released at the funeral rite. Many sacrificers should not offer the milk of one and the same cow. One sacrificer should not offer the milk of many cows. If one has procured milk directly, the rites begin with the placing of the oblation (to the rear of the Gārhapatya). The following with the relevant formula the spilt out oblation also takes place (when necessary). If Agnihotra-offerings are not made on the fires which are living,[2] one should enumerate the transgressed offerings, and offer them. If he has offered them before sunset, he should again offer after sunset. If one makes the offerings at midnight, he should again offer in the morning.

XXIV.32

PIṆḌAPITṚYAJÑA

How should one, whose father is living, offer the balls of cooked rice ? The son offers rice-balls to those whom his father offers. One whose father is alive offers to two (grand-father and great grand-father). One whose grandfather is (also) alive offers to one (i.e. great grandfather). One should not offer to those beyond the living one. If one inherits the property of a Sagotra uncle (by adoption), how does the offering of balls take place ? When one offers a ball to his father, at the same time he should offer to him (the uncle). If one inherits the property of an Asagotra person, how does the offering of a ball take place ? After having offered balls to one's own fathers, one should spread darbha-grass by the side and offer balls having first spread darbha-grass. Or one should cook Sthālīpāka in the fire-hall itself and offer the balls having first spread darbha-grass. How does the son of a daughter offer the balls ? (He should offer with the formulas). "This is thine O father of N.N., my grandfather and of those who depend upon thee;" "This is thine O grandfather of N.N.; my great grandfather and of those who depend upon thee;" "this is thine O great grandfather of N.N., my great great grandfather and of those who depend upon thee." Or one should offer in anticipation (that is) with the formulas, "Svadhā to the Pitṛs residing on the earth; svadhā to Pitṛs residing in the midregion; and svadhā to Pitṛs residing in the heaven." If one does not know the names of the father, grandfather and great grandfather, how should one offer the balls ? He should offer with anticipatory formulas or with the formulas, "This is to thee O

1. That is to say, when they ae not consigned into kindling woods.

दद्यात्स्वधा पितृभ्यः पृथिवीषद्भ्यः स्वधा पितृभ्यो ऽन्तरिक्षसद्भ्यः स्वधा पितृभ्यो दिविषद्भ्य इति । पितुश्चेत्पितामहस्य प्रपितामहस्येति नामानि न जानीयात्कथं तत्र पिण्डदानं भवतीति । प्रविदानकल्पेन वा दद्यात् । अपि वैतत्ते तत ये च त्वामन्वेतत्ते पितामह ये च त्वामन्वेतत्ते प्रपितामह ये च त्वामन्विति । उत्तर आयुषि लोम छिन्दीतेति । कस्मिन्नु खल्वेतत्काले छेत्तव्यं भवतीति । ऊर्ध्वं षट्षष्टिभ्यश्च वर्षेभ्यो ऽष्टाभ्यश्च मासेभ्य इत्येतस्मिन्नेवैतत्काले छेत्तव्यं भवतीति । कथमु खल्वनाहिताग्नेः पिण्डपितृयज्ञो भवतीति । अनिरुप्तं स्थालीपाकं श्रपयित्वाग्निमुपसमाधाय संपरिस्तीर्याहुतीर्हुत्वा दक्षिणेनाग्निं दक्षिणाग्रं बर्हि स्तीर्त्वा बर्हिःप्रभृति पिण्डं दद्यात् । अपि वागार एव स्थालीपाकं श्रपयित्वा बर्हिःप्रभृत्येव पिण्डं दद्यात् । यज्ञोपवीत्येव प्राजापत्ययचैतमग्निमुपतिष्ठेतेति ॥ ३२ ॥

III.12 :144.13, XX.22 :1366.18, III.12 :148.5, III.14 :150.9, III.13 :148.10, III.15 :152.13, I.19 :56.13, XX.25 :1374.4 यथो एतद्बौधायनस्य कल्पं वेदयन्ते हविष्कृता वाचं विसृज्याज्यानीर्जुहुयात्कस्मिन्नु खल्वेनाः काले जुहुयादिति । प्रस्कन्दनान्तं कर्म कृत्वैतस्मिन्नेनाः काले जुहुयात् । कथमु खल्वनाहिताग्नेराग्रयणं भवतीति । अनिरुप्तं स्थालीपाकं श्रपयित्वाग्निमुपसमाधाय संपरिस्तीर्याघारावाघार्याज्यभागाविष्ट्वाग्रयणदेवताभ्यः स्विष्टकृच्चतुर्थीभ्यो जुहुयात् । कामं पुरस्तात्स्विष्टकृतोऽज्यानीरुपजुहुयात् । तस्यैतेनैव मन्त्रेण प्राश्नीयाद्भद्रान्नः

father and those who depend upon thee; this is to thee O grandfather and those who depend upon thee; this is to thee O great grandfather and those who depend upon thee."

If one is in the latter part of his life, he should pluck out the hair on his body (and offer). At what age is it to be plucked out? It is to be plucked out after the age of sixtysix years and eight months.

How is the Piṇḍapitṛyajña performed by one who has not set up the fires? He should cook the Sthālīpaka without formally pouring out paddy, enkindle the fire, strew it around, offer on the fire the oblations, strew to the south of the fire darbha-blades. Or one should cook the Sthālīpāka in the fire-hall, spread the darbha-grass and offer the balls. Suspending his sacred cord on the left shoulder, he should pray to the fire with the verse addressed to Prajāpati.

XXIV.33

ĀGRAYAṆEṢṬI

As for (the fact that the teachers) convey the view of Baudhāyana, namely, that after having released speech with the call to the preparer of the oblation-material (the Adhvaryu) should offer the Ajyānis,[1] at what time should he offer them? Having gone through the dropping (of rice-grains into the cooking vessel) he should offer them.

How does one who has not set up the fires offer the Āgrayaṇa? One should cook the Sthālīpāka without formally pouring out paddy, enkindle the fire, strew it around, offer the Āghāras and the Ājyabhāgas and then make offerings to the deities for the Āgrayaṇa the Sviṣṭakṛt being the fourth offering. If he desires, he may offer the Ajyānis before Sviṣṭakṛt offering. The sacrificer should consume his portion with the verse *bhadrān naḥ śreyaḥ samanaiṣṭa devāḥ*.[2] Or he should seek the remnants of the offering made by a learned brāhmaṇa. The mantra for consuming is the same.

1. Five offerings with the verses beginning with *śatāyudhāya śatavīryāya* (TS V.7.2.3-4).
2. TS V.7.2.4

श्रेयः समनैष्ट देवा इति । अपि वा श्रुतवतो ब्राह्मणस्य हुतोच्छेषणाल्लिप्सेत । समानः प्राशनमन्त्रः । कथमु खल्वन्तर्विराजं बहिर्विराजमन्तर्बहिर्विराजमिति जानीयात् । नित्येनोपस्थाय विराजक्रमैरुपतिष्ठेत प्रोष्य पुनरागम्य विराजक्रमैरुपस्थाय नित्येनैवोपतिष्ठेतैतेनैव बहिर्विराजमुक्तमन्तर्बहिर्विराजं चेति । सो ऽधःसंवेश्यमाꣳसाश्यस्त्र्युपायी प्रवसति । विपरीतनामधेय एष भवति । स स्विद्यथेदं प्रायश्चित्तं मध्ये पतितमाश्विनो द्विकपालस्तमन्तमेव परिणयेत् । दीक्षणीयायां चेन्नश्येत्प्रायणीयामनुवर्तेत प्रायणीयायां चेन्नश्येदातिथ्यामनुवर्तेतातिथ्यायां चेन्नश्येदग्नीषोमीयस्य पशुपुरोडाशमुत्तरमुत्तरं तन्त्रमनुवर्ती स्यात् । अथ चेदग्निदीक्षणीयायां नश्येत्कस्मिन्नु खल्वेनं काले निर्वपेदिति । दीक्षाहुतीर्हुत्वैतस्मिन्नेनं काले निर्वपेत् । अपि वा प्रागौद्ग्रहणात्। यथो एतद्बौधायनस्य कल्पं वेदयन्ते प्रवसतः प्रस्तरेणैवास्य सह यजमानभागमनुप्रहरेद्ध्रुवायै वाज्येन पर्युपस्तीर्य जुह्वामवधाय जुहुयात्प्रस्तरभूयं यजमानभागो गच्छतीति । प्रवसतः प्रस्तरेणैवास्य सह यजमानभागमनुप्रहरेदिति ॥ ३३ ॥ सप्तदशः ॥

XX.25 :1374.19 अथायं पशुः सोपवसथः । तस्य कः कर्मण उपक्रमो भवतीति । अजस्रैरग्निभिरुदवसाय षड्ढोतारꣳ हुत्वा यूपाहुतिꣳ हुत्वा यूपꣳ सयजुषं कृत्वा वेदिं विमाय व्रतोपायनीयमशित्वाग्नीनन्वादध्याद्व्रतमुपेयादिध्माबर्हिः संनह्योपवसेदथ प्रातराग्नेयेनाष्टाकपालेन यजेतेति नु बौधायनस्य कल्पः । नाग्नीनन्वादध्यान्न व्रतमुपेयात्पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य सꣳसादयेद्ब्रह्माणं दक्षिणत उपवेशये-

AGNYUPASTHĀNA

How should one understand the praying to the fires known as Antarvirāja, Bahirvirāja and Antarbahirvirāja ? Having prayed with the normal mantras, he should pray with the Virājakrama formulas. He goes on a journey, returns and having prayed with the Virājakrama formulas, he should pray with the normal mantras. hereby is spoken about the Bahirvirāja and Antarbahirvirāja.[3]

(The sacrificer while on a journey) sleeps on the ground, does not eat flesh and does not cohabit. Indeed he has changed the names.[4]

The expiation-rite, namely, the offering of a cake on two potsherds to Aśvins etc. (to be performed in the event of a potsherd being lost) indeed comes inbetween (the performances of the Full-moon and the New-moon sacrifices). One should therefore carry it forward to the end. If a potsherd is lost in the Dīkṣaṇīyeṣṭi, one should join the expiatory offering to the Prāyaṇīyā. If it is lost in the Prāyaṇīyā, one should join it to the Ātithyā. If it is lost in the Ātithyā, one should join it to the Paśupuroḍāśa related to the Agnīṣomīya animal-sacrifice. In this way one should join it to the succeeding rite. If a potsherd is lost in the Agnidīkṣaṇīyā, when should one perform this (expiatory Iṣṭi) ? One should perform it after having offered the Dīkṣāhutis.[5] Or before the Audgrahaṇa offering.[6]

As for (the fact that the teachers) convey the view of Baudhāyana namely that the Adhvaryu should put on the fire the portion of the cake to be consumed by the sacrificer who is on a journey together with the Prastara. He should pour into the Juhū ladle clarified butter from the Dhruvā, and put the sacrificer's portion into it. The sacrificer 's portion goes along with the Prastara. In this way (the Adhvaryu) should put on fire the sacrificer's portions together with the Prastara.

XXIV.34

ANILMAL-SACRIFICE

Now this animal (sacrifice) together with the Upavasatha-rite. How does its procedure start ? The sacrificer should move out together with the lasting fires (establish those fires) make an offering with the Saḍḍhotṛ-formulas, offer the Yūpāhuti, fashion out the sacrificial post employing the relevant formulas, measure

3. The Bahirvirāja prayer would be : Virājakrama and normal prayer before going on a journey and normal prayer and Virājakrama after returning. The Antarbahirvirāja prayer would be : normal prayer and Virājakrama before going on a journey and again normal prayer and Virājakrama after returning.
4. cf. BaudhŚS III.13
5. cf. BaudhŚSX.12
6. BaudhŚS X.13

तूष्णीम् । प्रणीते त्वौत्तरवेदिके मन्त्रेणोपविशेत्प्रोक्षणीः सꣳस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नि कृत्वा स्फ्यहस्तः प्राङेत्य स्तम्ब-यजुर्हरेत् । सिद्धमत ऊर्ध्वम् । अथ शालीकेः । अरण्योरग्नीन्समारोह्योदवसाय मथित्वाग्नीन्विहृत्यैवमेव षड्ढोतारꣳ हुत्वा यूपाहुतिꣳ हुत्वा यूपꣳ सयजुषं कृत्वा वेदिं विमायाग्नीनन्वादध्याद्व्रतमुपेयादिध्माबर्हिः संनह्येत्पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य सꣳसादयेद्ब्रह्माणं दक्षिणत उपवेशयेत्तूष्णीं प्रणीते त्वौत्तरवेदिके मन्त्रेणोपविशेत्प्रोक्षणीः सꣳस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नि कृत्वा गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा समिद्वत्याहवनीये पूर्णाहुतिꣳ हुत्वा स्फ्यहस्तः प्राङेत्य स्तम्बयजुर्हरेत्सिद्धमत ऊर्ध्वम् ॥ ३४ ॥

XX.25:1374.24 स्फ्यो यूपो भवतीति । कथमु खल्वस्य स्वरुरधिमन्थनयूपशकले इति भवन्तीति । एतस्यैवावतक्ष्णुयादपि वान्यस्य तज्जातीयस्य वृक्षस्य कुर्यादचषाल एष भवति । प्रोक्षणप्रभृति मन्त्रान्साधयेदा परिव्ययणात्तृतीयवेलायां परिव्ययेदेवमुपरसंमितायाम् । पञ्चारत्निप्रभृतयः पाशुबन्धिका यूपा भवन्त्या नवारत्नेः । नवारत्निप्रभृतय आग्निष्टोमिका यूपा भवन्त्यैकविꣳशत्यरत्नेः । त्र्यरत्निश्चतुररत्निर्वा निरूढपशुबन्धस्य पालाशो यूपः । किमु खलु प्रवसतः पशुबन्धः सिध्यती३ न सिध्यती३

the altar, consume the Vrata-food, and add fuel to the fires. He should adopt the vow, fasten the sacrificial grass and faggot and wait for the next day. Next morning the Adhvaryu should offer a cake on eight potsherds to Agni. This is the procedure prescribed by Baudhāyana. The sacrificer should not add fuel to the fires; he shoud not adopt the vow (because he has done this on the preceding day. (The Adhvaryu) should rub his palms together and strew round the fires. He should cleanse the utensils and arrange them. He should seat the Brahman towards the south silently. After the fire has been carried forward to the Uttaravedi, the Brahman should sit down with the relevant formulas. The Adhvaryu should sanctify the Prokṣaṇī waters and sprinkle the utensils. He should pour out clarified butter, keep it on the fire, carry fire around (the animal, the sacrificial post etc.), take the wooden sword, move ahead and carry the Stambayajus. The subsequent procedure is as prescribed.

Now Śālīki's view.[1] The Adhvaryu should consign the fires into the kindling woods, move out, churn out fires (at the new place), spread out fires, make an offering with the Saḍḍhotṛ-formulas, offer the Yūpāhuti, fashion out the sacrificial post with the relevant formulas, measure out the altar and add fuel to the fires. The sacrificer should adopt the vow. The Adhvaryu should fasten the sacrificial grass and faggot, rub his palms together, strew round the fires, cleanse the utensils and arrange them. He should seat the Brahman to the south silently. After the fire has been carried to the Uttaravedi, the Brahman should sit down with the relevant formulas. The Adhvaryu should sanctify the Prokṣaṇī water and sprinkle the utensils, pour out clarified butter, put it on fire, carry fire around it, melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle, put a fire-stick on the Āhavanīya, offer the Pūrṇāhuti, take the wooden sword, move ahead and carry Stambayajus. The subsequent procedure is as prescribed.

XXIV.35

The wooden sword is regarded as the sacrificial post. How in that case are the Svaru, and the two chips respectively for the churning and the sacrificial post to be procured? One should chistel these out of this (wooden sword) itself. Or one may cut these out of another tree of the same kind. This (wooden sword used as the sacrificial post) is without Caṣāla. The Adhvaryu should employ the formulas (in respect of the sacrificial post) beginning with sprinkling upto the winding around.

1. BaudhŚS XX.25 (Dvaidha) has mentioned two views regarding the procedure of an Animal-sacrifice. While according to Baudhāyana's view the Animal-sacrifice is to be performed on two days, namely, the Upavasatha day and the principal day, according to Śālīki it may be performed either on two days, or may be finished within a single day. Next is laid down the one-day procedure.

XX.29 :1386.8, IV.2 :192.4, IV.8 :216.10, IV.9 :218.13, IV.6 :204.14 निरवदायैवास्य स्विष्टकृतमिडामवद्येत्कथमत्र चतुरवत्तं भवतीति। उपस्तीर्य पुरोडाशं द्वेधा कृत्वाभिघारयेदेवमस्य चतुरवत्तं भवति । अथ हैक आचार्या एकादश धर्मान्पशुबन्ध उत्सादयन्त्यग्न्यन्वाधानं व्रतोपायनं पृष्ठ्यां प्रणीतां याजमानमाज्यभागौ प्राशित्रं यजमानभागब्रह्मभागौ चतुर्धाकरणं विष्णुक्रमानिति । कियन्नु खलु पशुबन्धे दर्विहोमा दृष्टा भवन्तीति । षड्ढोता यूपाहुति स्तोक्या दिशांप्रतीज्यौपयज इति । किंदेवत्या उ खलु मनोता भवतीति । आग्नेयीत्येव ब्रूयात् । किंदेवत्य उ खलु वनस्पतिर्भवतीति । वैष्णव इत्येव ब्रूयात् । विज्ञायते वैष्णवा वै वनस्पतय इति । अथाप्युदाहरन्ति यज्ञो वै विष्णुरिति । अथायं पशुः सार्वत्रैष्टुभो भवत्येकादश प्रयाजा एकादशानूयाजा एकादशकपालः पशुपुरोडाश एकादशावदानान्येकादशोपयाजा इति । एवं पशुः सार्वत्रैष्टुभो भवति । यथो एतच्छालीकेः कल्पं वेदयन्ते ऽरण्योरग्नीन्समारोह्योदवस्येत्तं चेत्तत्र चेष्टन्तमादित्यो ऽभ्यस्तमियात्कथं तत्र प्रायश्चित्तꣳ सिध्यती३ न सिध्यती३ इति । सिध्यतीत्येक आहुरथ हैक आहुर्न सिध्यतीति । यज्ञाभिपरीत एष आकाशो भवति । नैव सिध्यतीति । इतीन्वा अयं पशुः सार्वत्रैष्टुभो व्याख्यातः ॥ ३७ ॥ एकोनविꣳशः ॥

XII.19 :984.2 अथातः काम्यान्पशून्व्याख्यास्यामः । को नु खल्वेषामुपाꣳशु भवतीति । य एवाश्वमेधिकाः प्राजापत्याः सावित्राः सारस्वताः पौष्णा याम्याः पितृदेवत्या द्यावापृथिव्या वायव्याः सौर्या वैश्वकर्मणा इति । गर्भिणयो भवन्तीति कथमत्र प्रायश्चित्तꣳ सिध्यती३ न

XXIV.37

Whereas after having cut the portions for the Sviṣṭakṛt, one should take portions for Iḍā, how does the rule of four portions become applicable ? One should spread clarified butter,cut the cake into two and pour clarified butter over it. In this way the rule of four portions is observed.

Certain teachers remove the following eleven practices from the Animal-sacrifice : adding of fuel, adoption of the vow, the strewing of the Pṛṣṭhyā line, the carrying forth of Praṇītā waters, the mantras to be pronounced by the sacrificer, the Ājyabhāgas, carrying Prāśitra to the Brahman, handing over his portion to the sacrificer, also to the Brahman, fourfold division of the cake, and the Viṣṇu-strides. How many Darvī-offerings are there in an Animal-sacrifice ? (There are five) : Ṣaḍḍhotṛ, Yūpāhuti, the pouring of clarified butter over the omentum, the offerings towards the quarters and Upayaj offerings.

Which is the divinity of Manotā ? Agni, one should say.

Which is the divinity of Vanaspati ? Viṣṇu, one should say. It is said, trees belong to Viṣṇu. It is also said, Viṣṇu indeed is the sacrifice.

The Animal-sacrifice is said to be having the character of Triṣṭubh in all aspects. There are eleven Prayāja-offerings, eleven Anūyāja-offerings, the Paśupuroḍāśa on eleven potsherds, eleven cuttings, and eleven Upayaj offerings. In this way the Animal-sacrifice bears the Triṣṭubh-character in all aspects. As for (the fact that the teachers) convey the view of Śālīki that one should move out after having consigned the fires into the kindling woods - if the sun sets during this procedure, is the expiation-rite involved herein or not involved ? Some say, it is involved; others say it is not. The sky is surrounded by the sacrifice. The expiation rite is therefore not involved. In this way the animal-sacrifice bearing the total Triṣṭubh character is explained.

XXIV.38

KĀMYA PAŚUS

Now we shall explain the optional Animal-sacrifices. Which of the Animal-sacrifices is to be performed with the Upāṁśu procedure ? Those in the Aśvamedha, the animals to be offered to Prajāpati, Savitṛ, Sarasvatī, Pūṣan, Yama, Pitṛs, Dyāvāpṛthivī, Vāyu, Sūrya, and Viśvakarman. (If the female animals) are found to be pregnant, is the expiation-rite[1] to be performed or not to be performed ? Some say it should be performed, some say it should not be. They have (the foetus as) their fortune. (Therefore the expiation) is not involved.

1. cf. BaudhŚS XIV.14

सिध्यती३ इति । सिध्यतीत्यैक आहुरथ हैक आहुर्न सिध्यतीति । एतत्समृद्धय एता भवन्ति । नैव सिध्यतीति । आदित्यां मल्हां गर्भिणीमालभत इत्यृष्यीनामधेयमेवैतद्भवति । अपन्नदती भवतीत्यहीनदतीत्येवेदमुक्तं भवति । अथेयं दशर्षभा संवत्सरमभि विहिता । प्राजापत्य एवैषां कद्रुर्दशमो भवतीति॥ कथमत्र ब्रह्मचर्यꣳ सिध्यती३ न सिध्यती३ इति । सिध्यतीत्येक आहुरथ हैक आहुर्न सिध्यतीति । संतिष्ठते नैव सिध्यतीति । पर्यारिणी भवतीति परिहारसूरित्येक आहुः । अथ हैक आहुरनुजैवैषोक्ता भवति । वेहदित्येतामाचक्षते ॥ ३८ ॥

सौमापौष्णं त्रैतमालभेतेति । त्रयाणामेवैष उक्तो भवति । अथाप्युदाहरन्ति यस्तिस्रो धयतीति । त्वाष्ट्रं वडबमालभेतेति । यमेवैतं पुमाꣳसꣳ सन्तमधिरोहति स वडबः । विषम आलभेतेति । देवयजनं वा

As for the injunction that one offers a pregnant (animal) having a dew-lap to Aditi (BaudhŚS XII.19). This stands for a female black antelope with white feet.[2]

(The female sheep dedicated to Sarasvatī) "is one whose teeth are not fallen."[3] This means that she is not without teeth.

Now this sacrifice of ten bulls[4] is spread over a year. Among these the tawny bull, dedicated to Prajāpati is the tenth. Is the vow of continence prescribed to be observed or not to be observed ?.Some say, it is prescribed; others say it is not. (As soon as each sacrifice) is concluded, the vow is not to be observed.

(The cow dedicated to Dyāvāpṛthivī for a sacrificer who is expelled from his kingdom for a long time)[5] "is paryāriṇī." Some understand by this a cow who prolongs conception. Others understand a heifer born after a steer. Still others understand a cow whose calf is not living.

XXIV.39

(One who is desirous of cattle) "should offer a *traita* animal to Soma-Pūṣan."[1] It is said to be one among the three. It is also said to be one which sucks three (mothers).

(One desirous of cattle) "should offer a *vaḍaba* (horse) to Tvaṣṭṛ."[2] A *vaḍaba* is a horse upon whom, even though he is a male, another horse mounts.

2. Caland reads *ṛṣināmadheya.* Caland has noted this reading as "uncertain." He has recorded the variants, and has suggested *ṛśī.* This is the feminine form of *ṛśa* which is once found in AV.4.7. The word *ṛśya* or *ṛṣya* is met with in the *ṚV* and *AV* many times. I am inclined to emend as *ṛṣyī.*
3. TS II.1.2.6
4. TS II.1.4.2
5. TS II.1.4.7

1. TS II.1.1.6
2. TS II.1.8.3

विषमः स्याद्यस्मिन्वा पशुमालभेतापां चौषधीनां च सन्धावालभत इत्युदकान्त इत्येक आहुः। अथ हैक आहुः प्रावृषि वा शरदि वेति। यस्याश्विने शस्यमाने सूर्यो नाविर्भवति सौर्यं बहुरूपमालभेतेति। प्रायणीये चेदतिरात्रे न दृश्येतारम्भणीयस्याहुः सवनीयस्योपालम्भ्यं कुर्यादथ चेदुदयनीये ऽतिरात्रे न दृश्येतैकाहिके वानूबन्ध्यस्योपालम्भ्यं कुर्युरपि वोदवसायैवैतेन पशुना यजेरन्। इतीन्वा इमे काम्याः पशवो व्याख्याताः॥ ३९ ॥ विंशः॥

॥ इति चतुर्विंशः प्रश्नः॥

(One who is vying with another should offer a dwarfish goat to Viṣṇu).[3] "One should perform the sacrifice in an uneven place." Either the entire sacriicial place should be uneven, or the spot on which the offering takes place should be uneven. One should make the offering on the conjunction of water and plants. On the border of water, some say. Some others say the one should perform the sacrifice in the rainy season or in autumn.

One should offer a multi-coloured (goat) to Sūrya if the sun does not become visible while th Āśvina Śastra is being recited.

If the sun does not become visible while the Ās-vina Śastra is being recited in the Prāyaṇīya Atirātra (of the Gavām Ayana), one should offer a multi-colored animal as the Savaniya animal on the Ārambhaṇīya day. If it does not become visible while the Āśvina Śāstra is being recited at the Udayanīya Atirātra, one should offer it as the Anūbandhya animal in connection with a one-day Soma-sacrifice. Or one should, after having moved out at the close of the Gavām Ayana, perform this Animal-sacrifice.

In this way the optional Animal-sacrifices have been explained.

CHAPTER XXIV ENDS.

3. TS II.1.3.1

XV.15 :228.1 कथमु खलु यावज्जीवप्रयुक्तानां चातुर्मास्यानामनुप्रयोगो
XXI.1 :1392.1 भवतीति । फाल्गुन्यां वा चैत्र्यां वा पौर्णमास्याः शुनासीरीयपरुषा यजेत । अथ वैश्वदेवायोपवसेत् । वैश्वदेवेनेष्ट्वा पौर्णमासवैमृधाभ्यां यजेताथ चेदिष्ट्या पशुना सोमेन वा यजेत कथं तत्र कुर्यादिति । प्रतिकृष्यैतस्य पक्षस्य शुनासीरीयपरुषा यजेत । अथैतेषामेकेन यजेत । अथ वैश्वदेवायोपवसेत् । वैश्वदेवेनेष्ट्वा पौर्णमासवैमृधाभ्यां यजेतेति। यथो एतद्बौधायनस्य कल्पं वेदयन्ते यावज्जीवप्रयुक्तान्येव चातुर्मास्यानि स्युरन्तर्मिथुनानि प्रथमे त्वेव संवत्सरे व्रतं चरेदिति कथमत्रेष्टिपशुबन्धा इति । काममिष्ट्या कामं पशुबन्धेनेति । क्व उ खलु चातुर्मास्यानि समासं गच्छन्तीति। राजसूये च चातुर्मास्येषु च सोमेष्वित्येव ब्रूयात् । अथाप्युदाहरन्ति द्वादशाहे ऽपि चातुर्मास्यैर्यजेत । वैश्वदेवेनेष्ट्वा चतुर्थ्यां वरुणप्रघासैरष्टम्यां च नवम्यां च साकमेधैर्द्वादश्याः शुनासीरीयपरुषा यजेतेति । विज्ञायते संवत्सरप्रतिमा वै द्वादशरात्रयो भवन्तीति । त्रिवृद्बर्हिर्भवतीति । तूष्णीकानि
V.2 :230.19 हान्तराणि भवन्तीति मन्त्रवदु ह बाह्यम् । एतदेव
V.5 :238.5 सदन्यत्रेष्टिसंनिपाते विपरीतं भवतीति । क्व उ खलु करम्भ-पात्राणि प्रथमं मन्त्रं लभन्त इति । प्रोक्षण इत्येव ब्रूयात् । सह हविर्भिः करम्भपात्राण्यभि पर्यग्नि कुर्यात् । किंदेवत्यानि नु

CHAPTER - XXV

CĀTURMĀSYAS

XXV.1

How are the Cāturmāsyas, being performed throughout one's life, performed serially ? One should perform the Śunāsīrīyaparvan on the full-moon day of Phālguna or Caitra. Then he should observe the Upavasatha day for the Vaiśvadevaparvan. He should perform the Vaiśvadevaparvan and subsequently perform the Full-moon sacrifice and the Vaimṛdheṣṭi. If one proposes to perform the Iṣṭi or an Animal-sacrifice or a Soma-sacrifice, what procedure should one follow ? One should anticipate the fortnight and perform the Śunāsīrīyaparvan,[1] and then perform any of these. then he should observe the Upavasatha of the Vaiśvadevaparvan.

As for (the fact that the teachers) convey the view of Baudhāyana, namely, that the Cāturmāsyas to be performed throughout one's life, that sexual intercourse is permissible within the intervening period, that one should observe vow only in the first year : how are the Iṣṭis and Animal-sacrifices[2] to be performed ? One may perform the Iṣṭi or the Animal-sacrifice (on the appointed day). With which sacrifices are the Cāturmāsyas associated ? With Rājasūya and Saumika Cāturmāsays. It is also said that one should associate the Cāturmāsyas even with the Dvādaśāha. Having performed the Vaiśvadevaparvan (on the first day), one should perform the Varuṇapraghāsas on the fourth day, the Sākamedhaparvan on the eighth and the ninth and the Śunāsīrīyaparvan on the twelfth. It is said, twelve nights are equal to a year.

(In the Vaiśvadevaparvan) the sacrificial grass is tied in three bunches. These initially tied bunches are tied silently. The external binding[3] is to be done with the relevant formula.[4] If any Iṣṭi is being performed combinedly, the procedure should be reverse .[5]

When indeed do the Karambha-pots have mantras employed for the first time? At the sprinkling, one should say. One should carry fire around the Karambha-pots along with the oblations. Which is the divinity for offering the Karambha-pots ? Varuṇa, one should say. (By offering them) one gets rid of another Varuṇa through offering. When it is said, *astam preta sudānavaḥ*,[6] it is suggested that one should gaze at his house.

1. On the tenth day, get initiated on the eleventh and offer Soma on the fifteenth.
2. Whether obligatory, or optional or incidental.
3. Binding the three bunches into one.
4. Namely, *indrāṇyai saṁnahanam.*
5. That is to say, the initial tyings should be done with the formula.
6. TS I.8.3

खलु करम्भपात्राणि भवन्तीति । वारुणानीत्येव ब्रूयात् ।
XXI.2 :1594.2 विज्ञायते ऽन्यमेव वरुणमवयजत इति । अस्तं प्रेत सुदानव
V.5 :240.9 इति गृहान्प्रेक्षेतेत्येवेदमुक्तं भवति । तौ व्यतिचारꣳ स्तम्बयजुषी
हरेयातामितश्चामुतश्च यन्तं प्रतिप्रस्थाताध्वर्युं परिगृह्णीयात् ।
सह निरुप्तस्य प्रतिप्रस्थातापो निःषिच्याध्वर्योराज्यस्य
वाचयेदथेध्मयोरतिप्रणयनादादायाध्वर्युः स्वमिध्ममपक्रम्यैव
तिष्ठति ॥ १ ॥

अथायं प्रतिप्रस्थातान्तरेणेध्मं चाहवनीयं चोपातीत्य
स्वमिध्ममाददीत । तावपसलैः पर्यावृत्येध्मौ हरेयाताम् ।
अथामुतः प्रदक्षिणमावृत्येध्मौ प्रतिष्ठाप्यैतेनैव यथेतमेत्य
प्रतिनिर्वेष्टयते प्रतिप्रस्थातान्तरेण वेदी प्राचीनमुपयमनी-
हारः । अथेमा अध्वर्योः प्रोक्षण्यो दक्षिणेन प्रतिप्रस्थातारं
V.8 :246.6 परिगृह्यासादयेदेवमेताभिरनभिपरिहृतो भवति । अथेयं
मारुती दक्षिणां वेदिं गच्छति सप्तमी हविषामधिश्रीयते ।
कथमेतयाव्यवेतानि भवन्तीति। प्रतिकृष्यैनामग्रेण दक्षिणेन
हवीꣳष्यनभिघारितामुद्वासयेत् । अथैनां पुनरधिश्रित्या-
भिघारितामुद्वास्यान्तर्वेद्यासादयेत् । एवमेतान्यव्यवेतानि
भवन्ति । अथायं प्रतिप्रस्थाता मारुत्यै दैवतस्य
सकृदेवानुवाचयेत्सकृदाश्रावयेदथान्यत्राध्वर्योः कृतानुकारो
भवतीति । तद्यदिहाश्रावयतीह यजतीति तत्प्रतिप्रस्थाता
कृतानुकार एव भवति । अथेदं मारुत्यै मेक्षणमग्रेणौत्तर-
V.8 :248.5 वेदिकमग्निं परिगृह्यानुप्रहरेत् । यथो एतदौपमन्यवस्य कल्पं
V.9 :250.5 वेदयन्ते तुषैश्च निष्कासेन चावभृथमवेयादिति दैवतं प्रदाय
V.10 :252.9 स्विष्टकृतं प्रयच्छेत्तुषान्संप्रकीर्योदकान्तं प्रत्यस्येत् । सिद्धमत
XXI.3 :1396.22 ऊर्ध्वम्। अथायं गृहमेधीय आज्यभागप्रतिपत्क इडान्तः
संतिष्ठते । तत्र नास्ति प्राशित्रम् । तूष्णीꣳ समक्ताञ्छा-

They (the Adhvaryu and the Pratiprasthātṛ) carry the Stambayajus moving in opposite directions. The Pratiprasthātṛ should meet the Adhvaryu moving to and fro.

The Pratiprasthātṛ who, after having poured down the water (for the Āpyas) has taken out half of the clarified butter out of the total quantity poured out by the Adhvaryu, should cause the sacrificer's wife to recite the relevant formula (namely, *mahīnām payo'si ...*) over his portion of the clarified butter.

Out of the two faggots put on the fire, the Adhvaryu takes out his burning fire and stands up.

XXV.2

The Pratiprasthātṛ comes up between the Āhavanīya fire and the faggot (in the Adhvaryu's hand) and takes up his own faggot. The two, turning up by the left, carry forth their respective faggots. From there they turn by the right, and put the two burning faggots (as the Āhavanīya fires in their respective fire-places). They return by the same say by which they had gone. (The Āgnīdhra) should carry forth the Prokṣaṇī-water to be used by the Adhvaryu from towards the south of the Pratiprasthātṛ and place them (within the Adhvaryu's altar). Thus the Pratiprasthātṛ does not have the Prokṣaṇī-water taken up in front of him.

Now the Āmikṣā intended for the Maruts goes to the southern altar, while it is the seventh among the oblations which are put over the fire. In what way do they become unseparated by this (Āmikṣā) ? The Pratiprasthātṛ should take out this (Āmikṣā) along the front and place it to the south of the oblations without having poured Vājina over it. (Thereafter the Adhvaryu should take down from over the fire the six oblations).Then (the Pratiprasthātṛ) should again place the Āmikṣā for the Maruts (over the Gārhapatya fire), take it down from over the fire, pour Vājina over it, and place it within the (southern) altar. In this way these (oblations) remain unseparated.

The Pratiprasthātṛ should cause the Hotṛ only once to recite the puronuvākyā for the divinity and give out a call only once in connection with the offering of Āmikṣā to the Maruts. On other occasions he is understood to have (himself) done what the Adhvaryu has actually done. When in these rites (the Adhvaryu) gives out a call or asks the Hotṛ to recite the yājyā, the Pratiprathātṛ is to be understood to do (these things himself).

(The Pratiprasthātṛ) should bring the stirring stick pertaining to the Āmikṣā for the Maruts along the front of the fire on the northern altar, and throw it (on the southern fire).

As for Aupamanyava's view made known, namely, that one should proceed for the Avabhṛtha with the husks of paddy and scrapings (of the Āmikṣā for Varuṇa, it

V.15 :256.2 कलान्परिधीनग्रावनुप्रहरेत् । अभिवान्यायामविद्यमानायाꣳ संधिनीक्षीरं दोहयेदिति ॥ २ ॥ प्रथमः ॥

अथायं महापितृयज्ञः । तस्य कः कर्मण उपक्रमो
V.11 :256.1 भवतीति । बर्हिर्यजुषा कुर्याद्देवानां पितृणां परिषूतमसि देवपितृबर्हिर्मा त्वान्वङ्मा तिर्यक्पर्व ते राध्यासमित्यपहतो ऽररुः पृथिव्यै देवपितृयजन्या इत्यपहतो ऽररुः पृथिव्या अदेवपितृयजन इत्येवमेतेष्वधिकरणेषु कुर्याद्यत्र देवाश्च पितरश्च संनिगच्छेयुः । पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य सꣳसादयेत् । ब्रह्माणं दक्षिणत उपवेश्यात्रैवोत्तरत उदपात्रं निधाय जघनेन गार्हपत्यꣳ स्फ्यं निदध्यात्स्फ्योपरि पात्रीं पात्र्यां व्रीहीनावपेच्छूर्पादानप्रभृति कर्मान्तस्तायत
V.13 :260.15 आप्यान्तः । जघनेन गार्हपत्यमाप्येभ्यो निनयेद्वि परिक्रामन्त्येत ऋत्विजः । अध्वर्युरनन्तरो ऽग्नेः स्यादथ यजमानो ऽथ ब्रह्माथाग्नीध्रः । अपि वाग्नीध्र एवानन्तरो ऽग्नेः स्यादथ यजमानो ऽथ ब्रह्माथाध्वर्युः । विपरिहरन्ति हवीꣳष्यग्रेण
V.13 :260.15 पुरोडाशं धाना जघनेन धानाः करम्भमिति । एवं विपरिहृतानामेवैतेषाꣳ हविषामेकैकमुद्वासयेत् । क्व उ खलु

is implied that) after having made the principal offering, one should offer the Sviṣṭakṛt. He should scatter the husks (over the water) and push back the margin of water. The subseqent procedure is as prescribed.

Now this sacrifice to the Gṛhamedhin Maruts begins with the Ājyabhāgas and is concluded with Iḍā. There is no Prāśitra. One should besmear the chips used as enclosing sticks, and put them over the fire silently.

If (in the Mahāpitṛyajña) a cow feeding an adopted calf is not available, one should procure the milk of a cow in heat.

XXV.3

Now this Mahāpitṛyajña. What is its procedure ? One should procure the sacrificial grass with the relevant formulas. He should employ on the relevant occasions when gods and Pitṛs meet together the following formulas : "Thou art grasped for the gods and Pitṛs;" "O Barhis for the gods and Pitṛs, let me not hit thee along nor across; may I get at the joint."[1] "Araru is smitten away from the earth, the place of sacrifice for gods and Pitṛs" "Araru who does not offer to gods and Pitṛs is smitten away."[2] (The Adhvaryu) should touch his palms together; strew around (the fire-places and the altar); should cleanse the implements and put them down; should seat the Brahman to the south; put down the water-pot to the north; keep the wooden sword to the rear of the Gārhapatya; a pan upon the wooden sword; should pour paddy into the pan. The procedure beginning with the taking of the winnowing basket and ending with the pouring down of wash-water for the Āpyas is gone through. He should pour down (the wash-water) for the Āpyas to the rear of the Gārhapatya.

The priests walk around. The Adhvaryu should be close to the fire (while walking towards the south along the front). Then the sacrificer, then the Brahman; then the Āgnīdhra. Or the Āgnīdhra should remain close to the fire; then the sacrificer; then the Brahman; and then the Adhvaryu. The oblations are carried around (towards the south); the roasted barley-grains along the front of the cake and the Karambha along the rear of the roasted barley-grains. (The Adhvaryu) should take down the oblations one by one after they have been carried round.

When is (the paddy for) the Tryambaka cakes poured out ? After having taken down the oblations (of the Mahāpitṛyajña) from over the fire, (the Adhvaryu) should pour out with the formula, "I pour out (paddy) dear to Rudra and Ambikā" provided they are to be prepared while reciting the relevant formulas.

1. BaudhŚS I.2
2. BaudhŚS I.11.

V.170 :270.17 त्रैयम्बका निरुप्यन्त इति । उद्वास्य हवीꣳषि रुद्रायाम्बिकायै
V.10 :254.19 जुष्टं निर्वपामीति यस्य मन्त्रवन्तः । कायेति कायं
V.11 :256.1 निर्वपेत्कायानुब्रूहीत्यनुब्रूयात्कं यजेति यजेत् । क्व उ खलु
X.1 :244.1 त्रैयम्बकाणाꣳ सौविष्टकृतं भवतीति । यदेवातो मूत
आसजतीत्यसमुदित ऋषभं ददातीति । महाहविषामेवैषो
ऽसमुदिते दातव्यो भवति । सर्वमेव याजमानं पितृयज्ञ
II.1 :66.1 उत्सीदेत्पशुबन्धे सौम्ये ऽध्वरे ऽन्यत्र तत्रोत्पत्तिवचनात् ।
सर्व एवाग्निर्याजमानो ऽग्निचये सर्वमेवाग्न्याधेयच्छन्दो
याजमानमग्न्याधेये ॥ ३ ॥ द्वितीयः ॥

VI.1 :276.1 अग्निष्टोमेन यक्ष्यमाणः प्रज्यमात्मानं कुर्वीत ।
येनास्याकुशलꣳ स्यात्तेन कुशलं कुर्वीत यान्यृणान्युत्थित-
VI.1 :276.6 कालानि स्युस्तानि व्यवहरेदनुज्ञापयीत वा । स पुरस्तादेवोप-
कल्पयते प्रभूतं तृणवꣳशं पश्चाज्यꣳ स्थाल्यमत्रं कुम्बं च
कुरीरं चेति । विदलमु ह कुम्बं भवति जालमु कुरीरम् ।
द्वादशशतं दक्षिणानाम् । विज्ञायते छन्दोगब्राह्मणं वीरहा वा
एष देवानां यः सोममभिषुणोतीति शतेन वीरं निरवदयते
दशभिर्दशप्राणान्यैकादशी तयात्मानं यैव द्वादशी सा
दक्षिणेत्यथ हैक एकविꣳशतिदक्षिणेन यजन्त एकविꣳशं
यज्ञायज्ञियमिति वदन्तो ऽथ हैके सप्तगुना यजन्ते
सोमक्रयण्यतिथिगव्यनूबन्ध्याश्चतस्रो मध्यतः । तदपि
दाशतये विज्ञायते प्र सप्तगुमृतधीतिं सुमेधामिति ॥ ४ ॥

He should pour out (paddy) for a cake to Ka with the formula, "I pour out to dear Ka." (The Hotṛ) should recite the puronuvākyā (when the Adhvaryu gives out the call), "Do you recite the puronuvākyā for Ka." He should recite the yājyā (when the Adhvaryu gives out the call) "Do you recite the yājyā for Ka."

When does the Sviṣṭakṛt offering of the Tryambaka cakes take place ? When one puts them into a wicker basket.

As for the injunction that (the sacrificer) gives away a bull (as Dakṣiṇā) before the conversation (between the Adhvaryu and the Āgnīdhra) : it is to be given away before the conversation at the Mahāhavis sacrifice.

Excepting those directly prescribed in the respective ritual, no other duties of the sacrificer are intended in the Mahāpitṛyajña, the Animal-sacrifice and the Soma-sacrifice.

Whatever duties a sacrificer is required to perform in respect of the piling up of the altar, are laid down in the Agnicayana itself.

Whatever duties a sacrificer is required to perform in respect of the setting up of fires, are laid down in the Agnyādheya itself.

XXV.4
AGNIṢṬOMA

One who is going to perform the Agniṣṭoma should prepare himself. He should establish good relations with one with whom he is in disharmony. He should either settle such debts as have become due for payment or have the time for repayment extended.

He procures beforehand ample grass and bamboo, animals, clarified butter, earthen vessels and ots, a Kumba and a Kurīra. Kumba is split (bamboo) and Kurīra is a woven web. A hundred and twelve cows as Dakṣiṇā. The Chandoga Brāhmaṇa[1] says, "One who presses Soma is the killer of the hero among the gods. By a hundred (cows) he gives the hero his share. With ten he gives to the Prāṇas their share. With the eleventh (cow) he gives the share of himself.The twelfth (cow) is indeed the Dakṣiṇā. Some perform the sacrifice in which twentyone cows are given as Dakṣiṇā, because the Yajñāyajñīya Stotra (the last one in the Agniṣṭoma) comprises twentyone Stomas. Some perform the Soma-sacrifice with seven cows as Dakṣiṇā-the first cow for purchase of Soma, the second offered to the guest Soma, the third as Anūbandhyā and four (as Dakṣiṇā) in the middle. It is said in the Ṛgveda,[2] "(Saptagu Āṅgirasa says) the will to praise (gods) comes to me-Saptagu doing pious deeds and intelligent ... "

1. TāṇḍBr VI.1.12
2. RV X.47.6

VI.1 :276.9 अथातो देवयजनकल्पः। स एतद्देवयजनकल्पं जोषयते पुरस्तादुदकमनूषरमनुपहितमविसृग्दार्यनिरिणमसुषिरम-भङ्गुरमवल्मीकं बहुलौषधि यत्रान्याअन्या ओषधयो व्यतिषक्ताः स्युः प्रागुदक्प्रवणं यथा चात्वालसारिणीरापः स्युर्नातिप्रवणं यस्मादन्यत्पुरस्तात्समन्तिकं देवयजनं न

VI.1 :276.11 विन्देयुः। तदेतां प्राचीनवंशां शालां मापयन्ति। कृत्तिकाः खल्विमाः प्राचीं दिशं न परिजहति तासां संदर्शनेन मापयेदित्येतदेकं श्रोणासंदर्शनेन मापयेदित्येतदेकं चित्रास्वात्योरन्तरेणेत्येतदपरम्। दिक्ष्वतीकाशा भवतीति। द्वार्भिरेवैषा दिक्ष्वतीकाशा भवति। अथाप्युदाहरन्ति वंशानामेवातीकाशान्कुर्यादिति। द्वौ स्तोमौ प्रातःसवनं वहत इति त्रिवृत्पञ्चदशौ प्रातःसवनं वहतः पञ्चदशसप्तदशौ माध्यन्दिनं सवनं सप्तदशैकविंशौ तृतीयसवनम्। एष

VI.1 :276.15 एव संश्चतुष्टोमो भवति चत्वारो हि स्तोमा भवन्त्येष एव

XXI.1:1414.12 सन्द्वादशस्तोमो भवति द्वादश हि स्तोत्राणि भवन्ति। यथो एतदौपमन्यवस्य कल्पं वेदयन्ते पुरस्तादेवैतत्त्रैविध्यगतेषु देवयजनमध्यवस्येद्विज्ञायते सा वा इयं सर्वैव वेदि-रिति ॥ ५ ॥ तृतीयः ॥

VI.3 :282.2 अथेममाग्नावैष्णवमेके प्रागप्सुदीक्षायै ब्रुवत उप-रिष्टाद्वा। क्व उ खलु दीक्षणीयायै बर्हिर्यजुषा कुर्यादिति

VI.3 :282.3 व्युपनिधाय संभारान्प्राक् पाणिसंमर्शनात्। न यजमानं व्रतमुपनयति न पत्नीं संनह्यतीत्यध्वरदीक्षायै व्रतं प्रणुदते।

VI.3 :282.3 सर्वैवैषा व्रतोपायनीया भवतीष्टिरग्रमु पत्नीसंनहनं न यजमानभागं करोति न ब्रह्मभागमित्याशीःसंयोजनावेवैता-वुक्तौ भवतः। किमुपक्रममाणो यज्ञमाशिषं वदेदित्यथापि सुभिक्षो व्रतोपायनीयस्य भवतीति। कस्मै किं

XXV. 5

Now the procedure (of the selection) of the sacrificial place. He chooses such a sacrificial place which has water to the east, which does not have saline soil, is not of a mixed nature, not fissured, not barren, without holes, without cracks, without anthills, with ample vegetation, where various plants are intermixed, is sloping towards the north-east so that the water should be flowing towards the Cātvāla, not too much sloping, in whose front another sacrificial place bordering to the selected one would not be sought. Here an eastward-pointing shed is measured. The constellation Kṛttikā (Pleiades) does not swerve from the east. One should measure at their sight— this is one view. One should measure at the sight of the constellation Śravaṇa— this is one view. There is another view that one should measure at the sight of the interval of the constellations Citrā and Svāti.

As for the injunction that (the shed) has openings towards the quarters[1]: It is said that one should make the openings of bamboo.

As for the injunction that "two varieties of Stomas accomplish the morning pressing:"[2] The Trivṛt and Pañcadaśa Stomas accomplish the morning pressing. The Pañcadaśa and Saptadaśa Stomas accomplish the Midday pressing. The Saptadaśa and Ekaviṁśa Stomas accomplish the third pressing. Thus the Jyotiṣṭoma is characterised by four varieties of Stomas; because there are four varieties of Stomas. This again comprises twelve Stomas; because there are twelve Stotras.

As for the view of Aupamanyava which they convey, namely, that (the sacrificer) should enter into the sacrificial place before the fires have been spread into three fireplaces : it is said that this entire (earth) is the altar.

XXV.6

The offering to Agni-Viṣṇu is prescribed to be made before or after the initiation in water (*apsudīkṣā*). When is the sacrifical grass to be formally procured for the Dīkṣaṇīyeṣṭi ? One should procure it after having variously placed the substances and before the touching up of the palms. The Adhvaryu does not administer the vow to the sacrificer, does not gird the sacrificer's wife; he leaves out the vow in favour of the initiation for a Soma-sacrifice. The entire Iṣṭi takes the place of the administration of the vow, and the subsequent girding of the sacrificer's wife. The Adhvaryu does not provide for the sacrificer's portion nor for the Brahman's portion because these two are said to be effecting the blessing. And how can one introducing the sacrifice utter the blessing ? The sacrificer who is worthy of being

1. TS VI.1.1.1
2. TS VII.1.1.1

सुभिक्षायावद्येद्यजमानभागस्य खलूत्सादनाद्ब्रह्मभाग
VI.3 :282.4 उत्सीदति संयुक्तौ ह्येतौ यजमानभागब्रह्मभागाविति न बर्हिषदं पुरोडाशं करोति नान्वाहार्यं याचतीति । दक्षिणोक्तावेवैतावुक्तौ भवतः । अन्या उ खल्विह दक्षिणाः
VI.3 :282.5 प्रतिख्याता भवन्ति । न फलीकरणहोमेन चरति न समिष्टयजुर्जुहोतीत्यन्तपरिक्रमिणावेवैतावुक्तौ भवतः । किमुपक्रममाणो यज्ञमन्तं परिणयेदिति । न पूर्णपात्रे
VI.3 :282.5 यजमानं वाचयति न विष्णुक्रमान्क्रमत इत्यवभृथोक्तः खलु पूर्णपात्रो भवत्यन्यः खल्विहावभृथः प्रतिख्यातो भवत्यन्तपरिक्रमिणो विष्णुक्रमाः । किमुपक्रममाणो यज्ञमन्तं परिणयेदिति ॥ ६ ॥

VI.4 :282.11 द्वादश वात्सबन्धान्युदयच्छन्निति । कतमानि खल्विमानि वात्सबन्धानि भवन्तीत्येता एव स्रुवाहुतीरन्यत्र स्वाहाकारादिति । अथाप्युदाहरन्ति समानसंख्यानो ऽग्निर्ऋचि
VI.4 :282.16 तिस्रो देवतास्तानि द्वादश । अथेदं कृष्णाजिनं नौरुक्तं भवत्याच्य जान्वेतत्पार्श्वत एवाभिसर्पेद्दक्षिणं प्रति रन्ध्रं यथा
VI.4 :288.2 नावम् नक्तं चेदमेध्यं पश्येदाहवनीयमेवैतेन यजुषोपतिष्ठेत । अथेमानि दैक्षाणि व्रतानि सायमुपक्रमाणि प्रातरपवर्गाण्यथौपसदानि प्रातरुपक्रमाणि सायमपवर्गाण्यथेदं

administered the vow has already consumed heavy food. What is the point in giving a portion to one who has consumed heavy food ? Because the sacrificer's portion is suspended, the Brahman's portion also becomes suspended. The sacrificer's portion and the Brahman's portion are indeed joined together.

As for the injunction that the Adhvaryu does not keep the cake on the Barhis; the sacrificer does not ask for the Anvāhārya cooked rice:[1] Those two are said to be the Dakṣiṇā. Here separate Dakṣiṇās are spoken of. As for the injunction that the Adhvaryu does not offer the chaff of rice, nor the Samiṣṭayajus:[1] These two rites indicate the termination of a sacrifice. How is it that while one is commencing a sacrifice, he should conclude it ? As for the injunction that the Adhvaryu does not make the sacrificer recite the formula at the pouring down of the Praṇītā goblet : the sacrificer does not stride the Viṣṇu-steps.[1] The pouring down of the Praṇītā-goblet is said to be the Avabhṛtha-rite. Here an independent Avabhṛtha is prescribed. The Viṣṇu-steps indicate the conclusion. How is it that while one is commencing a sacrifice, he should at the same time conclude it ?

XXV.7

The Brāhmaṇa says, "The twelve Vātsabandha (words) lifted up (the sacrifice)."[1] Which are these Vātsabandhas ? (The words) except *svāhā* (in the four formulas employed) for the offerings of spoonfuls. It is further said, Agni is common (to all the four formulas *ākūtyai prayuje* etc. There are eight divinities in these four formulas. This makes nine). In the verse (*āpo devīr bṛhatīr* ...) there are three divinities. That makes twelve.[2]

The skin of black antelope is said to be a boat. Having bent his knee (the sacrificer) should crawl over it by the side towards the southern hole (i.e. fold of the foreleg) as one gets into a boat.

If (the sacrificer) gazes at an impure substance at night, he should pray to the Āhavanīya with this formula.[3] Now these vows pertaining to the initiation are to be commenced in the evening and to be terminated in the morning. Those pertaining to the Upasads are to be commenced in the morning and to be terminated in the evening.

1. BaudhŚS VI.3

1. TS VI.1.2.1
2. Sāyaṇa in his commentary on TS I.2.2.1 understands by the word *dvādaśa* the twelve words constituting the Anuṣṭubh verse *viśve devasya netur* ... . When the Brāhmaṇa speaks about the Anuṣṭubh Ṛc consisting of twelve words, why should the Karmānta speak about the twelve divinities mentioned in the Yajus-formulas ? Bhaṭṭa Bhāskara calls this verse as *catuṣpadā*.
3. Namely, *abaddham mano daridraṁ cakṣuḥ* ... TS III.1.1.1

VI.7 :288.16 दैक्षं व्रतं परिश्रित्यैव व्रतयेदाहवनीय एवैतत्पुराग्निहोत्रꣳ ह्यते स मानुध्यास्यतीति ॥ ७ ॥ चतुर्थः ॥

VI.10 :290.19 अथायं प्रायणीयः । तस्य कः कर्मण उपक्रमो भवतीति । बर्हिर्यजुषा कुर्याद्यदि पुरस्तादयजुष्कृतꣳ स्यात्पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य सꣳसादयेत् । ब्रह्माणं दक्षिणत उपवेश्यात्रैवोत्तरत उदपात्रं निधाय जघनेन गार्हपत्यꣳ स्फ्यं निदध्यात्स्फ्योपरि पात्रीं पात्र्यां व्रीहीनावपेत्। शूर्पादानप्रभृति कर्मान्तस्तायत आ प्रस्कन्दनात् । प्रस्कन्दनान्तं कर्म कृत्वाहवनीये स्रुवाहुतिꣳ हुत्वोपनिष्क्रम्य संप्रैषमुक्त्वाभिप्रपद्य तिरः पवित्रमप आनीयाधिश्रित्य तिरः पवित्रं तण्डुलानावपेदथाज्यं निर्वपेद-थाज्यमधिश्रयेदुभयं पर्यग्नि कृत्वा स्फ्यहस्तः प्राङेत्य स्तम्बयजुर्हरेत्सिद्धमत ऊर्ध्वꣳ शंय्वन्तः प्रायणीयः संतिष्ठते। को नु खल्वस्य कर्मणो ऽवशेषो भवतीति । आ स्रुचां विमोकान्न चरुहविषामाप्यनिनयनं विद्यत इति स्थालीभिश्चैव

VI.13 :298.5 चरुं निर्वपेदिति नु बौधायनस्य कल्पः । किंदेवत्या उ खलु पदाहुतिर्भवतीति । आग्नेयीत्येके वैष्णवीत्येके प्राजापत्येत्येके

VI.15 :302.22 वाग्देवत्येत्येव ब्रूयात् । कृष्णयोर्णास्तुकया सोम-

VI.15 :304.7 विक्रयिणमन्तरेण भ्रूमके विध्यति । राजानं प्रत्यपोर्णुते यजमानः ॥ ८ ॥

वयः सुपर्णा उपसेदुरिन्द्रमित्येतया । अथ यदि न सोमविक्रयी स्यादग्रेण यूपावटकालं पलाशशाखां निहत्य समुपनह्य राजानं पलाशशाखायाꣳ समासज्योपासीताथ यदि कश्चित्प्रसवसंयुक्तं व्याहरेत्क्षिप्रमिति वा त्वरध्वमिति

(The sacrificer) should consume the milk pertaining to the initiation under an enclosure. The Agnihotra is first to be offered into the Āhavanīya "lest he would bear a grudge with me."

XXV.8

Now this Prāyaṇīyeṣṭi. How is its procedure commenced ? (The sacrificer) should formally fetch the sacrificial grass if it is formerly fetched in an informal manner. He should rub his palms against each other. He should strew around the fire-places. He should cleanse the implements and put them down. He should seat the Brahman towards the south, keep a pot full of water towards the north, and place the wooden sword to the rear of the Gārhapatya fire. A pan upon the wooden sword; he should pour paddy into the pan. The procedure from taking up of the winnowing basket upto the dropping of the husks is gone through as usual. Having done the rite ending with the dropping of the husks, he should offer a spoonful on the Āhavanīya, go out, give out the call, come back, pour water (into the cooking vessel) across the strainers,keep the vessel over the fire, and pour the paddy into it across the strainers. He should pour out clarified butter (into the vessel); keep (the vessel of) clarified butter over the fire. He should carry fire round both (the clarified butter and rice), take the wooden sword, move towards the east and carry the Stambayajus. The subsequent ritual is as prescribed. The Prāyaṇīyeṣṭi is concluded with the Saṁyuvāka. Which part of this rite is held back ? The pouring down of wash-water in respect of the cooked rice and oblations does not take place until the 'release' of the ladles. The Adhvaryu should pour out paddy with vessels this is Baudhāyana's view.

Which is the divinity for the offering over the foot-print (of the Soma-purchasing cow) ? Agni, some say; Viṣṇu, others; Prajāpati, still others. Vāg is its divinity, one should say.

One strikes the Soma-seller inbetween his eye-brows with the black tuft of wool.

The sacrificer covers the Soma.

XXV.9

With the verse, "(The sages) bearing the form of strong-winged bird (approached Indra...[1] If there is no Soma-seller, one should fix a twig of *Butea frondosa* in front of the spot for raising the sacrificial post, tie up the Soma, hang it upon the twig of *Butea frondosa* and sit by its side. When some one calls out "quick," "hurry up," "start," one should take up the Soma. The conversation should not take place. That person should be taken to be the Soma-seller.

1. TBr II.5.8.3

वा कुरुतेति वा तद्राजानमाददीत । न संवादा आवर्तेरन्स
VI.15 :302.22 सोमविक्रयी स्यादथेयं प्रथमा सुब्रह्मण्योंकारान्तैवैषोक्ता
भवति । अथायमातिथ्यस्तस्य कः कर्मण उपक्रमो भवतीति।
VI.16 :306.9 बर्हिर्यजुषा कुर्याद्यदि पुरस्तादयजुष्कृतꣳ स्यात्पाणी संमृशीत
परिस्तृणीयात्पात्राणि निर्णिज्य सꣳसादयेत् । ब्रह्माणं दक्षिणत
उपवेश्य दक्षिणमनड्वाहं विमुच्यात्रैवोत्तरत उदपात्रं निधाय
जघनेन गार्हपत्यꣳ स्फ्यं निदध्यात्स्फ्योपरि पात्रीं पात्र्यां
व्रीहीनावपेत् । शूर्पादानप्रभृति कर्मान्तस्तायत आ प्रस्कन्द-
नात् । प्रस्कन्दनान्तं कर्म कृत्वोत्तरमनड्वाहं विमुच्य राजानं
प्रपादयेत्सिद्धमत्राग्निष्टोमिकं कर्म जानीयादा संप्रैषात्कृष्णा-
VI.16 :308.15 जिनावधवनेनैवातिथ्यं प्रतिपद्यते । सिद्धमत ऊर्ध्वम्
॥ ९ ॥ पञ्चमः ॥

स दर्भपुञ्जीलमुद्वृह्येति । कतरन्नु खल्विदं दर्भपुञ्जीलं
भवतीति । यदेवैतद्द्रोदानयोर्निदधातीति । सप्त गिरीन्
भित्त्वेति । कतमे नु खल्विमे गिरयो भवन्तीति । प्रयाजानूयाजा
एवैता उक्ता भवन्तीति दीक्षणीयायाः प्रायणीयाया आतिथ्याया
अग्नीषोमीयस्येति । अथाप्युदाहरन्ति दीक्षणीया प्रायणीया-
तिथ्योपसदो ऽग्नीषोमीयः सप्तम इति । यज्ञो देवेभ्यो
निलायतेति । कतमो नु खल्वयं यज्ञो भवतीति । य एवैष
इडान्त आतिथ्यः संतिष्ठते । तं देवा हस्तान्सꣳरभ्यैच्छन्नि-
ति । यदेवैतत्तानूनप्त्रꣳ समवमृशन्तीति । तमिन्द्र
उपर्युपर्यत्यक्रामदिति । यदेवैतदुपसद्भिश्चरन्तीति । तमेभ्यो
यज्ञ एव यज्ञमाहरदिति । कतमो नु खल्वयं यज्ञो यज्ञमाहरदि-
ति । दीक्षणीया प्रायणीयातिथ्यैष एव यज्ञो यज्ञमाहरदिति।
VI.20 :314.15 वराहो ऽयं वाममोष इति सुत्यमह्नां वर्षिष्ठं तद्यजमानं वामं

Now this first Subrahmaṇyā. It is pronounced so as to end with the utterance *om.*

Now this Ātithyeṣṭi. How does its procedure commence ? (The Adhvaryu) should formally procure the sacrificial grass if it is formerly procured informally; should rub his palms; should strew (the fire-places); should cleanse the implements and put them down; should seat the Brahman to the south; should release the south-side ox (of the Soma-cart); keep a pot full of water towards the north; should keep down the wooden sword to the rear of the Gārhapatya; keep a pan upon the wooden sword and should pour paddy into the pan. The procedure is gone through from the taking up of the winnowing basket until the dropping (of the husks). He should go through the procedure ending with the dropping of the husks, release the north-side ox, and bring in king Soma (into the Prāgvaṁśa shed). Further rite of the Agniṣṭoma should be understood as prescribed until the call.[2] The rite pertaining to (the preparation of the oblation for) the Ātithyeṣṭi commences with the shaking of the skin of black antelope.[3] The subsequent rite is as prescribed.

XXV.10

(As for the Brāhmaṇa)[1] "Having rooted out a bunch of Darbha-blades" : how big indeed should this bunch be ? It should be so big as the Adhvaryu holds over the hair near the ears of the sacrificer. (As for the Brāhmaṇa)[1] "having rent the seven mountains" : which indeed are these mountains ? The Prayājas and the Anūyājas themselves of the Dīkṣaṇīyeṣṭi, the Prāyaṇīyeṣṭi, the Ātithyeṣṭi and the Agnīṣomīya animal-sacrifice are intended here. It is also said that (the Prayājas and Anūyājas of) the Dīksanīyeṣṭi, the Prāyaṇīyeṣṭi, the Ātithyeṣṭi, (three) Upasads (constitute the six mountains, and those of) the Agnīṣomīya animal-sacrifice the seventh. (As for the Brāhmaṇa)[1]: "the sacrifice concealed itself from the gods" : which sacrifice indeed is this ? It is this Ātithyeṣṭi which is concluded with the Iḍā. (As for the Brāhmaṇa)[2] "the gods desired him, holding together their hands"— (this is symbolised in) that they together touch the Tānūnaptra clarified butter. (As for the Brāhmaṇa)[2] "Indra stepped beyond high above": (this is symbolised in) that they perform the Upasads. (As for the Brāhmaṇa)[1] "The sacrifice itself brought forth sacrifice unto them" : Which sacrifice indeed is this which brought forth sacrifice ? (It is) the Dīkṣaṇīyeṣṭi, the Prāyaṇīyeṣṭi and the Ātithyeṣṭi. This sacrifice itself brought forth the sacrifice. (As for the Brāhmaṇa)[1] "This boar is the plunderer of the desirable (wealth)" : The Soma-pressing day is the most pre-

2. cf. BaudhŚS VI.17 : *mā rājānam cā'havanīyam cā'ntareṇa* etc.
3. BaudhŚS VI.18

1. TS VI.2.4

वसु मुष्णातीति । के नु खल्वातिथ्यस्यानूयाजा भवन्ती-ति । उपसद इत्येव ब्रूयात् । किंदेवत्या उ खलूपसदो भवन्तीति । आग्नेय्य इत्येव ब्रूयात् । कथमु खलूपसदामुपक्रमो भवतीति । बर्हिर्यजुषा कुर्याद्यदि पुरस्तादयजुष्कृतꣳ स्यात्पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य सꣳसादयेन्मदन्तीः सꣳस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्या-धिश्रित्य पर्यग्नि कृत्वा स्फ्यहस्तः प्राडेत्य स्तम्बय-जुर्हरेत्सिद्धमत ऊर्ध्वम् । यथा प्रकृत्यामेवं प्रथमायामुपसदि स्रुचः सादयेदभ्यूढा द्वितीयस्यामभ्यूढतरास्तृतीयस्याꣳ संत्वरमाणा इवोपसद्भिः प्रचरेयुर्नाकृतमाद्रियेरन्समग्राङ्गु-लीभिः स्रुवमादायास्यन्निवोपसदं जुहुयादिति ॥ १० ॥ षष्ठः ॥

VI.24 :324.9 क्व उ खल्वग्नीषोमीयस्य बर्हिर्यजुषा कुर्यादित्युद्वास्य प्रवर्ग्यं प्रागाहवनीयस्य प्रणयनात् । सवनीयेभ्यश्च
VI.24 :324.6 वत्सानुपाकुर्याद्व्यवच्छिन्न आहवनीये गार्हपत्ये पद-तृतीयमुपवपेदेवमुपयमनीषु । अथेयमौदुम्बरी स्थूणा
VI.26 :330.22 यजमानेन संमिता कार्या भवत्यथायं यूपो यजमानस्या-रत्निभिर्विमितो भवति । सोपर इत्येके ऽत्रो हैवैतानि कुर्याद्यूपावटं तु परिलिख्य पाणी संमृशीत परिस्तृणी-यात्पात्राणि निर्णिज्य सꣳसादयेत्प्रोक्षणीः सꣳस्कृत्य पात्राणि
VI.30 :342.1 प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नि कृत्वा स्रुचः संमार्ष्टि । ता उत्तरवेदिꣳ हरन्ति प्रोक्षणीश्च । अथ प्रतिप्रस्थाता पत्नी-मभिसंनह्येत्पौरोडाशिकेनाथैनां गार्हपत्यमीक्षयेदथैना-माज्यमवेक्षयित्वाज्येनोद्द्रवेत्पत्न्या तदवेक्षितमुपयच्छीत तेजो ऽसीति । अथैनच्छकलेनोपयत्य हरेत्तेजो ऽनु प्रेहीति।

eminent of the days (of a Soma-sacrifice). It robs the sacrificer of the most desirable wealth. Which indeed are the Anūyājas of the Ātithyeṣṭi? One should reply, they are verily the Upasads.

Which is the divinity of the Upasads? Agni, one should say. How does the procedure of the Upasads commence? One should formally procure the sacrificial grass, if one has formerly procured it informally; should rub the palms; should strew around (the fire-places, cleanse the implements and put them down; should heat water and sprinkle the implements; pour out clarified butter (into the vessel); put (the vessel) over the fire, carry fire around it; take up the wooden sword, move eastwards, and carry the Stambayajus. The subsequent procedure is as prescribed. He should place the ladles in the first Upasad in the manner in which he placed in the norm. Farther in the second Upasad and still farther in the third. They should proceed with the Upasad rite hurriedly. They should not care if something is left out. The Adhvaryu should hold up the spoon with finger-tips, and offer the Upasad-oblation as if throwing.

XXV.11

When should one formally procure the sacrificial grass? After having disposed of the Pravargya-utensils and before the carrying forth of the Āhavanīya. He should moreover drive away the calves from their mothers for the milk for the Savanīyapuroḍāśas. After the Āhavanīya fire has been divided, the Adhvaryu should put into the Gārhapatya fire-place one-third of the earth of the foot-print of the Soma-purchasing cow, and another one-third into the supporting earth (for the Āhavanīya to be carried forth).

The post of *Ficus glomerata* is to be made as high as the sacrificer. The sacrificial post is to be measured by means of the elbow of the sacrificer. According to some teachers it is to be measured including the underground portion. He should do these things at this stage.

After having traced the hole for the sacrificial post, the Adhvaryu should rub his palms; he should strew around (the fire-places); he should cleanse the implements and put them down; he should sanctify the Prokṣaṇī-water and sprinkle the implements. He should pour out clarified butter (into the vessel), place (the vessel) over the fire, carry fire around it, and cleanse the ladles. These and the Prokṣaṇī-ladle are carried towards the Uttaravedi. The Pratiprasthātṛ should put the girdle round the waist of the sacrificer's wife with the formula from the Pauroḍāśikakāṇḍa.[1] He should make her gaze at the Gārhapatya and at the clarified butter, and carry forth the clarified butter. He should take hold with "thou art lustre"[2] of the clarified

1. Namely, *āśāsānā saumanasam* ... TS I.1.10.1.
2. TS I.1.10.3

अथैनदाहवनीये ऽधिश्रयेदग्निस्ते तेजो मा विनैदिति । अथैनद्धृत्वोत्तरेण प्रोक्षणीः सादयित्वावेक्षेतोत्पुनुयादाज्यवतीभ्यां प्रोक्षणीः । प्रसिद्धमाहवनीयसकाशे पृषदाज्यवन्त्याज्यानि गृह्णीतेति सिद्धमत ऊर्ध्वम् । यथो एतच्छालीकेः कल्पं वेदयन्ते पत्नीशाल एवाग्नीषोमस्याज्यानि गृह्णीयात्तानि खरे सादयेदिति समन्वानीय वासमन्वानीय वा पुराणगार्हपत्यं

XXI.15:1424.14 पाणी संमृशीत परिस्तृणीयात्पात्राणि निर्णिज्य सꣳसादयेत्प्रोक्षणीः सꣳस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नि कृत्वा स्रुचः संमार्ष्टि । ता अत्रैव सह सꣳसादयन्ति प्रोक्षणीश्च । न प्रतिप्रस्थाता पत्नीमभिसंनह्येत्पौरोडाशिकेन । नैनां गार्हपत्यमीक्षयेदथैनामाज्यमवेक्षयित्वाज्येनोद्द्रवेत्पत्न्या तदवेक्षितमुपयच्छीत तेजो ऽसीति । अथैनच्छकलेनोपयत्य हरेत्तेजो ऽनु प्रेहीत्यथैनद्गार्हपत्ये ऽधिश्रयेदग्निस्ते तेजो मा विनैदित्यथैनद्धृत्वोत्तरेण प्रोक्षणीः सादयित्वावेक्षेतोत्पुनुयादाज्यवतीभ्यां प्रोक्षणीः प्रसिद्धं गार्हपत्यसकाशे पृषदाज्यवन्त्याज्यानि गृहीत्वा ॥ ११ ॥

VI.30 :342.6 परिकर्मिभ्य उत्प्रदाय ब्रह्मणे राजानमुत्प्रयच्छेत् । संप्रच्छन्नेषु स्रुवाहुती जुहुयात् । संप्रच्छन्नाश्चैव गच्छेयुराहवनीयाद्राजा दक्षिणार्ध्यः स्यादथाग्निरथ ग्रावोवायव्यान्युत्तरार्ध्यान्याज्यान्यपि वाग्निर्दक्षिणार्ध्यः स्यादथ राजाथ ग्रावोवायव्यान्युत्तरार्ध्यान्येवाज्यानि । पूर्वया द्वारोपनिष्क्रम्योत्तरेण सदः परीत्याग्नीध्रागारे ऽग्निं निधायाभिहुत्य प्रोक्षणीहस्त उत्तरेणाग्नीध्रीयं धिष्णियं प्रतिपद्यते ऽन्वञ्च आज्यैराहवनीये हुत्वेध्मं प्रोक्ष्य वेदिं प्रोक्ष्य बर्हिः प्रोक्ष्य बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तादाश्ववालं प्रस्तरं गृहीत्वा पञ्चविधं बर्हि स्तीर्त्वा प्रस्तरपाणिः प्राङभिसृप्य

butter gazed at by the sacrificer's wife. Supporting it with a chip of wood, he should carry it with the formula, "Do thou follow the lustre."[2] He should place it over the Āhavanīya with the formula, "Let Agni not remove thy lustre."[2] He should carry it, place to the north of the Prokṣaṇī-water, gaze at it, and purify the Prokṣaṇī-water by means of the two strainers with which clarified butter has been purified. He should take up into the ladles clarified butter together with the Pṛṣadājya. The subsequent procedure is as prescribed.

As for Śālīki's view made known, namely, that the sacrificer should take up clarified butter into the ladles in the shed of the sacrificer's wife itself and place them on the mound : (the procedure to be followed is that) the Adhvaryu may or may not put a part of the (old) Gārhapatya fire into the Āhavanīya (i.e. new Gārhapatya); he should rub his palms; should strew around (the fire-places); should cleanse the implements and place them; should sanctify Prokṣaṇī-water and sprinkle the implements; should pour out clarified butter (into the vessel), put it over the fire, carry a firebrand around, and cleanse the ladles. The ladles and the Prokṣaṇī - water are placed together. The Pratiprasthātṛ should not put a girdle round the waist of the sacrificer's wife with the formula from the Pauroḍāśikakāṇḍa. He should not make her gaze at the Gārhapatya. He should make her gaze at the clarified butter, and should carry forth the clarified butter. After the sacrificer's wife has gazed at it, he should take hold of it with "Thou art lustre."[2] He should support it with a chip and carry forth with "Do thou follow the lustre."[2] He should heat it over the Gārhapatya with "Let not the fire deprive thee of the lustre."[2] He should carry it, place to the north of the Prokṣaṇī-water; should gaze at it and purify the Prokṣaṇī-water by means of the two strainers with which he has purified the clarified butter. He should take up into the ladles clarified butter together with the Pṛṣaḍājya near the Gārhapatya.

XXV.12

He should hand them over to the assistants and the Soma to the Brahman. After a canopy has been held over (the heads of the sacrificer and his relatives), he should offer two spoonfuls. With the canopy held over, they should proceed upto the Āhavanīya. Soma should be on the southern side, then the fire, then the pressing stones and wooden cups; the ladles of clarified butter on the northern side. Or the fire may be on the southern side, then Soma, then pressing stones and wooden cups and the ladles on the northern side. The Adhvaryu should go out by the eastern door, move round along the north of the Sadas, put the fire into the Āgnidhrīya fire, make an offering upon it, hold the ladle in his hand and proceed along the north of the Āgnīdhra-chamber. Those holding the ladles follow him. The Adhvaryu makes an offering on the Āhavanīya, sprinkles the faggot, sprinkles

कार्ष्मर्यमयान्परिधीन्परिधायोर्ध्वे समिधावभ्याधाय बर्हिर्मुष्टिं विधृती प्रस्तरमित्येतत्समादाय प्रदक्षिणमावृत्य पूर्वया द्वारा हविर्धानं प्रपद्योत्तरार्धे खरस्य बर्हिर्मुष्टिꣳ स्तृणीयाद्बर्हिषि विधृती । विधृत्योराश्ववालं प्रस्तरं प्रस्तरे जुहूं बर्हिषीतरा एता असदन्निति समभिमृश्याप उपस्पृश्य ब्रह्मणो राजानमादाय पूर्वया द्वारा हविर्धानं प्रपादयेदात्मानमभि-परिहरमाण इव । सिद्धमत ऊर्ध्वम् ॥ १२॥ सप्तमः ॥

क्व उ खलु शिल्पवदिध्माबर्हिरपवर्गं गच्छतीति । अग्नीषोमीय इत्येव ब्रूयात्क्व उ खल्वग्नीषोमीयः सुत्य-महरनुसमेतीति । सद्यस्क्रियामित्येव ब्रूयात्क्व उ खलु प्रवर्ग्यः सुत्यमहरनुसमेतीति सद्यस्क्रियामित्येव ब्रूयात्का उ खलु देवता सुब्रह्मण्या प्रथमाहूयत इति । वागेव वाचमाह्वयतीति । क्व उ खलु पितापुत्रीया सुब्रह्मण्या प्रथमाहूयत इत्यग्नीषोमीयस्य हुतायां वपायां परिहृतासु वसतीवरीषु द्वितीया । प्रातरनुवाके तृतीया । दक्षिणानामु ह काल एक आह्वयन्तीति । अथ यो वीडितः कुम्भस्तं याचतीति दृढ इत्येवेदमुक्तं भवति । पयश्च सक्तूꣳश्च कुरुतेति श्रयणार्थे एवैते उक्ते भवतश्चतस्रो रशनाश्चतस्रो वपाश्रपणीर्द्वयमिध्माबर्हिरिति सवनीयस्य चानूबन्ध्यस्य चैतानि भवन्ति । काश्चतस्र स्थालीर्वायव्याः सोमग्रहणी-रित्यादित्यस्थाल्युक्थ्यस्थाल्याग्रयणस्थाली ध्रुवस्थालीति। अथेमानि द्वादशोर्ध्वपात्राणि भवन्ति दधिग्रहपात्र-मुपाꣳश्वन्तर्यामयोर्द्विदेवत्यानाꣳ शुक्रामन्थिनोर्ऋतुपात्रे आदित्यस्थाल्या औपशयं पात्रमुक्थ्यस्थाल्या औपशयं

VI.32 :346.2
VI.32 :346.3
VI.34 :348.7
VI.34 :348.10
VI.34 :348.12

the altar, sprinkles the sacrificial grass, sprinkles the sacrificial grass which he has put down, pours down (the Prokṣaṇī-water), takes out from the front the Prastara of the reed *Saccharum spontaneum*, and spreads out the sacrificial grass in five rows. He should move ahead with the Prastara in hand, lay down the enclosing sticks of the tree *Gmelina arborea*, keep erect two fire-sticks, take up a handful of grass, two separating darbha-blades and the Prastara, turn by the right, enter into the Havirdhāna shed through the eastern door and spread the handful of grass on the northern part of the mound, two separating darbha-blades upon the grass, and the Prastara of the reed *Saccharum spontaneum* on the separating darbha-blades, the Juhū-ladle on the Prastara, and other ladles on the sacrificial grass. He should touch them together with the formula, "These are placed ...,"[1] touch water, take back Soma from the Brahman and bring him in the Havirdhāna shed by the eastern door carrying him around himself. The subsequent procedure is as prescribed.

XXV.13

Where is the fetching of the specific sacrificial grass and faggot terminated? In the Agnīṣomīya animalsacrifice, one should say. In which sacrifice does the Agnīṣomīya animal-sacrifice follow the pressing day? In the Sadyaskrī sacrifice,[1] one should say. In which sacrifice does the Pravargya follow the pressing day? In the Sadyaskrī sacrifice itself, one should say. Which divinity is first invoked as the Subrahmaṇyā? Speech itself invokes speech.

At what time is the Pitāputrīyā Subrahmaṇyā first invoked? (First) after the omentum has been offered in the Agnīṣomīya animal-sacrifice. Secondly after the Vasatīvarī waters have been carried around. Thirdly at the Prātaranuvāka. Some invoke her (also) at the giving away of Dakṣiṇās.

As for the injunction that one asks for what is a *vīḍita* pitcher: It means a strong one.

As for the injunction that "do you procure milk and flour of parched barley"—these are intended for mixing (with Soma).

Four cords, four omentum-forks and two sets of sacrificial grass and faggot-these are for the Savanīya and Anūbandhya animal-sacrifices. Which are the four vessels —the Soma-receptacles belonging to Vāyu? (They are) Āditya-vessel, Ukthya-vessel, Āgrayaṇa-vessel, and Dhruva-vessel. These are the twelve elevated cups: the Dadhigraha, the Upāṁśu and Antaryāma cups, three cups belonging to the dual divinities, the Śukra and Manthin, the two Ṛtu-cups, the cup accessory to the Āditya-vessel and the cup accessory to the Ukthya-vessel. These are the eleven

1. TS I.1.11.2

1. BaudhŚS XVIII.20

पात्रम् । अथेम एकादश चमसा भवन्ति यजमानस्य ब्रह्मणो होतुरुद्गातुर्मैत्रावरुणस्य ब्राह्मणाच्छꣳसिनो ऽच्छावाकस्य सदस्यस्याग्नीधः पोतुर्नेष्टुरिति । तेषां त्सरूणि सरूपाणि

XIV.12 :884.1

कारयेन्नैयग्रोधानां विज्ञायत उत्तरस्यां ततौ यदत्सरुकैश्चमसैर्भ-क्षयन्ति न्यग्रोधचमसैरिति । एतस्मान्नैयग्रोधा एव भवन्ति रश्मिश्च म इति । अदाभ्य एवैष उक्तो भवत्यधिपतिश्च म इति प्राजापत्य एष दधिग्रहो भवति । सारस्वतश्च मे पौष्णश्च म इति वसतीवरीरित्येक आहुरथ हैक आहू राजसूयिक एष महाग्रहो भवति । पोषणादु ह पौष्णो भवति ग्रहणादु सारस्वत इति ॥ १३ ॥ अष्टमः ॥

VII.1:350.1
XXI.16:1426.6

अथेदं महारात्रिकं कर्म । तस्य कः कर्मण उपक्रमो भवतीति । हस्तपादान्प्रक्षाल्यान्तरेण चात्वालोत्करौ देवयजनमभि प्रपद्यन्ते । तेषां यथासंप्रैषं विहितानि कर्माणि भवन्ति । अथाध्वर्युराग्नेय्यर्चाग्नीध्रमभिमृशेद्वैष्णव्या हविर्धानमिति । अथोपरमति । अथैष आग्नीध्रः पूर्वः पत्नीशालं द्रुत्वाग्नीनुपसमाधाय संपरिस्तीर्य पात्राणि निर्णिज्य सꣳसाद्याज्यं विलाप्योपास्ते ऽपरः प्रतिप्रस्थाता प्रोक्षणीः सꣳस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नि कृत्वा स्रुचः संमार्ष्टि ता उत्तरवेदिꣳहरन्ति प्रोक्षणीश्चाथाध्वर्यु-राग्नेय्यर्चा स्रुचो ऽभिमृशति संमृष्टानि द्विधा पात्राण्यभिम्रक्ष्यन्त इति । वायव्यया वायव्यान्यैन्द्र्या सदः । अथैष उन्नेता ग्रावोवायव्यꣳ संप्रक्षाल्य द्रोणकलशे दशापवित्रे समवधाय दक्षिणस्य हविर्धानस्य पुरोऽक्षꣳ सꣳसादयत्युपकल्पयते प्रतिप्रस्थाता पृषदाज्याय दध्याग्नीध्र इध्माबर्हिरुपसाद-यति । अथ प्रतिप्रस्थाता पत्नीमभिसंनह्येत्पौरोडाशिकेनाथैनां

goblets : of the sacrificer, of the Brahman, of the Hotṛ, of the Udgātṛ, of theMaitrāvaruṇa, of the Brāhmaṇācchaṁsin, of the Acchāvāka, of the Sadasya, of the Āgnīdhra, of the Potṛ, and of the Neṣṭṛ. For these (goblets) made of the wood of *Ficus Indica* one shold get prepared uniform handles. It is said in the Brāhmaṇa cited in the Uttarā tati.[2] "In that they consume (Soma) in handleless goblets made of the wood of *Ficus Indica.*" Therefore the goblets are made of wood of *Ficus Indica.*

By the formula, "May the ray be shared by me (through the sacrifice)"[2] the Adābhya cup is spoken of. By the formula, "May the overlord ...,"[2] is mentioned the Dadhigraha to be offered to Prajāpati. By the formula, "May the Sārasvata cup, may the cup for Pūṣan ..."[3] are meant the Vasatīvarī waters according to some teachers; others deem it to be a big cup used in the Rājasūya. It is called Pauṣṇa because it feeds; it is caled Sārasvata because it is taken.

XXV.14

Now this ritual, to be gone through at early dawn. What is its procedure ? Having washed hands and feet, the priests enter the sacrificial place between the Cātvāla and the rubbish-heap. They act as per the calls given to them. The Adhvaryu should touch the Āgnīdhra-chamber reciting a verse addressed to Agni; the Havirdhāna reciting a verse addressed to Viṣṇu. He then waits. The Āgnīdhra first hastens to the shed of the sacrificer's wife, enkindles the fires, strews them around, cleanses the implements, puts them down, melts the clarified butter and stands by. The Pratiprasthātṛ sanctifies the Prokṣaṇī-water and sprinkles the implements. He pours out clarified butter (into the vessel), puts it over fire, carries a firebrand around it and cleanses the ladles. The ladles and the Prokṣaṇī-water are carried towards the Uttaravedi The Adhvaryu touches the ladles reciting the verse addressed to Agni. The implements which have been cleansed are touched in two parts. He touches the utensils belonging to Vāyu with the verse addressed to Vāyu; the Sadas with the verse addressed to Indra. The Unnetṛ washes pressing stones and the implements belonging to Vāyu, keeps the woollen filter into the Droṇakalaśa, and places (the Droṇakalaśa) in front of the axle of the southern Havirdhāna cart. The Pratiprasthātṛ procures curds for preparing Pṛṣadājya. The Āgnīdhra places the sacrificial grass and faggot at their places. The Pratiprasthātṛ puts a girdle round the waist of the sacrificer's wife with the verse[1] from the Pauroḍāśikakāṇḍa; he makes her gaze at the Gārhapatya, and then at the clarified butter. He should lift up the clarified butter gazed at by the sacrificer's wife with the formula "Thou art

2. BaudhŚS XVII and XVIII; XVIII.21
3. TS IV.7.7.1

1. TS I.1.10.1

गार्हपत्यमीक्षयेदथैनामाज्यमवेक्षयित्वाज्येनोद्द्रवेत्पत्न्या तदेवेक्षितमुपयच्छीत तेजो ऽसीत्यथैनच्छकलेनोपयत्य हरेत्तेजो ऽनु प्रेहीति । अथैनदाहवनीये ऽधिश्रयेदग्निस्ते तेजो मा विनैदिति । अथैनद्धृत्वोत्तरेण प्रोक्षणीः सादयित्वावेक्षेतोत्पुनुयादाज्यवतीभ्यां प्रोक्षणीः । प्रसिद्धमाहवनीयसकाशे पृषदाज्यवन्त्याज्यानि गृह्णीते । सिद्धमत ऊर्ध्वम् ॥ १४ ॥

XXI.19:1426.6 अथ शालीकेः । एवमेवैषां यथासंप्रैषं विहितानि कर्माणि भवन्ति । अथाध्वर्युराग्नेय्यर्चाग्नीध्रमभिमृशेद्वैष्णव्या हविर्धानमिति । अथोपरमति । अथैष आग्नीध्रः पूर्वः पत्नीशालं द्रुत्वाग्नीनुपसमाधाय संपरिस्तीर्य पात्राणि निर्णिज्य सꣳसाद्याज्यं विलाप्योपास्ते । अपरः प्रतिप्रस्थाता प्रोक्षणीः सꣳस्कृत्य पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नि कृत्वा स्रुचः संमार्ष्टि । ता आग्नीध्रꣳ हरन्ति प्रोक्षणीश्च। अथाध्वर्युराग्नेय्यर्चा स्रुचो ऽभिमृशति संमृष्टानि द्विधा पात्राण्यभिप्रक्ष्यन्त इति । वायव्यया वायव्यान्यैन्द्या सदः । अथैष उन्नेता ग्रावोवायव्यꣳ संप्रक्षाल्य द्रोणकलशे दशापवित्रे समवधाय दक्षिणस्य हविर्धानस्य पुरोऽक्षꣳ सꣳसादयति । उपकल्पयते प्रतिप्रस्थाता पृषदाज्याय दधि । आग्नीध्र इध्माबर्हिरुपसादयति । न प्रतिप्रस्थाता पत्नीमभिसंनह्येत् पौरोडाशिकेन । नैनां गार्हपत्यमीक्षयेदथैनामाज्यमवेक्षयित्वाज्येनोद्द्रवेत्पत्न्या तदवेक्षितमुपयच्छीत तेजो ऽसीति । अथैनच्छकलेनोपयत्य हरेत्तेजो ऽनु प्रेहीति । अथैनदाग्नीध्रीये ऽधिश्रयेदग्निस्ते तेजो मा विनैदिति । अथैनद्धृत्वोत्तरेण प्रोक्षणीः सादयित्वावेक्षेतोत्पुनुयादाज्यवतीभ्यां प्रोक्षणीः । प्रसिद्धमाग्नीध्रीयसकाशे पृषदाज्यवन्त्याज्यानि गृहीत्वा परिकर्मिभ्य उत्प्रदाय प्रोक्षणीहस्त उत्तरेणाग्नीध्रीयं धिष्णियं

lustre."[2] Having supported it with a chip, he should carry it with "Do thou follow the clarified butter."[2] He should heat it over the Āhavanīya with the formula, "Let Agni not deprive thee of thy lustre."[2] He should carry it, place it to the north of the Prokṣaṇī-ladle and gaze at it. He should purify the Prokṣaṇī-water by means of the strainers with which he had purified the clarified butter. He takes up into the ladles clarified butter together with the Pṛṣadājya. The subsequent procedure is as prescribed.

XXV.15

Now the view of Śālīki. The priests do their respective acts as per the calls. The Adhvaryu touches the Āgnīdhra-chamber with the verse addressed to Agni, and the Havirdhāna-shed with the verse addressed to Viṣṇu, and waits. the Āgnīdhra hastens to the shed of the sacrificer's wife, enkindles the fires, strews them around, cleanses the implements, places them, melts the clarified butter and stands by. The Pratiprasthātṛ sanctifies the Prokṣaṇī-water and sprinkles the implements. He pours out the clarified butter (into the vessel), puts it over the fire, carries a firebrand around it and cleanses the ladles. These and the Prokṣaṇī-ladle are carried into the Āgnīdhra-chamber. The Adhvaryu touches the ladles with the verse addressed to Agni. The implements which have been cleansed are touched in two parts. He touches the utensils belonging to Vāyu with the verse addressed to Vāyu and the Sadas with the verse addressed to Indra. The Unnetṛ washes pressing stones and the utensils belonging to Vāyu, puts the woollen filter into the Droṇakalaśa and places it in front of the axle of the southern Havirdhāna cart. The Pratiprasthātṛ procures curds for preparing the Pṛṣadājya. The Āgnīdhra places the sacrificial grass and faggot at their places. The Pratiprasthātṛ should not put the girdle round the waist of the sacrificer's wife with the verse from the Pauroḍāśikakāṇḍa. He should not cause her to gaze at the Gārhapatya. He should make her gaze at the clarified butter and proceed taking up the clarified butter. He should support the clarified butter gazed at by the sacrificer's wife with "Thou art lustre."[2] Having supported it with a chip he should carry it with "Do thou follow the lustre."[2] He should heat it over the Āgnīdhrīya fire with "Let not Agni deprive thee of thy lustre."[2] He should carry it, put it down to the north of the Prokṣaṇī-water and gaze at it. He should purify the Prokṣaṇī-water with the strainers with which clarified butter was purified. He takes up in the vicinity of the Āgnīdhrīya fire clarified butter and Pṛṣadājya into the various ladles, hands over the ladles to the assistants, and taking the Prokṣaṇī-ladle in his hand, proceeds along the north of the Āgnīdhrīya mound. The assistants follow him with the ladles of clarified butter. He spinkles the faggot, sprinkles the altar, sprinkles the sacrificial grass, sprinkles the sacrificial grass placed on the ground, pours down (the Prokṣaṇī-water), takes out the

प्रतिपद्यते । अन्वञ्च आज्यैरथेध्मं प्रोक्ष्य वेदिं प्रोक्ष्य बर्हिः प्रोक्ष्य बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्प्रस्तरं गृहीत्वैकविधं बर्हि स्तीर्त्वा प्रस्तरपाणिः प्राङभिसृप्यौदुम्बरान्परिधीन्परिधायोर्ध्वे समिधावभ्याधाय बर्हिर्मुष्टिं विधृती प्रस्तरमित्येतत्समादाय प्रदक्षिणमावृत्य पूर्वया द्वारा हविर्धानं प्रपद्योत्तरार्धे खरस्य बर्हिर्मुष्टिꣳ स्तृणीयात् । बर्हिषि विधृती विधृत्योः प्रस्तरं प्रस्तरे जुहूं बर्हिषीतरा एता असदन्निति समभिमृश्य योगेन युनक्ति । सिद्धमत ऊर्ध्वम् ॥ १५ ॥ नवमः ॥

किमग्निहोत्रो दीक्षितः किमौपसदः किंप्रसुत इति । विज्ञायते व्रतमेव दीक्षितस्याग्निहोत्रम् । घर्मोच्छिष्टमौपसदस्योपाꣳश्वन्तर्यामौ प्रसुतस्य । यो हानुदिते स सायमग्निहोत्रभक्तिर्य उदिते स प्रातरग्निहोत्रभक्तिः । किंदर्शपूर्णमास इति । विज्ञायते पौर्णमासं यज्ञमग्नीषोमीयं पशुमकुर्वत दार्शं यज्ञमाग्नेयं पशुमकुर्वतेति । यथो एतदौपमन्यवस्य कल्पं वेदयन्ते प्रातःसवन एव सर्वेभ्यः सवनेभ्यः सवनीयान्निर्वपेत्सकृदुपहितान्येव कपालानि स्युः । आ समभिवासनात्सꣳसृष्टं कर्म तायते तेषामेकैकमुद्वासयेदनुसवनं येनयेन प्रचरिष्यन्स्यादपि वा व्यभिमृष्टानां पिण्डानां परिशाययीतेतरयोः सवनयोर्यद्येककपालश्चिकीर्षितः स्यात्प्रातःसवनिकैरेव वर्तयेत्कृतान्तात्पौरोडाशिकं कर्म प्रत्याददीतेतरयोः सवनयोरनुसवनम् । अङ्गाराध्यूहनेनैव कपालेषु प्रतिपद्येत। सिद्धमत ऊर्ध्वम् ॥ १६ ॥ दशमः ॥

XXI.16:1426.16 (margin reference beside "दार्शं यज्ञमाग्नेयं")

VII.5:358.18 — XXI.15:1422.21

यथो एतद्बौधायनस्य कल्पं वेदयन्त उभयतःशुक्रा आदित्यवतीर्वसतीवरीर्गृह्णीयात्ताः शुक्रास्ताभिराप्याययेत्ता-

Prastara from the front, spreads sacrificial grass in one row, moves ahead taking the Prastara in his hand, lays down the enclosing sticks of *Ficus glomerata*, keeps erect two fire-sticks, takes up a handful of grass, two separating blades and the Prastara, turns by the right, enters the Havirdhāna-shed, and spreads the handful on the northern half of the mound. He arranges the two separating blades on the grass, the Prastara upon the separating blades and the Juhū-ladles upon the Prastara. He arranges the other ladles on the sacrificial grass. He touches all these together with the formula, "These have sat down;"[1] he sets right (the enclosing sticks) with the Yoga verse.[2] The subsequent procedure is as prescribed.

XXV.16

Which is the Agnihotra-offering of the sacrificer when he becomes initiated? Which when he offers the Upasads ? Which when he offers Soma ? It is said, (consuming) Vrata-milk is the Agnihotra of the sacrificer when he is initiated. When he is performing the Upasads, (partaking of) the remnants of the Gharma (is the Agnihotra). When he is pressing the Soma, the Upāṁśu and Antaryāma cups (form the Agnihotra). (The Upāṁśu cup which is offered) before sunrise represent the evening Agnihotra. (The Antaryāma cup which is offered) after sunrise represents the morning Agnihotra. Which are his Full-moon and New-moon sacrifices ? It is said, "as the Full-moon sacrifice they offered the Agnīṣomīya animal-sacrifice; as the New-moon sacrifice they offered the animal to (Savanīya) Agni.

In that they convey Aupamanyava's view, namely, that one should pour out paddy for the Savaniyapuroḍāśas for all the pressings at the morning pressing itself, the procedure should be that the potsherds should be laid down at once. The act should be combined upto the covering (of the cakes with ashes and embers). One should take down the cakes one at a time which he might be offering. Or he may retain the balls of dough indicated separately for the remaining two pressings. If a cake on one potsherd is to be prepared, one should go through its procedure along with the cakes at the morning pressing. He should resume the action prescribed in the Pauroḍīśika Brāhmaṇa subsequent to what is accomplished at each pressing in respect of the other two pressings. He should resume the covering with embers in respect of the potsherds. The subsequent procedure is as prescribed.

XXV.17

In that they convey Baudhāyana's view, namely, that one should take up Vasatīvarī waters which are bright on both sides, that is, taken in sunrays; they are

1. TS I.1.11.2
2. TS III.1.6.1; BaudhŚS VII.1

भिरभिषुणुयादित्युपर्यर्धꣳ होतृचमसं कृत्वेत्येतेनैवापि तृतीयेन वर्तयेत्त्रयीरपः पूर्वया द्वारा हविर्धानं प्रपादयेद्धोतृचमसीया वसतीवरीया मैत्रावरुणचमसीया इति । दक्षिणेन होतारं परिगृह्यापरया द्वारैकधनानेतस्मिꣳश्च काले सर्वश एव मैत्रावरुणचमसीयाःपर्यस्येत्तृतीयं वसतीवरीणामवनये-

XIV.22:916.1 त्तृतीयमेकधनानामेवमस्य प्राक्केवलः शुक्रो भवति । सोमग्रहं गृह्णीयाद्ब्रह्मवर्चसकामस्येति । अनिरुप्तस्यैवैष राज्ञो ग्रहीतव्यो भवति । का उ खलु देवताः प्रथमꣳ सोमं भक्षयन्तीत्याप इत्येव ब्रूयात् । विज्ञायत उपहूताः सोमस्य पिबतोपहूतो युष्माकꣳ सोमः पिबत्विति । क्व उ खलु सोमस्य सोमपीथो भवतीति । विज्ञायते यत्ते सोमादाभ्यं नाम जागृवि तस्मै ते

VII.5 :358.19 सोम सोमाय स्वाहेति । एष एवापि सोमस्य सोमपीथस्तेषाꣳ संनिपतितानामानुपूर्वतेति । निग्राभ्यासु वाचयित्वादाभ्येन चरेदथोपाꣳशुसवनमाददीताथ राजानं निर्वपेत्सिद्धमत्रा-ग्निष्टोमिकं कर्म जानीयादा फलकयोरभिमर्शनात्फलके अभिमृश्य पृश्निभिश्चरेदथ प्राणग्रहैश्चरेदथाꣳशूनुपसंगृह्णी-

VII.6 :308.3 यादथाꣳशुना चरेदथोपाꣳशुना । काले ऽन्तर्यामेण । सिद्धमत ऊर्ध्वम् ॥ १७ ॥ एकादशः ॥

regarded as bright; one should swell the Vasatīvarī waters with them; one should press Soma therewith : (what is implied is that) he should fill in the Hotṛ's goblet more than half and pour out onethird of it into the Vasatīvarī vessel. He should bring in into the Havirdhāna-shed by the eastern door, three waters - the water in Hotṛ's goblet, the Vasatīvarī water and the water in the Maitrāvaruṇa's goblet- taking them round along the south of the Hotṛ; one should bring in the Ekadhana pitchers by the western door. He should then pour (into the Hotṛ's goblet) the entire quantity of waters from the Maitrāvaruṇa's goblet, pour down one third from the Vasatīvarī vessel and one third water from the Ekadhana pitchers. Thus the Hotṛ's goblet becomes predominently bright.

As for the statement that one should take a Soma-cup[1] for the sacrificer desiring splendour derived out of Vedic studies. This is to be taken out of the unspecified portion of Soma. Which divinities indeed consume the Soma first ? Āp, one should say. It is said, "Invited, do you drink Soma; invited, may Soma drink you." Where does Soma himself partake of Soma ? It is said, (he consumes when it is offered to him with the formula) "O Soma, this is the offering to thee, Soma, whose name is invulnerable and ever alert, svāhā."[2] This is the Soma-drink by Soma. When the Soma-drinks fall together, they are to be consumed serially.

After having made the sacrifcer recite (the relevant formulas) in order that the water should be rendered *nigrābhya*, the Adhvaryu should offer the Adābhya cup. He should then take up the Upāṁśusavana pressing stone; he should pour Soma-shoots. The procedure pertaining to the Agniṣṭoma should be understood as prescribed upto the touching of the pressing boards.

While he is touching the pressing boards, he recites the Pṛśni formulas[3] and also the Prāṇagraha formulas.[4] He should catch hold of the shoots. He should offer the Aṁśu cup and then the Upāṁśu cup; the Antaryāma cup at the proper time. The subsequent procedure is as prescribed.

1. Instead of the Dadhigraha.
2. TS III.3.3.2
3. TS III.3.5
4. TS IV.3.2. This Karmāntasūtra probably refers to the Dvādaśāha. The original sūtra and the Dvaidhasūtra have not mentioned the Pṛśni and Prāṇagraha formulas. ĀpŚS XXI.13.7 has prescribed the employment of the Pṛśni and Prāṇagraha formulas for measuring Soma in addition to the normal formulas on the Prāyaṇīya, Udayanīya and the tenth day of the Dvādaśāha. The VādhŚS (X 14.5. etc.) has prescribed the reciting of both these sets of formulas on various occasions.

XXI.17:1430.3 यथो एतद्बौधायनस्य कल्पं वेदयन्त आग्रयणस्य ग्रहणे द्वयोर्धारयोः प्रातःसवने गृह्णीयात्तिसृणां माध्यंदिने सवने चतसृणां तृतीयसवन इत्युपाꣳश्वन्तर्यामयोश्च सꣳस्त्रावः संततश्च शुक्र एते द्वे प्रातःसवने । संततश्चैव शुक्र आग्रयणश्चोदचनेन च तृतीया माध्यंदिने सवने । आदित्यस्थाल्यामतिशिष्टो राजादित्यग्रहस्य च सꣳस्त्राव

VII.6 :368.1 आग्रयणश्चैवोदचनेन च चतुर्थी तृतीयसवने । संपूतꣳ राजानं त्रयेण श्रीणीयात्पयसा सक्तुभिर्हिरण्येनेति स यं कं चन ग्रहं गृह्णात्युभयत उदबुध्नꣳहिरण्यश्रयणमेवैनं करोति । तिष्ठता ग्रहा होतव्या अन्यत्र प्राजापत्याच्च मन्थिसꣳस्त्रावाच्चेति ।

VII.7 :370.11 यथो एतच्छालीकेः कल्पं वेदयन्ते द्रप्सानुमन्त्रणीयास्विति

XXI.17:1430.6 स्रुवाहुतीरेवैता जुहुयात्कस्मिन्नु खल्वेनाः काले जुहुयादिति संतनीर्हुत्वैतस्मिन्नेनाः काले जुहुयादित्यथोन्नेतरित्याह प्राञ्चꣳ

VII.7 :370.16 राजानं पूतभृतमभि संपवयताद्दशाभिराधवनीयं मृष्ट्वा न्युब्जतादित्युक्तसंप्रैष एष शेत आवकाशेभ्यो ऽवकाशैरुपस्थाय दशाभिरेवैनं मृष्ट्वा न्युब्जति ॥ १८ ॥

VII.8:374.6 समानं कर्माश्विनाद्ग्रहादिति । आ धिष्णियव्याघारण-

VII.8 :376.2 संपातादित्येष समुद्देशो भवति । कथमु खलु धिष्णियानां यथान्युप्तं व्याघारणं भवतीति । विभुवे प्रवाहणाय स्वाहेति

VII.9 :376.9 व्याघार्य रौद्रेणानीकेन पाहि माग्ने पिपृहि मा मा मा हिꣳसीरिति । सप्त वृणीत इति होतैवैषाꣳ सप्तमो भवत्यहर्गण

XVI.31:1060.18 उत्तरेष्वहःसु प्रातःसवनिकं प्रसर्पणं कथꣳ स्यादित्या-

VII.11 :382.10 हवनीयोपस्थानप्रभृतीत्येव ब्रूयात्सकृत् स्फ्यविघना-

XXV.18

In that they convey Baudhāyana's view in connection with the taking up of the Āgrayaṇa draught, namely, that he takes it in two streams at the morning pressing, three at the Midday pressing and four at the third pressing, (the procedure is that) the drops of the Upāṁśu and Antaryāma cups and the continuous bright stream-these two at the morning pressing; the continuous bright stream, (a portion from) the Āgrayaṇa vessel and the third by means of the drawing spoon (from the Droṇakalaśa) at the Midday pressing; the Soma-juice remaining in the Āditya vessel, drops of the Āditya cup, (a portion from) the Āgrayaṇa vessel and the fourth stream by means of the drawing spoon (from the Droṇakalaśa) at the third pressing.

He should mix up the purified Soma with three things - milk, flour of parched barley and gold. Whichever draught he may take up, he should wipe it by means of water on both sides before and after taking Soma; thereby he renders it as mixed with gold. The draughts should be offered while standing except the Prājāpatya draught and the remnants of the Manthin draught.[1]

In that they convey Śālīki's view in connection with the following of the drops through recitation, namely, that one should offer spoonfuls : at what time should one make the offerings ? He should make these offerings after having offered the Saṁtanī.[2]

(The Adhvaryu) says, "O Unnetṛ, do thou filter Soma (from the Ādhavanīya) into the Pūtabhṛt jar lying towards the east; do thou cleanse the Ādhavanīya by means of the fringes (of the filter) and put it down with the opening turned downwards." This Ādhavanīya jar about which the call has been given remains as it is until the Avakāśa prayers.[3] After the Avakāśa prayers have been made, (the Unnetṛ) wipes it with fringes and puts it upsidedown.

XXV.19

(When it is said) "The procedure upto the taking up of the draught for Aśvins is similar," the intention is to confine the procedure to the pouring of Āghāras over the Dhiṣṇiyas.

How is the continuous pouring of clarified butter to be made over the Dhiṣṇiyas in the order in which they are raised ? One should pour with *vibhuve pravāhaṇāya svāhā* and (then merely recite the remaining portion) *raudreṇā'nikena pāhi mā'gne pipṛhi mā mā mā hiṁsīḥ.*

1. BaudhŚS XIV.5
2. BaudhŚS VII.7
3. TS III.2.3

नामुपस्थानम् । कथमु खल्वेषां विसꣳस्थितसंचरः
VII.14 :390.9 स्यादित्यन्तरेण होतुश्च धिष्णियं ब्राह्मणाच्छꣳसिनश्च ये ऽधिष्णियाः।अथ धिष्णियवन्तः स्वꣳस्वमेव धिष्णियमुत्तरेण परिक्रामेयुः । अथेमावध्वर्यू अचमसौ भवतः । क्व उ खल्वेतयोर्भक्षो भवतीति । होतृचमस इत्येव ब्रूयात्क उ खल्वृत्विजामेकाहे सोमं न भक्षयन्तीत्युन्नेता ग्रावस्तुत्सु- ब्रह्मण्य इत्येव ब्रूयात्क्व उ खलु सत्रे दीक्षिता भक्षयेयुरिति नेष्टुश्चमस उन्नेता भक्षयेदच्छावाकचमसे ग्रावस्तुदुद्गातृचमसे सुब्रह्मण्यः।अपि वा सर्व एवाग्नीध्रचमसे भक्षयेयुर्विज्ञायत उत्तरस्यां ततौ तेषां य एवाग्नीध्रः स ग्रावस्तुत्स सुब्रह्मण्यः स उन्नेतेति ॥ १९ ॥ द्वादशः ॥

VII.12:382.14 यथो एतद्बौधायनस्य कल्पं वेदयन्ते समानपात्र्यामेव
XXI.19:1434.1 सवनीयानुद्वासयेत्पुरोडाशस्यैवैषो ऽलङ्कारो दृष्टो भवति । मध्यतः पुरोडाशमुपस्तीर्णाभिघारितमुद्वासयेत्पुरस्ताद्धाना
VII.12:382.15 दक्षिणतः करम्भं पश्चात्परिवापमामिक्षामुत्तरतः । कथमु खल्वेषाꣳ संचरी स्यादिति प्रज्ञातो हविष्पथो ऽथापरं पूर्वया द्वारोपनिर्हृत्यापरया द्वारा सदः प्रपाद्याग्रेण कर्तृन् जघनेन धिष्णियानुत्तरेणाच्छावाकस्य धिष्णियं पर्याहृत्यान्यस्मै प्रदायैतेनैव यथेतमेत्योत्तरेण सदः परीत्य पूर्वया द्वारो- पनिर्हृत्योत्तरेणाग्नीध्रीयं पर्याहृत्यान्तर्वेद्यासादयेत् । अध्वर्युश्चेद्धविर्धानं प्रपन्नः स्यादुपनिष्क्राम मा त्वाभिपरिहा-
VII.12:384.8 रिषमित्येव ब्रूयाद्यथो एतद्बौधायनस्य कल्पं वेदयन्ते द्विदेवत्येषूत्तरतस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राह्यं प्रयच्छती- ति । यदाध्वर्युः पुरोडाशान्प्रत्यङ् हरेत्तद्धविर्धानं प्रपद्यमानं प्रतिप्रस्थातारं परिगृह्णीयाद्ग्रहावादायोपनिष्क्रामत्युप-

"(The Adhvaryu) chooses seven (Hctṛs)." The Hotṛ is the seventh among them.

In an Ahargaṇa, from the second day onwards in what manner does the entering (by the priests) into the Sadas at the morning pressing take place ? It should begin with the prayer to the Āhavanīya, one should say. The praying to the wooden sword and to the levelling hammer takes place only on one day.

How should be the movement of these (priests) before the closing of Soma-pressing ? For those who are without a Dhiṣṇiya (the movement should be) between the Dhiṣṇiyas of the Hotṛ and the Brāhmaṇācchaṁsin. Those having Dhiṣṇiyas should move along the north of their respective Dhiṣṇiyas.

The two Adhvaryus are without goblets. Then how do they consume the remnants of Soma ? They consume from the Hotṛ's goblet, one should say. Who among the priests in an Ekāha sacrifice do not partake of Soma ? The Unnetṛ, the Grāvastut and the Subrahmaṇya, one should say. How do those initiated in a Sattra partake of Soma ? The Unnetṛ should partake from the Neṣṭṛ's goblet; the Grāvastut from that of Acchāvāka; and the Subrahmaṇya from the Udgātṛ's goblet. Alternatively, all these should partake of the Āgnīdhra's goblet. It is said in the *Uttarā tati*[1] that among those one who is the Āgnīdhra is to be deemed as the Grāvastut, as the Subrahmaṇya and as the Unnetṛ.

XXV.20

In that they convey Baudhāyana's view namely that one should take down all the Savanīya oblations in a common pan, because (these oblations) are indeed the decoration of the cake itself : One should take down in the middle the cake with clarified butter spread below and poured above; parched paddy in front, flour of parched barley mixed with curds towards the south, parched barley to the rear and Āmikṣā towards the north. How should the Savanīya oblations be brought in ? The route of the oblations is well-known. Another way is : one should take them out by the eastern door, carry to the Sadas by the western door, carry along the front of the seated priests and along the rear of the Dhiṣṇiyas, along the north of the Acchāvāka's Dhiṣṇiya, hand over to an assistant, return by the route by which he had gone, go round along the north of the Sadas, carry (the oblations out of the Sadas) by the eastern door, carry round along the north of the Āgnīdhrīya fire, and place within the altar. If the Adhvaryu has entered the Havirdhāna shed, he should say to him, "Do you go out, let me not carry round (the oblations) around you."

In that they convey Baudhāyana's view that the Adhvaryu hands over the corresponding cup out of the Dvidevatya cups to the Pratiprasthātṛ standing to the

1. cf. BaudhŚS XVII.21.

निष्क्रान्तस्यैवाध्वर्युर्ग्रहावादत्ते ऽपरेण परिक्रान्तायोत्तर-तस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राह्यं प्रयच्छतीति हुत्वा व्यवनीय प्रदक्षिणमावृत्य प्रतिप्रस्थाताध्वर्युं परिगृह्णीयात् । अथाध्वर्युः प्रतिप्रस्थातारं प्रत्यङ्ङ्द्रवन्पात्रेण । सिद्धमत ऊर्ध्वम् । अथेमे द्विदेवत्या अननुवषट्कारा भवन्ति । क्व उ खल्वेषा-मनुवषट्कारो भवतीति । विज्ञायते द्विदेवत्यानृतुयाजान्यश्च

XXI.20:1434.22 पात्नीवतो ग्रहः । आदित्यग्रहसावित्रौ तान्स्म मानुवषट्कृथा इति । यथो एतदौपमन्यवस्य कल्पं वेदयन्ते द्विदेवत्येषु दीर्घभक्षेणैवैनान्भक्षयेद्दक्षेहि माविशेति प्रतिपद्य क्रत्वे दक्षाय रायस्पोषाय सुवीरताया इत्यातः । प्रत्यभिमृशते मा मा राजन्वि बीभिषो मा मे हार्दि त्विषा वधीः । वृषणे शुष्मा-यायुषे वर्चस इत्यथानुसवनभक्षेणैव सवनमुखीयान्भक्षये-दिति ॥ २० ॥ त्रयोदशः ॥

VII.2 :352.13 क्व उ खलु वसतीवरस्य स्तोत्रभक्तिर्भवति शस्त्र-भक्तिश्चेति । विश्वरूपासु हास्य स्तोत्रभक्तिर्भवति प्रातरनुवाके

VII.5:362.9 ह शस्त्रभक्तिः । क्व उ खलूपांश्वन्तर्यामयोर्द्विदेवत्यानां

VII.6:364.18 स्तोत्रशस्त्रभक्तिर्भवतीति । यदुपांशु शंसति तदुपां-श्वन्तर्यामयोः प्रउग उक्थ्ये द्विदेवत्यानाम् । अथायं प्रति-

VII.12: 384.4 प्रस्थातर्तुग्रहेष्वध्वर्योरुत्तरतःसेवी भवतीतश्चामुतश्च यन्तं प्रतिप्रस्थाताध्वर्युं परिगृह्णीयादथाध्वर्युः प्रतिप्रस्थातारं प्रत्यङ्ङ् द्रवन्पात्रेण । सिद्धमत ऊर्ध्वं किंदेवत्या उ खल्वृतुयाजा

VII.16:396.4 भवन्तीत्यृतुदेवता इत्येतदेकमथापरमिन्द्रं होता यजति मरुतः पोता यजति । ग्रावो नेष्टा यजत्यग्निमाग्नीध्रो यजतीन्द्रं

north, (it is to be noted that) when the Adhvaryu carries the Savanīya oblations towards the west, he should cover the Pratiprasthātṛ entering the Havirdhāna. (The Pratiprasthātṛ) takes the two (Dvidevatya) cups and goes (out of the Havirdhāna shed); the Adhvaryu takes from him the two cups, and hands over the corresponding cup to the Pratiprasthātṛ standing to the north. They make the offering, and pour remnants in each other's cup. Having poured by the right, the Pratiprasthātṛ covers the Adhvaryu while going. The Adhvaryu while moving westwards taking the cup covers the Pratiprasthātṛ. The subsequent procedure is as prescribed. The Dvidevatya offerings are without the second Vaṣaṭ-utterance. Which is their second Vaṣaṭ-utterance ? It is said, "(O Hotṛ) do you not pronounce the second Vaṣaṭ-utterance in regard to the offerings of the Dvidevatya cups, Ṛtuyājas, Pātnīvata draught, Āditya draught and Sāvitra draught."[1]

In that they convey Aupamanyava's alternative view namely that (the Adhvaryu) should consume these (Dvidevatya cups) with the Dīrghabhakṣa formula beginning with *bhakṣe'hi mā'viśa*[2] and ending with *kratve dakṣāya rāyaspoṣāya suvīratāyai.* He should touch himself with the verse, "O king Soma, do thou not frieghten me; do not injure my heart with thy violence so that I may attain power, might, long life and vigour."[2] He should partake of the goblets pertaining to the Savanamukha[39] with the (relevant) Anusavanabhakṣa formula[2] (at each pressing).

XXV.21

How is the taking up of Vasatīvarī waters associated with a Stotra and a Śastra? Through the chanting of the Viśvarūpās[1] and the reciting of the Prātaranuvāka.[2]

How are the offerings of Upāṁśu draught, Antaryāma draught and the Dvidevatya cups associated with Stotra and Śastra ? When the Hotṛ recites in a low tone (a part of the Ājyaśastra), it is (the association with the Śastra); in respect of the Dvidevatya cups (the association is) in the Praügaśastra.

In the course of the Ṛtu-cup offerings, the Pratiprasthātṛ stands to the north of the Adhvaryu. The Pratiprasthātṛ should cover the Adhvaryu going to and fro. Similarly the Adhvaryu while going to the west taking the cup should cover the Pratiprasthātṛ. The subsequent procedure is as prescribed. What are the divinities of the Ṛtuyājas ? Ṛtus themselves are the divinities-this is one view. Another view is: The Hotṛ recites the yājyā for Indra; the Potṛ recites the yājyā for the Maruts; the Neṣṭṛ recites the yājyā for the Gnās; the Āgnīdhra recites the yājyā for Agni; the

1. cf. ĀśvŚS V.5.21, VaitŚS XX.4
2. TS III.2.3

1. SV (K) II.9.2.7.2-3; SV (J) III.1.1-2; ṢaḍBr. 1.4; JBr I.73-74
2. ABr II.15-18; ŚāṅkhBr XI.1-8

ब्राह्मणाच्छꣳसी यजति मित्रावरुणौ मैत्रावरुणो देवं द्रविणोदां चत्वारो ऽश्विनाध्वर्यू अध्वर्यू अग्निं गृहपतिं गृहपतिः । क्व

VI.16 :400.1 उ खल्वैन्द्राग्नस्य स्तोत्रभक्तिर्भवतीति । बहिष्पवमान इत्येव ब्रूयाद्ये के चन ग्रहा अस्तोत्राः पवमान एव तेषाꣳ स्तोत्राणि

VII.17 :402.16 भवन्ति । क्व उ खलु माध्यंदिनीयाः सवनीया निरुप्यन्त इति । क्षुल्लकवैश्वदेवस्य स्तोत्र इत्येव ब्रूयात् । क्व

VII.8 :434.7 तृतीयसवनीया माहेन्द्रस्य स्तोत्र इत्येव ब्रूयात् ॥ २१ ॥

नाराशꣳसमुपदस्तꣳ हुतादेवैनꣳ होतृचमसाद्गृह्णीयाद्द्वि-

VII.15 :394.7 नाराशꣳसं प्रातःसवनं च माध्यंदिनसवनं चैकनाराशꣳसं तृतीयसवनं चत्वार्युन्नीयमानसूक्तानि भवन्तीति सवनमुखेषु चाच्छावाकचमसे च त्रयो दीर्घभक्षाः । क्व उ खलु प्रवर्ग्यः सुत्यमहरनुसमेतीति । दधिघर्म इत्येव ब्रूयात्किमुपसदाꣳ

VII.3 :420.1 सौम्यस्य परीज्येति तिरश्चर्मन्फलके ग्राव्णोद्वादयतीति

VII.14 :450.12 शुष्काभिषव इत्येतदाचक्षते । कथमु खलु रथंतरपृष्ठे माहेन्द्रं

VII.1 :414.10 ग्रहं गृह्णीयान्महाꣳ इन्द्रो य ओजसेत्येतया गायत्र्या माहेन्द्रं गृह्णीयादथ बृहत्पृष्ठे महाँ इन्द्रो नृवदा चर्षणिप्रा इत्येतया

VII.8 :434.1 त्रिष्टुभा माहेन्द्रमथोभयपृष्ठे यया पृष्ठं तया गृह्णीयात्पुरोरुचमितरां कुर्यादिति ॥ २२ ॥ चतुर्दशः ॥

Brāhmaṇācchaṁsin recites the yājyā for Indra; the Maitrāvaruṇa for Mitra-Varuṇa; the four[3] for wealth-giving god (Draviṇodas); the Adhvaryu and the Pratiprasthātṛ recite the yājyā for Aśvinādhvaryū; the Gṛhapati recites the yājyā for Gṛhapati Agni.

How is the offering of Soma for Indra-Agni associated with a Stotra? In Bahiṣpavamāna, one should say. Whichever draughts are without a Stotra they have their Stotras in the Bahiṣpavamāna.

When are paddy and barley poured out for the Savanīya oblations at the Midday pressing? At the chanting of the Stotra pertaining to the initial draught for the Viśve Devas, one should say.

When are paddy and barley poured out for Savanīya oblations at the third pressing? At the chanting of the stotra for Mahendra, one should say.

XXV.22

If the Nārāśaṁsa goblet becomes exhausted, one should fill it from the Hotṛ's goblet which has been offered. In the morning pressing and also in the Midday pressing the goblets which are partaken of and again filled in are deemed as Nārāśaṁsa on two occasions; in the third pressing on one occasion. Four hymns are to be recited (by the Hotṛ) in connection with the filling (of the goblets) namely one each at one each of the three Soma-pressings and one at the filling of the Acchāvāka's goblet. The Dīrghabhakṣa formula[1] is to be recited on three occasions.

How does the Pravargya rite become associated with the pressing day? In the form of the Dadhigharma rite, one should say.

How do the Upasads (become associated with the pressing day)? (In the form of) the offering (of clarified butter) on both sides of the offering of cooked rice to Soma.

He makes the two pressing boards sound by means of a stone across the skin. This is called "dry pressing."

With which mantra should the Adhvaryu take up the draught for Mahendra when the Rathantara-pṛṣṭha is adopted? He should take up the Māhendra draught with the Gāyatrī vrse, *mahāṅ indro ya ojasā....* In the case of the Bṛhatpṛṣṭha he should take it with the Triṣṭubh verse, *mahāṅ indro nṛvad ā carṣaṇiprāḥ....* In the case of the adoption of both the Pṛṣṭhas he should take up with that verse on which the Pṛṣṭha is based, and employ the other verse as the Puroruc.

3. RVKhila V.7.5

1. Namely, *bhakṣe'hi mā'viśa* etc. (TS III.2.5) to be recited at the partaking of a goblet.

VII.12 :444.1 कथमु खलु सवनीयस्य पशोश्चर्याया उपक्रमो भवतीतीडसूनꣳ सꣳस्तीर्य पृषदाज्यं विहत्य जुह्वाꣳ समानीयान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य संवदेताभिघारयेदासादयेत्पशुं पञ्चहोत्रा चतसृषूस्तृणीते मनोताप्रभृतिनेडान्तेन चरेत्सिद्धमत ऊर्ध्वम् । अथो-
VII.18 :404.9 क्थ्यविग्रहेषु य एव प्रातःसवनिको ग्रहणमन्त्रः स एव माध्यंदिनीयः स तृतीयसवनिको देवतामेव व्यञ्जयेच्चम-
VII.12 :446.20 सायचमसायैव त्रीꣳस्त्रीन्पुरोडाशशकलानुपास्येन्नव होतृ-
VII.14 :452.6 चमस इति त्रयाणामेवैष उक्तो भवति । अथायमाग्रयणस्त्रयस्त्रिꣳशतो देवतानां गृह्यते । क्व उ खल्वेताः प्रदाने विज्ञायन्त इति । पात्नीवते । विज्ञायते पत्नीवतस्त्रिꣳशतं त्रीꣳश्च देवानिति । कथमु खलु पात्नीवतं भक्षयेदादित्य-
VII.14 :452.13 वद्गणस्य सोम देव ते मतिविदस्तृतीयस्य सवनस्य जगतीच्छन्दसो ऽग्निना वैश्वानरेण पत्नीवता त्वष्ट्रा पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति ॥ २३ ॥

कथमु खल्वन्तरुक्थ्यो भवतीति । प्रसिद्धं तृतीयसवन आग्रयणं गृहीत्वोक्थ्यं गृह्णीयादथैनं ध्रुवमुपस्थाप्य त्रिषूर्ध्वपात्रेषु विगृह्णीयादुपयामगृहीतो ऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्रावरुणाभ्यां जुष्टं गृह्णामीति । पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृश-

XXV.23

How does the procedure of the Savanīya animal-offering commence ? One should lay down the plank for cutting, take up Pṛṣadājya into the ladle by dipping the spoon), go out towards the north between the Cātvāla and the rubbish-heap, have a dialogue (with the Śamitṛ), pour clarified butter over (the cooked organs) and put them down (within the altar). (The adhvaryu) spreads clarified butter on four (implements the Juhū, the Upabhṛt, the Iḍā-pan and the vessel for oily part of flesh). He should go through the rites beginning with the recitation of the Manotā-hymn and ending with the invocation of Iḍā. The subsequent procedure is as prescribed.

The formula[1] is employed in taking up a third part of the Soma from the Ukthya vessel at the morning pressing, is employed also at the second pressing and also at the third pressing. One should mention the relevant divinity.

One should place by the side of each goblet three pieces of the cake; nine by the side of the Hotṛ' goblet, (because) it is meant for three (priests).[2]

This (part of the) Ārgrayaṇa-vessel is taken for thirtythree divinities. How are these recognised in the offering (of the draught) ? In the Pātnīvata offering. It is said, "thirtythree gods together with their wives .... ."[3] How should one partake of the Pātnīvata cup ? (One should partake of with the formula) "O god Soma, I, invited, partake of thee, invited, having Ādityas for the troops, appreciating the praise, pertaining to the third pressing, having Jagatī for the metre, drunk by Vaiśvānara Agni together with his wife, by Tvaṣṭṛ, and mixed with honey."[4]

XXV.24

How is the 'internal' Ukthya[1] achieved ? Having taken at the third pressing the Āgrayaṇa draught, one takes the Ukthya draught. Having caused the sacrificer to pray to the Druva vessel,[2] he should take into three cups portions of the Ukthya draught (first) with the formula, "Thou art taken with a support for gods deserving praise; I take thee eager to meet gods, eager for praise, for the fulfilment of sacrifice and dear to Indra-Varuṇa." He touches back the Ukthya vessel with the formula,

1. Namely, *upayāmagṛhīto'si devebhyas tvā* etc. BaudhŚS VII.17.
2. Namely, the Hotṛ, the Adhvaryu and the Pratiprasthātṛ.
3. RV III.6.9
4. cf. TS III.2.5.3

1. The Ukthya sacrifice, a modification of the Agniṣṭoma, involving the offering of three additional draughts, chanting of three additional Stotras and reciting of three additional Śastras.
2. With the formula *bhūtam asi bhūte mā dhāḥ* etc. TS III.2.8.5.

ति । परिमृज्य सादयत्येष ते योनिरिन्द्रावरुणाभ्यां त्वेति ।
तदानीमेवापरं गृह्णात्युपयामगृहीतो ऽसि देवेभ्यस्त्वा
देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्राबृहस्पतिभ्यां
जुष्टं गृह्णामीति पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृशति ।
परिमृज्य सादयत्येष ते योनिरिन्द्राबृहस्पतिभ्यां त्वेति
तदानीमेवापरं गृह्णात्युपयामगृहीतो ऽसि देवेभ्यस्त्वा
देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्राविष्णुभ्यां
जुष्टं गृह्णामीति । नात्र पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभि-
मृशति । दशाभिरेवैनां मृष्ट्वा न्युब्जति । परिमृज्य सादयत्येष
ते योनिरिन्द्राविष्णुभ्यां त्वेति । अथैनान्ध्रुवे ऽवनीय होतृचमसे
ऽवनयेत्स्तोत्रे स्तोत्राण्यावपेच्छस्त्रे शस्त्राणि तस्य प्रत्तस्य
भक्ष इन्द्रावरुणाभ्यामिन्द्राबृहस्पतिभ्यामिन्द्राविष्णुभ्यामग्निना
वैश्वानरेण मरुद्भिः पीतस्य मधुमत उपहूतस्योपहूतो
भक्षयामीत्येतेनैव वा भक्षयेदपि वा नित्यपूर्वेणादित्यवद्गणस्य
सोम देव ते मतिविदस्तृतीयस्य सवनस्य जगतीच्छन्दस
इन्द्रावरुणाभ्यामिन्द्राबृहस्पतिभ्यामिन्द्राविष्णुभ्यामग्निना
वैश्वानरेण मरुद्भिः पीतस्य मधुमत उपहूतस्योपहूतो
VII.17:460.10 भक्षयामीति । यथो एतदौपमन्यवस्य कल्पं वेदयन्ते
XXI.45:1444.8 पुरस्तान्मिन्दाहुती जुहुयान्मिन्दाहुती हुत्वा हारियोजनं ग्रहं
XVII.45:1136.5 गृह्णीयादित्यथ हैके चात्वालदेशे ऽवभृथं निधाय दध्ना
पयसा मधुमिश्रेण नैष्ट्ययनैर्ऋजीषमभिजुह्वति यत्ते ग्राव्णा
VIII.20:466.8 चिच्छिदुः सोम राजन्नित्यवभृथयजूꣳषि जुहोतीति । कतमानि
खल्विमान्यवभृथयजूꣳषि भवन्तीति । यदेवैनदाहवनीये
शाकलैश्चरन्ति देवकृतस्यैनसो ऽवयजनमसि मनुष्यकृतस्यै-

"Thou art a recurring oblation."[3] Having wiped (the cup) around, he puts it down with the formula, "This is thy birth-place; for Indra-Varuṇa thee." At the same time he takes up a second one with the formula, "Thou art taken with a support for gods deserving praise. I take thee eager to meet gods, eager for praise, for the fulfilment of sacrifice and dear to Indra-Bṛhaspati." He touches back the Ukthya vessel with the formula, "Thou art a recurring oblation." Having wiped around, he puts it down with the formula, "This is thy birth-place; for Indra-Bṛhaspati thee." At the same time he takes up still another one with the formula, "Thou art taken with a support for gods deserving praise. I take thee eager to meet gods, eager for praise for the fulfilment of sacrifice and dear to Indra-Viṣṇu." He does not touch back the Ukthya vessel with the formula. "Thou art a recurring oblation." He cleanses it with fringes and keeps it upsidedown. Having wiped it around, he places it with the formula, "This is thy birth-place; for Indra-Viṣṇu thee." He should pour them into the Dhruva vessel and then again pour into the Hotṛ's goblet. (The Udgātṛs) should add (three) Stotras to the (twelve) Stotras. (The Hotrakas) should add (three) Śastras to the (twelve) Śastras. The formula for partaking of the Soma which is offered is : "I, invited, partake of Soma, invited, sweet, offered to Indra-Varuṇa (in the first Ukthya draught), Indra-Bṛhaspati (in the second Ukthya draught), Indra-Viṣṇu (in the third Ukthya draught) drunk by Agni Vaiśvānara and the Maruts." Or with the normal one, "O god Soma, I, invited, partake of thee, invited, having Ādityas for the troops, appreciating the praise, pertaining to the third pressing, having Jagatī for thy metre, drunk by Vaiśvānara Agni and the Maruts offered to Indra-Varuṇa (in the first Ukthya draught), Indra-Bṛhaspati (in the second Ukthya draught), Indra-Viṣṇu (in the third Ukthya draught).

In that they convey Aupamanyava's alternative view namely that the sacrificer should first offer two Mindāhutis : after the Mindāhutis have been offered (the Unnetṛ) should take up the Hāriyojana.

Some teachers place near the Cātvāla the Avabhṛtha-materials and offer over the sediment of Soma curds and mik mixed with honey with the thirteen Naiṣṭyayana verses[4] beginning with "O king Soma, in that they crushed thee by means of a pressing stone ..." (The Brāhmaṇa says) "One offers the Avabhṛtha oblations."[5] Which are those Avabhṛtha oblations ? They say : Wooden chips are put o the Āhavanīya with the formulas, "Thou art the removal through offering, of the evil

3. TS VI.5.1
4. TBr III.7.13
5. TS VI.6.3.1

नसोऽवयजनमसि पितृकृतस्यैनसोऽवयजनमसीत्यवभृथा-
हुताविति । कतमा उ खल्वियमवभृथाहुतिर्भवतीत्यप
उद्गृह्य जुहोति यज्ञस्य त्वा यज्ञपते हविर्भिः । सूक्तवाके
VIII.20:468.3 नमोवाके विधेम स्वाहेति तिष्ठन्त एवावभृथेन प्रचरेयुः ।
पराङावृत्तः प्रपदेनोदकान्तं प्रत्यस्येत्सिद्धमत ऊर्ध्वम्
॥ २४ ॥ पञ्चदशः ॥

VIII.21:468.10 अथायमुदयनीयस्तस्य कः कर्मण उपक्रमो भवतीति।
बर्हिर्यजुषा कुर्यात्पाणी संमृशीत परिस्तृणीयात्पात्राणि
निर्णिज्य सꣳसादयेद्ब्रह्माणं दक्षिणत उपवेश्यात्रैवोत्तरत उदपात्रं
निधाय जघनेन गार्हपत्यꣳ स्फ्यं निदध्यात्स्फ्योपरि पात्रीं
पात्र्यां व्रीहीनावपेच्छूर्पादानप्रभृति कर्मान्तस्तायत आ
प्रस्कन्दनात्प्रस्कन्दनान्तं कर्म कृत्वा तिरः पवित्रमप
आनीयाधिश्रित्य तिरः पवित्रं तण्डुलानावपेदथाज्यं
निर्वपेदथाज्यमधिश्रयेदुभयं पर्यग्नि कृत्वा जघनेन गार्ह-
पत्यमौपसदायां वेद्याꣳ स्तम्बयजुर्हरेत्सिद्धमत ऊर्ध्वम्।
तस्य शृतस्यासादनं दक्षिणं परिधिसन्धिमपरं विमुच्य
दक्षिणं वा परिधिमग्रेण प्राञ्चं प्रायणीयमासादयेत्प्रत्यञ्च-
मुदयनीयमग्निमुखा अत्र देवता इज्यन्ते । शंय्वन्त उदयनीयः
संतिष्ठते ॥ २५ ॥

VIII.21:470.4 अथ यदि पशुरुपक्लृप्तः स्यात्पाणी संमृशीत परि-
स्तृणीयात्पात्राणि निर्णिज्य सꣳसादयेत्प्रोक्षणीः सꣳस्कृत्य
पात्राणि प्रोक्षेदाज्यं निरुप्याधिश्रित्य पर्यग्नि कृत्वा स्फ्यमाद-
दीत । संप्रैषप्रभृति पाशुबन्धिकं कर्म तायते । सिद्धमत
XXI.25:1446.15 ऊर्ध्वम् । यथो एतच्छालीकेः कल्पं वेदयन्ते मैत्रावरुण्या-
मिक्षया यजेतेति तस्यै सह सवनीयैर्वत्सापाकरणꣳ सह

done towards men; thou art the removal through offering, of the evil done towards the Pitṛs."[6]

As for the Avabhṛtha offering : which is this Avabhṛtha offering ? The Adhvaryu takes up water into his palms and offers it (into the water itself) with the formula, "O lord of sacrifice, may we worship thee with oblations at the Sūktavāka and Namovāka, svāhā"[7] Standing, they perform the Avabhṛtha rite.

Turning away, one should toss back the bordering water by the front part of the foot. The subsequent procedure is as prescribed.

XXV.25

Now this Udayanīya Iṣṭi. What is its procedure ? One should formally procure the sacrificial grass; should rub the palms; should strew (the fire-places). One should cleanse the utensils and put them down; should seat the Brahman towards the south; put down a pot full of water to the north; should put down the wooden sword to the rear of the Gārhapatya; a pan upon the wooden sword; should pour paddy into the pan. The procedure is followed from the taking of the winnowing basket upto the dropping of husks. Having performed the rite ending with the dropping of husks, one should pour water into the vessel across the strainers, place (the vessel) over the fire and pour into it rice-grains across the strainers. Then he should pour out clarified butter (into the vessel) and place it over the fire. He should carry a firebrand around both of them and carry Stambayajus from the altar used for the Upasads to the rear of the Gārhapatya. The subsequent procedure is as prescribed. When cooked, the rice is placed (within the altar). Leaving some space to the rear of the southern conjunction of the enclosing sticks or in the forefront of the southern conjunction of the enclosing sticks, one should place the scrapings of the cooked rice at the Prāyanīyeṣṭi in the eastern area and the Udayanīya oblation in the western area. Offerings are made to divinities with Agni as the first. The Udayanīya Iṣṭi is concluded with the Śaṁyuvāka.

XXV.26

If an animal is procured (for the Anūbandhya sacrifice), the Adhvaryu should rub his palms; should strew around (the fire-places); should cleanse the utensils and put them down; should sanctify Prokṣaṇī-water and sprinkle the utensils; should pour out clarified butter (into the vessel), put the vessel over the fire, carry a friebrand around (the utensils and the clarified butter) and take up the wooden

6. TS III.2.5.7
7. TS I.4.45.2

सायंदोहमुदयनीयेन चरित्वा पाणी संमृशीत परिस्तृणी-यात्पात्राणि निर्णिज्य सꣳसादयेत्प्रोक्षणीः सꣳस्कृत्य पात्राणि प्रोक्षेत्। अथ प्रातर्दोहं धेनूर्दोहयेदथैनां गार्हपत्ये श्रपयित्वा-नभिघारितामुद्वासयेदथाज्यं निर्वपेदथाज्यमधिश्रयेदुभयं पर्यग्नि कृत्वाहवनीये वैदलकान्परिधीन्परिधायाथैनां पुनरधिश्रित्याभिघारितामुद्वास्यान्तर्वेद्यासादयेदथाग्नये सोमायेत्याज्यभागाभ्यां चरेदाज्यभागान्तं कर्म कृत्वा दक्षिणे वेद्यन्ते केशश्मश्रु वपते नखानि निकृन्ततेऽथाज्यभाग-प्रतिपत्केडान्ता संतिष्ठते ऽथेयमुदवसानीयोपाꣳशु भवति

VIII.22: 470.9 पुनराधेयधर्म हि सकृन्महावेद्यै स्तम्बयजुषो हरणमसंनद्धा पत्नी यज्ञपुच्छमन्वास्ते ॥ २६ ॥ षोडशः ॥

X.1: 544.1 अथेममग्निचयं त्र्युपसत्कꣳ षडुपसत्कं द्वादशो-पसत्कमिति चिन्वते। स यदि साहस्रं त्र्युपसत्कं चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिꣳ सपुरीषामुपधाय संचिताहुती जुहोति । द्वितीयां चितिꣳ सपुरीषामुपधाय संचिताहुती जुहोति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य तृतीयां चितिं चतुर्थीं चितिं पञ्चमीं चितिꣳ षष्ठीं चितिꣳ सपुरीषामुपधाय संचिताहुती जुहोत्यौपवसथिकैव तृतीया। अथ यदि साहस्रꣳ षडुपसत्कं चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिꣳ सपुरीषामुपधाय संचिताहुती जुहोति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य द्वितीयां चितिꣳ सपुरीषामुपधाय संचिताहुती जुहोति । स एवमेव पञ्चाहमौपवसथिकैव षष्ठ्यथ यदि साहस्रं द्वादशोपसत्कं चेष्यमाणो भवति यथासूत्रं तथाथ यदि द्विषाहस्रं त्र्युपसत्कं चेष्यमाणो भवति

sword. The procedure of the Animal-sacrifice commences with the call (for cleansing the ladles etc. BaudhŚS IV.3). The subsequent procedure is as prescribed.

As for Śālīki's alternative view which the teachers convey, namely, that one should offer Āmikṣā to Mitra-Varuṇa, calves should be driven away from their mothers for the Āmīkṣā side by side with Savanīyapuroḍāśas, and evening milking should also be done simultaneously: After having performed the Udayanīyeṣṭi, the Adhvaryu should rub his palms; should strew around (the fire-places); should cleanse the utensils and put them down; should sanctify Prokṣaṇī-water and sprinkle the utensils; should cause the morning milk to be milked; should boil this (Āmikṣā) over the Gārhapatya and take it down without pouring clarified butter over it, should pour out clarified butter (in the vessel) and place the vessel over the fire. He should carry a firebrand around both (the clarified butter and Āmikṣā), lay around the Āhavanīya enclosing sticks of split bamboo, again place the Āmikṣā over fire, pour clarified butter over, take down and place within the altar. Then he should offer the Ājyabhāgas to Agni and Soma. Having gone through the procedure ending with the Ājyabhāgas, the sacrificer should get his hair and beard shaved on the southern border of the altar, and get his nails pared. The Iṣṭi comes to an end with the invocation of Iḍā.

The Udavasānīyeṣṭi is performed with the mantras recited in a low tone; it follows the rule of Punarādheya. The Stambayajus is carried from the Mahāvedi once only. The sacrificer's wife attends the "tail of the sacrifice" without being girded round the waist.

XXV.27

AGNICAYANA

The Agnicaya is piled up involving three or six or twelve Upasad days. If one is going to pile up a Citi of a thousand bricks with three Upasad days, he should perform the Pravargya and Upasad rites in the early part of the day, pile up the first Citi together with the spreading of earth and offer two Saṁcita offerings.[1] Having piled up the second Citi together with the spreading of earth, he makes two Saṁcita offerings. Next day having performed the Pravargya and Upasad, he piles up the third, fourth, fifth and sixth Citis, each one together with the spreading of earth and makes two Saṁcita offerings. The third Citi (together with the subseqent Citis) is piled up on the Upavasatha day. If he is going to pile up a thousand bricks involving six Upasad days, he performs the Pravargya and Upasad in the early part of the day,

1. TS V.5.9.1; II.2.11.6; BaudhŚS X.37

पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वाहार्याꣳ सपुरीषामुपदधाति द्वितीयां चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वाहार्याꣳ सपुरीषामुप-दधाति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य तृतीयां चितिं चतुर्थीं चितिं पञ्चमीं चितिꣳ षष्ठीं चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वाहार्याꣳ सपुरीषामुपदधात्यौपवसथिकैव तृतीयाथ यदि द्विषाहस्रꣳ षडुपसत्कं चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य सपुरीषामुपधाय संचिताहुती हुत्वाहार्यां सपुरीषामुपदधाति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य द्वितीयां चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वाहार्याꣳ सपुरीषामुपदधाति । स एवमेव पञ्चाहमौपव-सथिकैव षष्ठ्यथ यदि द्विषाहस्रं द्वादशोपसत्कं चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिमुपधा-याध्यस्तपुरीष एताꣳ रात्रिं वसति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य पुरीषमुपधाय संचिताहुती हुत्वाहार्याꣳ सपुरीषामुप-दधाति । स एवमेव यथासूत्रं तथा वर्तमानः पुरीषंपुरीषमुपधाय संचिताहुती हुत्वाहार्याꣳ सपुरीषामुपदधात्यौपवसथिकैव द्वादशी ॥ २७ ॥

अथ यदि त्रिषाहस्रं त्र्युपसत्कं चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधाति द्वितीयां चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधाति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य तृतीयां चितिं चतुर्थीं चितिं पञ्चमीं चितिꣳ षष्ठीं चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वा द्वेद्वे आहार्ये सपुरीषे उपदधात्यौपवसथिकैव तृतीयाथ यदि त्रिषाहस्रꣳ षडुपसत्कं

piles up the first Citi together with spreading of earth, and makes Saṁcita offerings. Next morning he performs Pravargya and Upasad, piles up the second Citi together with the spreading of earth and offers the Saṁcita offerings. Similarly he goes on for five days. The sixth Citi comes on the Upasatha day. If he is going to pile up a thousand bricks with twelve Upasad days, he adopts the procedure as prescribed in the main Sūtra.

If he is going to pile up two thousand bricks with three Upasad days, he should perform the Pravargya and Upasad in the early part of the day, pile up the first Citi together with the spreading of earth, offer the Saṁcita offerings, and pile up an additional Citi together with the spreading of earth. Further he piles up the second Citi together with the spreading of earth, offers Saṁcita offerings and piles up an additional Citi together with the spreading of earth. Next morning he performs the Pravargya and Upasad, and piles up the third, fourth, fifth and sixth Citis each one together with the spreading of earth, and offers the Saṁcita offerings and piles up an additional Citi together with the spreading of earth. The third Citi (together with subsequent Citis) takes place on the Upavasatha day. If one is going to pile up two thousand bricks with six Upasad days, he performs Pravargya and Upasad in the early part of the day, piles up the first Citi together with the spreading of earth. First tite together with spreading of Earth, offrs the Saṁcita offerings and piks up an addtional eite together with the spreading of earth. Next morning he performs Pravargya and Upasad, piles up the second Citi together with the spreading of earth, offers the Saṁcita offerings and piles up an additional Citi together with the spreading of earth. Similarly he goes on for five days. The sixth Upasad falls on the Upavasatha day. If he is going to pile up two thousand bricks with twelve Upasad days, he performs Pravargya and Upasad in the early part of the day, piles up the first Citi, spreads up earth and stays on for the night. Next day he performs the Pravargya and Upasad, spreads earth, offers the Saṁcita offerings, and piles up an additional Citi together with the spreading of earth. He adopts the procedure as laid down in the main sūtra, spreads earth each time, offers Saṁcita offerings each time, and piles up an additional Citi together with the spreading of earth. The twelfth Upasad falls on the Upavasatha day.

XXV.28

If one is going to pile up three thousand bricks with three Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citi together with the spreading of earth, offers two Saṁcita offerings and piles up two additional Citis-each one together with the spreading of earth. He then piles up the second Citi together with the spreading of earth, offers two Saṁcita offerings and piles up two additional Citis-each one together with the spreading of earth. Next day he performs the Pravargya and Upasad, piles up the third, fourth, fifth and sixth

चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधाति। श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य द्वितीयां चितिꣳ सपुरीषामुपधाय संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधाति । स एवमेव पञ्चाहमौपवसथिकैव षष्ठ्यथ यदि त्रिषाहस्त्रं द्वादशोपसत्कं चेष्यमाणो भवति पूर्वाह्णे प्रवर्ग्योपसद्भ्यां प्रचर्य प्रथमां चितिमुपधायाध्यस्त-पुरीष एताꣳ रात्रिं वसति । श्वो भूते प्रवर्ग्योपसद्भ्यां प्रचर्य पुरीषमुपधाय संचिताहुती हुत्वा द्वे आहार्ये सपुरीषे उपदधा-ति। स एवमेव यथासूत्रं तथा वर्तमानः पुरीषंपुरीषमुपधाय संचिताहुती हुत्वा द्वेद्वे आहार्ये सपुरीषे उपदधात्यौपवसथि-

X.19:580.10 कैव द्वादशी । कथमु खल्वन्तरुपसत्कं बहिरुप-सत्कमन्तर्बहिरुपसत्कमिति विजानीयाद्दैक्षस्य संवत्सरस्य द्वादशावशिष्य राजानं क्रीणीयात्सो ऽन्तरुपसत्कः। संवत्सरे पर्यवेते राजानं क्रीणीयात्स बहिरुपसत्कः । दैक्षस्य संवत्सरस्य षडवशिष्य राजानं क्रीणीयात्ताश्चोपसदः स्युरुत्तरश्च षड्रात्रः सो ऽन्तर्बहिरुपसत्कः ॥ २८ ॥ सप्तदशः ॥

X.1 :544.7 मृदमेताꣳ समां बिलेन करोतीति । समां भूम्यां

X.1 :544.14 निदधातीत्येवेदमुक्तं भवत्यथैतावश्वगर्दभावुत्तरत उप-स्थापयति पुरस्ताद्वा प्रत्यञ्चौ । स यदि पुरस्तात्प्रत्यञ्चौ दक्षिणो ऽश्व उत्तरो गर्दभो ऽथ यद्युत्तरतः पूर्वो ऽश्वो ऽपरो गर्दभः। अग्निभ्यः पशूनालभत इति। पञ्चानां पशूनां ब्राह्मणं भवति। स यद्यु हैतान्पशूनुपाकरोत्या बर्हिष उपासनात्पाशु-बन्धिकं कर्म वर्तयित्वा शिराꣳसि प्रच्छिद्यापो देहानभ्य-

Citis together with the spreading of earth, offers Saṁcita offerings, and piles up with each Citi two additional Citis together with the spreading of earth. The third Upasad day falls on the Upavasatha day. If one is going to pile up three thousand bricks with six Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citi together with the spreading of earth, offers the Saṁcita offerings and piles up two additional Citis together with the spreadings of earth. Next day he performs the Pravargya and Upasad, piles up the second Citi together with the spreading of earth, offers the Saṁcita offerings, and piles up two additional Citis together with the spreadings of earth. Similarly he goes on for five days. The sixth Upasad day falls on the Upavasatha day. If one is going to pile up three thousand bricks with twelve Upasad days, he performs the Pravargya and Upasad in the early part of the day, piles up the first Citi, spreads up earth and stays on for the night. Next day he performs the Pravargya and Upasad, spreads earth, offers Saṁcita offerings, and piles up two additional Citis together with the spreadings of earth. He adopts the procedure laid down in the main Sūtra, spreads earth each time, offers Saṁcita offerings, and piles up two additional Citis together with the spreading of earth. The twelfth Upasad day falls on the Upavasatha day.

How should one know (the Agniçaya) with the Upasads to be inside, to be outside, and to be both inside and outside ? Leaving twelve days out of the year of initiation, one should purchase Soma. This is (the Agnicaya) with the Upasads to be inside. After the initiation-year has passed, one should purchase Soma. This is (the Agnicaya) with the Upasads to be outside. Leaving six days out of the initiation-year, one should purchase Soma. (The remaining six days) and the next six days would be the Upasads. This is (the Agnicaya) with Upasads both inside and outside.

XXV.29

As for the statement that "One should make the earth equal to the opening (of the pit)" : This means he makes it level on the ground.

As for the statement that he makes the horse and ass stand towards the north or towards the east facing west : if they are towards the east facing the west, the horse should be to the south and the ass to the north. If they are towards the north, the horse should be to the east, the ass to the west.

As for the injunction : "One offers animals to Agnis."[1] The Brāhmaṇa tells about the five animals. When one dedicates these animals, he goes through the procedure of the animal-sacrifice upto the laying down of darbha-blades, their heads are cut and the bodies are disposed in water. "They dispose the bodies into

1. TS. V.1.8.2

वहरेयुरपो देहानभ्यवहरन्तीति विज्ञायते । मासमेतं ब्रह्मचर्यं चरति । सो ऽधःसंवेश्यमाꣳसाश्यस्त्र्युपायी भवति
X.14 :572.2 पूर्वदीक्षेत्येतामाचक्षते त्रयोदशमेवैतं मासमभि दीक्षमाणो
X.23 :590.2 मन्यते ऽत्र कृष्णाजिने यजमानं वाचयति मुष्टी चैव न करोति वाचं च न यच्छतीति । कृष्णाजिनप्रभृति कर्मान्त एष भवत्यावेदनात्प्रथमायामुपसदि वेदिं विमिमीते स्तम्बयजुर्हरतीति । कर्मवशकारितमेवैतद्भवत्यथ संभारेषू-
X.20 :582.14 षान्निवपन्यददश्चन्द्रमसि कृष्णं तन्मनसा ध्यायेत्तदपीहे-ति ॥ २९ ॥

X.25 :594.5 उत्तरमुत्तरं प्रति बलीवर्दमुत्तरामुत्तराꣳ सीतां
X.31 :606.11 कृषन्सर्वौषधं वपन्स्वयमातृण्णावकाशं नावक्रामेदित्यथ
X.39 :634.6 हैके पुरुषे च स्वयमातृण्णायां च साम गायन्ति । किमु खलु स्वयमातृण्णानिकोतं भवतीति । हिरण्येष्टका मण्डलेष्टका रेतःसिगित्येव ब्रूयाद्यंयमिष्टकागणमुपदध्यात्तंतं न व्यवेयाद्दक्षिणेन दक्षिणमुत्तरेणोत्तरꣳ स यदि दक्षिणतः पुरस्ताद्वेष्टका उपदध्यादपसलैरत्रावर्तेताथ यद्युत्तरतः पश्चाद्वा
X.45 :656.7 प्रदक्षिणमावृत्य स्वयमातृण्णामेवाभिमुख इष्टका उपदध्यात्कृत्तिका उपदधातीति । कतमा उ खल्विमाः कृत्तिका भवन्तीति । विद्युत इत्येव ब्रूयादस्रवणार्थे बौधायनस्याग्रावग्नौ पुनश्चितिः सह सा न पुरीषचितिः षष्ठ्या चित्या वृद्धिजेति । वृद्धिजैवेति शालीकिः । षष्ठं
X.46 :664.5 प्रच्छादमाहरमाणः कस्मिन्नु खल्वेनत्काल आहरेदिति । नक्षत्रेष्टका उपधायेत्येव ब्रूयात्स त्रिभिः कर्मभिरभिप्रैति पुरीषस्योपधानेन साहस्रवता प्रोक्षणेन धेनुकरणेनेति । सो ऽष्टाभिः कर्मभिरभिप्रैत्युत्तमे संचिताहुती शतरुद्रीयं

water," so is it said. The sacrificer observes the vow of celibacy for one month. He sleeps on the ground, does not consume flesh, and does not approach a woman. This is called the initial initiation. He deems himself as observing initiation during the thirteenth month.

(The Adhvaryu) makes the sacrificer recite (the relevant formulas) while being seated on the skin of black antelope; the sacrificer does not close his fists and does not restrain speech : The rite beginning with the seating of the sacrificer on the skin of black antelope comes to an end with the announcement (of the sacrificer's initiation).

On the first Upasad-day the Adhvaryu measures the Vedi; he carries the Stambayajus : this is done by necessity.

While pouring down saline soil among the substances (the Adhvaryu also recites the formula) "That which is the black in the moon;" he should mentally think "let it be here."

XXV.30

While turning each successive ox for ploughing each successive furrow and while sowing all seeds, (the Adhvaryu) should not trespass the spot for the naturally perforated stone.

Some (priests) chant a Sāman while (laying down) the golden man and while piling up the naturally perforated stone.

Which is the group related to the naturally perforated stone ? One should understand by this term the golden bricks, Maṇḍala bricks and the Retaḥsic bricks. One should not pass between those bricks which one piles up in a group. One should pass along the south of the group piled up towards the south, along the north of the group piled up towards the north. If he is piling towards the south or east, he should turn by the left. If towards the north or west, he should turn by the right, and pile up bricks facing the naturally perforated stone.

He should pile up the Kṛttikā bricks. Which are these Kṛttikās ? The lightning, one should say.

Baudhāyana's view is that, in order that the fruit of the Citi should not ooze out, one should perform the Punaściti. (He should further pile up the normal Punaściti). He should pile up the sixth Citi of earth for prosperity. Śālīki holds that the Punaściti should be piled up only for prosperity. At which time should one pile up the sixth Citi of earth ? After having piled up the Nakṣatra bricks,[1] one should say. One proceeds with three rites[2] spreading of earth, sprinkling with a thousand

1. BaudhŚS X.46
2. BaudhŚS X.47

नमस्काराः परिषेचनं विकर्षणꣳ सर्पाहुतीः सामभिरुप-
स्थानमनुशꣳसनमिति ॥ ३० ॥ अष्टादशः ॥

XXII.11 :1470.5 अथ किं नानाबीजानां निर्वपणे तन्त्रमिति । स्रुगादानं तन्त्रꣳ शूर्पादानं तन्त्रं धूःप्रभृतयः शकटमन्त्राः सर्वे तन्त्रं भवत्या सावित्राद्बीजंबीजमभ्यावर्तते सावित्रं तन्त्रं दशहोताभिप्रव्रजनं परिदानमिति तन्त्रं भवति तन्त्रं कृष्णाजिनावधवनं तन्त्रमुलूखलाध्यूहनं तन्त्रं पुरोडाशीयानामावपनं तन्त्रं मुसलस्यावधानं तन्त्रꣳ शूर्पस्योपोहनं तन्त्रꣳ हविष्कृदा वपनप्रभृतिमन्त्रो बीजंबीजमभ्यावर्तते प्रस्कन्दनान्तः ।यथो
XXII.11 :1470.14 एतच्छालीकेः कल्पं वेदयन्ते सह स्विष्टकृतात्याक्रामेदित्येकादशप्रयाज एवैतदुपपद्यते न पञ्चप्रयाजे । यथो
XXII.11 :1470.17 एतदौपमन्यवस्य कल्पं वेदयन्ते पुरस्तात्स्विष्टकृतो यावदाम्नातेनाभिषिञ्चेन्नात्र कृष्णाजिनं न रुक्मौ न पार्थानि भवन्ति कुशानेव सꣳस्तीर्य तेष्वेनमभिषिञ्चेदिति । कथमु खलु सत्त्रिणामभिषेक आवर्तत इति । अभिषेक आवेदनं प्रथमे ऽह्नयभिषेकः प्रथमे ऽह्नयश्वस्यावघ्रापणमादितश्चान्ततश्च बहिष्पवमानमास्तावे स्तुवीरन्नहरहर्यज्ञायज्ञियस्य स्तोत्रे द्वाभ्यामभिमृशेदिति ॥ ३१ ॥

कथमु खल्वेकादशिनानां पशूनां चर्याया उपक्रमो भवतीति । इडसूनꣳ सꣳस्तीर्य पृषदाज्यं विहत्य जुह्वाꣳ समानीयान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य संवदेताभिघारयेदासादयेत्पशुं पञ्चहोत्रा चतसृषूपस्तृणीते मुख्यस्य पशोर्दैवतमवदाय वृक्यमेदो यूषन्नवधाय तेन जुहूं प्रोर्णुयाद्यूष्णोपसिच्याभिघारयेदथोपभृति स्विष्टकृते सर्वेषां त्र्यङ्गाणाꣳ सकृत्सकृत्स्विष्टकृते समवदाय वृक्यमेदो यूषन्नवधाय तेनोपभृतं प्रोर्णुयाद्यूष्णो पसिच्य नाभिघारयेदथ

pieces of gold and deeming the bricks as cows. He then proceeds with eight rites[3]—two Saṁcita offerings, Śatarudrīya offering, Namaskāra formulas, sprinkling around, drawing along (of the frog etc.), Sarpa-offerings, praying with Sāman-chanting, and praying to Agni.

XXV.31

What is the combined procedure in respect of the pouring out of grains (for Devasū oblations) ? Taking of the ladle is common; taking of the winnowing basket is common; the formula pertaining to the cart beginning with *dhūr asi* are common upto the formula *devasya tvā ... nirvapāmi.*[1] This Sāvitra formula is repeated at each grain. The Daśahotṛ formulas, (the formulas for) approaching, giving over (to divinities) are common. (The formulas for) shaking the skin of black antelope, keeping the mortar (upon the skin), pouring the grains, putting in of the pestle, winnowing by the basket, and the call to the pounder are common. The formulas for the rites beginning with the pouring of paddy into the mortar and ending with winnowing are repeated in respect of each corn.

In that they convey Śālīki's view namely that the Adhvaryu should cross over taking the Sviṣṭakṛt oblation, this applies to the ritual involving eleven Prayājas, not five Prayājas.

In that they convey Aupamanyava's view namely that one should give consecratory bath (to the sacrificer) prior to the Sviṣṭakṛt offering only with the prescribed materials : there is no skin of black antelope, no sheets (of precious metal), no offerings with Pārtha formulas;[2] one should spread Kuśa grass, seat him on it and give the bath. What should be the order of the consecratory bath of the Sattrins ? The announcement of the consecratory bath on the first day, the bath again on the first day, making the horse smell on the first day, the chanting of the Bahiṣpavamāna should be done in the Āstāva on the opening and closing days; the Adhvaryu should touch with two verses each day at the chanting of the Yajñāyajñīya Stotra.

XXV.32

How does the procedure of the offering of Ekādaśinī animals commence ? One should spread the Iḍasūna plank, take Pṛṣadājya into the ladle by dipping the

3. BaudhŚS X.47-49

1. BaudhŚS I.5
2. BaudhŚS XII.10

हृदयं जिह्वां वक्षस्तनिममतस्नौ वनिष्ठमिति पात्र्यां समवधाय यूष्णोपसिच्य नाभिघारयेदथ कंसे वा चमसे वा वसाहोमं गृहीत्वा यूष्णोपसिच्याथाभिघारयेत्संमृशेत्पशुं पार्श्वेन वसाहोमं प्रयौयान्मंस्तः कुम्बतो जघनेनोत्तरवेदिं परिक्रम्याश्राव- IV.9 :218.3 येत् । याज्याया अर्धर्चे प्रतिप्रस्थाता वसाहोमं जुहुयात्परिशिंष्याच्च दिग्भ्यो ऽथेतरद्वसाहोमहवन्यां समवनयेद्वषट्कृते हविर्जुहोति सोऽनिष्ठ्वैव स्विष्टकृतमुदङ्ङत्याक्रम्य जुह्वां चैव वसाहोमहवन्यां चोपस्तृणीते । द्वितीयस्य पशोर्दैवतमवदाय वृक्यमेदो यूषन्नवधाय तेन जुहूं प्रोर्णुयाद्यूष्णोपसिच्याभिघारयेदथोपभृति स्विष्टकृते सर्वेषां त्र्यङ्गाणां सकृत्सकृत्समवदाय वृक्यमेदो यूषन्नवधाय तेनोपभृतं प्रोर्णुयात्समवत्तमेतद्यूष्णोपसिच्य नाभिघारयेत्तथैव कंसे वा चमसे वा वसाहोमं गृह्णीयाद्यूष्णोपसिञ्चेदथाभिघारयेत्संमृशेत्पशुं पार्श्वेन वसाहोमं प्रयौयान्मंस्तः कुम्बतः । जघनेनोत्तरवेदिं परिक्रम्याश्रावयेत् । याज्याया अर्धर्चे प्रतिप्रस्थाता वसाहोमं जुहुयात्परिशिंष्याच्च दिग्भ्यो वषट्कृते हविर्जुहोति । स एवमेव सर्वेषां पशूनां स यत्र वारुणस्य स्विष्टकृते ऽवद्येत्तद्द्विरभिघारयेत्समवत्तमेवैतद्यूष्णोपसिच्याभिघारयेत्तथैव कंसे वा चमसे वा वसाहोमं गृह्णीयाद्यूष्णोपसिच्याभिघारयेत्संमृशेत्पशुं पार्श्वेन वसाहोमं प्रयौयान्मंस्तः कुम्बतो जघनेनोत्तरवेदिं परिक्रम्याश्रावयेत् । याज्याया अर्धर्चे प्रतिप्रस्थाता वसाहोमं जुहुयात्परिशिंष्याच्च दिग्भ्यो ऽथेतरद्वसाहोमहवन्यां समवनयेद्वषट्कृते हविर्जुहोत्यथ पुरस्ताद्वनस्पतेः समान्यो X.59:702.8 दिशः प्रतियजेदथ वनस्पतिना चरेदथ स्विष्टकृता सिद्धमत XXII.12 :1472.12 ऊर्ध्वम् । यथो एतदौपमन्यवस्य कल्पं वेदयन्ते

spoon, go out towards the north passing between the Cātvāla and the rubbish-heap, have a dialogue (with the Śamitṛ), pour clarified butter over (the cooked organs), place the organs (within the altar) reciting the Pañcahotṛ-formulas, and spread clarified butter in four (implements). He takes up portions of cooked organs of the foremost animal, puts the perinephric fat into the broth and covers the ladle with it, sprinkles broth, and pours clarified butter. He takes into the Upabhṛt for the Sviṣṭakṛt offering a portion of each of the three organs,[1] puts the perinephric fat into the broth and covers the Upabhṛt with it. He sprinkles the broth over it, but does not spread clarified butter. He places together into the pan the heart, tongue, sternum, liver, two kidneys and the large intestine, sprinkles with broth, and does not pour clarified butter. He takes up in a bronze or a goblet oily portion of flesh, sprinkles broth over it and pours clarified butter. He should touch together (the portions of) the animal. He should stir the oily portion of flesh by means of the head of the right-side rib.[2] Having gone round along the rear of the Uttaravedi, he should cause to announce. When half of the yājyā-verse has been recited (by the Hotṛ), the Pratiprasthātṛ should offer the oily part of flesh. He should keep back a part of it for the offerings to the quarters; and pour down the remaining quantity into the Vasāhomahavanī. He makes the offerings at the Vaṣaṭ-utterance. Before offering the Sviṣṭakṛt he crosses beyond towards the north and spreads clarified butter into the Juhū and the Vasāhomahavanī. He takes portions of organs of the second animal into the ladle, dips the perinephric fat into the broth and covers the ladle with it. He should sprinkle broth over it and pour clarified butter. He should take into the Upabhṛt for the Sviṣṭakṛt one portion each of the three organs, dip perinephric fat into the broth and cover the Upabhṛt with it. He should sprinkle all this with broth, but should not pour clarified butter. In a similar manner he should take oily portion of flesh into a bronze or a goblet, sprinkle broth over it and pour clarified butter. He should touch together (all the portions of) the animal. He should stir the oily portion of flesh by means of the head of the right-side rib. Having gone round along the rear of the Uttaravedi, he should cause to announce. the Pratiprasthātṛ should offer the oily part of flesh. When the Hotṛ has recited the half yājyā-verse, he should keep back a part for the offerings to the quarters. the Adhvaryu makes the offering at the Vaṣaṭ-utterance. In this manner he makes the offerings of all animals. When he takes portions for the Sviṣṭakṛt of (the animal for) Varuṇa, he pours (clarified butter) twice. Having sprinkled broth over the portions of all animals, he should pour over. Similarly he should take oily portion of flesh

1. Namely, the right forearm, the left buttock and the thicker part of the rectum. BaudhŚS IV.9.
2. The text and meaning of *maṅstaḥ* is not clear.

मैत्रावरुण्यामिक्षया निरूढया यजेतेति सिद्धमत्रौपवसथिकं कर्म जानीयाद्यथामावास्यायाः संनयतो ऽन्यत्र पिण्डपितृयज्ञात्संवत्सरं न कंचन प्रत्यवरोहेन्न शीर्षमाःसं

X.59 :704.6 खादेन्न वयसां माःसं नाग्निं चित्वा रामामुपेयान्नाग्निचिद्वर्षति धावेद्यदि धावेदुपावर्तेतान्नाद्यमेवाभ्युपावर्तत इति ब्राह्मणम् ॥ ३२ ॥ एकोनविंशः ॥

XI.1 :708.7 अथास्मिन्वाजपेये सप्तदशानाः रथानां त्रयस्त्रयो ऽश्वास्त एकपञ्चाशतमुत्तरतः प्रष्टिं नियुञ्ज्याच्चतुर्विंशतिं

XI.1 :708.10 पशूनित्यग्नीषोमीयश्चानूबन्ध्यश्च चतुर्विंशौ भवतः। अथ वै

XI.2 :708.16 भवति सावित्रं जुहोति कर्मणःकर्मणः पुरस्तादिति दीक्षणीयां निर्वप्स्यन्सावित्रं जुहोतीति सावित्रादेव सावित्रं भवति

XI.2 :708.19 दीक्षाहुतीर्होष्यन्सावित्रं जुहोतीति सावित्रः हुत्वा दीक्षा-हुतीर्जुहुयात्प्रायणीयां निर्वप्स्यन्सावित्रं जुहोतीति सावित्रादेव

XI.2 :708.19 सावित्रं भवत्यन्तर्हिरण्याः होष्यन्सावित्रं जुहोतीति सावित्रः हुत्वान्तर्हिरण्यां जुहुयात्पदेन चरित्वा राजानं क्रीत्वोद्यातिथ्यं

XI.2 :708.20 निर्वप्स्यन्सावित्रं जुहोतीति सावित्रादेव सावित्रं भवति प्रथमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरिष्यन्सावित्रं जुहोतीति सावित्रः हुत्वा प्रथमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरेन्महावेद्यै

XI.2 :708.20 पूर्वं परिग्राहं परिग्रहीष्यन्सावित्रं जुहोतीति सावित्रः हुत्वा स्फ्यमाददीताहवनीयं प्रणेष्यन्सावित्रं जुहोतीति सावित्रः

XI.2 :710.1 हुत्वेध्ममाददीत रथवाहने सदोहविर्धाने संमेष्यन्सावित्रं जुहोतीति सावित्रः हुत्वा रथवाहने सदोहविर्धाने

XI.2 :710.3 संमिनुयादग्नीषोमौ प्रणेष्यन्सावित्रं जुहोतीति सावित्रः

in a bronze or a goblet, sprinkle broth over it and pour over. He should touch together the entire portion of the animal. He should stir the oily portion of flesh by means of the head of the right rib. Having gone round along the rear of the Uttaravedi, he should cause to announce. The Pratiprasthātṛ offers the oily portion of flesh when the Hotṛ has recited the first half of the yājyā-verse; he should keep back a portion for the offerings to the quarters, and pour the remaining portion into the Vasāhomahavanī ladle. The Adhvaryu should make the offering at the Vaṣaṭ-utterance. Before the offering to Vanaspati he should offer similarly to the quarters. Then he should offer to Vanaspati, then the Sviṣṭakṛt. The subsequent procedure is as prescribed.

As for the alternative view of Aupamanyava which they convey, namely, that one should perform, as a separate procedure, an Iṣṭi with the oblation of Āmikṣā for Mitra-Varuṇa : One should understand the rite to be performed on the Upavasatha day as prescribed just as is done for a sacrificer offering Sāṁnāyya in the New-moon sacrifice except the Piṇḍapitṛyajña.

One (who has piled up the Agni) should not stand up in honour of anybody, should not consume the flesh of the head, nor of birds. One who has piled up Agni should not appraoch a woman, should not run in rains. If he runs, he should return. "Thereby he turns towards food," so says that Brāhmaṇa.

XXV.33

VĀJAPEYA

In the Vājapeya three horses are yoked to each of the seventeen chariots. Their total is fiftyone. The third horse should be yoked towards the north.

As for the twentyfour animals : the Agnīṣomīya and the Anūbandhya make twentyfour.

It is said, "One makes an offering to Savitṛ before each rite." One who is going to pour out paddy for the Dīkṣaṇīyeṣṭi should make an offering to Savitṛ. After one offering to Savitṛ another offering to Savitṛ is made. "One who is going to offer Dīkṣāhutis should make an offering to Savitṛ" : (This means) after having offered to Savitṛ one should offer Dīkṣāhutis.

"One who is going to pour out paddy for Prāyaṇīyeṣṭi should make an offering to Savitṛ." After one offering to Savitṛ another offering to Savitṛ is made.

"One who is going to make an offering after having put a piece of gold into the ladle." (This means) one should first make an offering to Savitṛ and then make an offering with the ladle containing a piece of gold.

"One should collect earth of the seventh footprint of the Soma-purchasing cow, purchase the Soma, carry it forward and when he is going to pour out paddy

XI.2 :710.5 हुत्वाग्नीषोमौ प्रणयेद्यूपमुच्छ्रयिष्यन्सावित्रं जुहोतीति सावित्रꣳ
XI.2 :710.5 हुत्वा प्रोक्षणीराददीत स्ववर्न्तं यूपमुत्सृज्याग्नीषोमीयं
XI.2 :710.7 पशुमुपाकरिष्यन्सावित्रं जुहोतीति सावित्रꣳ हुत्वा बर्हिषी
XI.2 :710.11 आददीत । तस्य प्रसिद्धं वपया चरित्वा वसती-
XI.2 :710.11 वरीर्ग्रहीष्यन्सावित्रं जुहोतीति सावित्रꣳ हुत्वा कुम्भमाद-
XI.2 :710.13 दीत । पशुपुरोडाशं निर्वप्स्यन्सावित्रं जुहोतीति । सावित्रादेव
सावित्रं भवति ॥ ३३ ॥

XI.1 :708.4 तूपरश्चतुरश्रिर्भवतीत्यनुदिशमश्री स्थापयित्वाग्रिष्ठां च
XI.3 :712.16 सूर्यस्थां च संमिनुयात्पञ्चैन्द्रानतिग्राह्यान्गृह्णातीति । सर्व
XI.3 :714.11 एवैते सोपयामा ग्रहीतव्या भवन्ति । मारुत्या
प्रचर्यैतान्संज्ञपयेदिति । तन्त्रमुल्मुकहरणं तन्त्रमध्रिगुप्रैषो
ऽभ्यावर्तेत संज्ञप्तहोम ऊर्ध्वे बर्हिषी भिन्द्यात्स्वाहाकृतिप्रैष
आज्यं द्वेधा विभजेदुभयभागिन्य स्तोकीयाः । अथेदꣳ
XI.6 :720.11 रथचक्रं प्रादेशमात्रं भूमेरुच्छ्रितं भवत्यपरेण परीत्य पक्षसी
XI.7 :728.12 संमृशतीति रथचक्रे एवैते संमृशत्यथाहाजिसृतो
XI.10 :732.16 दक्षिणापथेनोपातीत्येति सूतराजन्या एवैत उक्ता भवन्ति ।

for the Ātithyeṣṭi, he makes an offering to Savitṛ." After one offering to Savitṛ another offering to Savitṛ is made.

"When one is going to perform the first Pravargya and the first Upasad, he should make an offering to Savitṛ." (This means) having first made an offering to Savitṛ he should perform the first Pravargya and the first Upasad.

"When one is going to do the first tracing of the Mahāvedi, he offers to Savitr." (This means) having offered t Savitṛ one should take up the wooden sword.

"When one is going to carry forth the Āhavanīya, he offers to Savitṛ." (This means) having offered to Savitṛ, he should take up the (burning) faggot.

He offers To Savitṛ when he is going to erect the Havirdhāna and Sadas sheds upon the wagon for loading the chariot. (This means) having offered to Savitṛ he should erect the Havirdhāna and Sadas sheds upon the wagon for loading the chariot.

"When one is going to carry forth fire and Soma, he should offer to Savitṛ." (This means) having offered to Savitṛ one should carry forth fire and Soma.

"When one is going to erect the sacrificial post, he should offer to Savitṛ." (This means) having offered to Savitṛ he should take up Prokṣaṇī-ladle.

"Having fixed the splinter upon the sacrificial post, while going to dedicate the animal to Agni-Soma, one should offer to Savitṛ." (This means) having offered to Savitṛ he should take up the two darbha-blades.

"Having offered its omentum in the prescribed manner while going to take up Vasatīvarī water, one offers to Savitṛ." (This means) having offered to Savitṛ one should take up the pitcher.

"When one is going to pour out paddy for Paśupuroḍāśa (for Agni-Soma) one offers to Savitṛ." After one offering to Savitṛ another offering to Savitṛ is made.

XXV.34

"(The sacrificial post) is topless and has four corners." One should arrange the corners so as to face the main quarters and erect the post so that a corner would face the Āhavanīya fire and another the sun.

"He takes up five Atigrāhya draughts for Indra." All these are to be taken with the formula, "Thou art taken with a support ...."

Having offered (the omentum) of the barren cow to the Maruts, one should immolate these animals (for Prajāpati). Carrying of the firebrand is combined; the Adhrigu—call should be combined. The offering at the immolation should be repeated. The Adhvaryu should cut the darbha-blade held perpendicular (for each animal at the incision). At the Svāhākṛti call (at the eleventh Prayāja) he should divide the clarified butter in two parts; the Stokīya offerings take both the kinds of clarified butter.

XI.10:732.17 मारुता अग्रेणाहवनीयं परीत्येति क्षत्तसंग्रहीतार एवैत उक्ता भवन्ति । अथ यजमानं तार्प्यं परिधापयतीत्याज्येनैवैतत्तृप्तं
XI.10:734.5 वासो भवति । अथाप्युदाहरन्ति तृपा नाम वृक्षास्तेषा-मेवैतद्भवत्यथेमं वाजपेयꣳ सर्वसप्तदशमेके ब्रुवते । आदेशादेव बृहत्सामैकविꣳशं वैष्णवीषु शिपिविष्टवतीषु स्तुवीरन्निति ॥ ३४ ॥ विꣳशः ॥

॥ इति पञ्चविꣳशः प्रश्नः ॥

The chariot-wheel is high above the surface by a span.

Going along the rear "(the sacrificer) touches the two sides (of the chariot)." He indeed touches together the wheels of the chariot.

He says, "O racers, going along the southern route ..." here the charioteers and the Rājanyas are addressed. "O Mārutas, having gone round along the front of the Āhavanīya ..." here coachmen and accountants are addressed.

"The Adhvaryu makes the sacrificer wear a *tārpya* garment." This is a garment which is besmeared with clarified butter. It is also said, there are trees known as *tṛpā*; it is made out of this. Some teachers proclaim the Vājapeya as characterised by the Stotras involving seventeen Stomas. If there is a specific instruction, then only the Bṛhat-sāman addressed to Śipiviṣṭa Viṣṇu should be chanted in twentyone Stomas.

CHAPTER XXV ENDS.

अथायं राजसूयो ऽर्धसप्तदशैर्मासैः संतिष्ठते ऽर्धषोडशैर्वा । तस्मिन्सोमसंस्थाः पञ्चैकाहा अहीनो द्विरात्रः । षट् छाला अष्टौ यूपाः षड्ड हाग्निष्टोमिका द्विपशौ पशुबन्धे सौत्रामण्यामष्टमः । तावन्त एवावभृथाः । क्व उ

XII.1 :742.15 खलु हविषो हविर्निरुप्यत इति । आनुमत इत्येव ब्रूयात्कृष्णं

XII.3 :744.18 वासः कृष्णतूषं दक्षिणेति । कृष्णदशमित्येवेदमुक्तं भवति। काममिष्ट्या पशुबन्धेनेति । संतन्येष्ट्येष्ट्वाग्रयणेन वा पार्वणेन

XII.3 :744.23 वा यजेत । कथमु खलु साकमेधपरुषीति महारात्रे पूर्वा संतनिः श्वो भूत उत्तरा प्रदोषे । किमु खल्वसमुदितं भवती-ति । प्रागनूयाजिकात्संप्रैषादित्येव ब्रूयात् । बार्हस्पत्यं चरुं

XII.5 :748.21 निर्वपति ब्रह्मणो गृह इति । योऽन्यो यजमानसंयुक्तो

XII.5 :750.11 ब्राह्मणो भवति । भगाय चरुं वावातायै गृह इति । यान्या महिष्या एव सुभगा भवति । नैर्ऋतं चरुं परिवृक्त्यै गृह इति।

XII.5 :750.12 दुर्भगैवैषोक्ता भवति । पौष्णं चरुं भागदुघस्य गृह इति । महानसिक एवैष उक्तो भवति । अथाप्युदाहरन्ति यो

XII.5 :750.18 भागलाभी दोग्धि स एवैष उक्तो भवति । द्वादशाहेन रत्निनां हवींषि । त्रयोदशे मैत्राबार्हस्पत्यं द्व्यहो ऽवशिष्ट एतस्यैव पूर्वपक्षस्य । तस्मिन्संतनीभ्यां यजेताथ चेदुक्थ्ये ऽभिषेचनीये ऽग्निं चिन्वीतैतस्मिन्नेव द्विरात्र आग्निकानि सावित्राणि हुत्वोखाः संभृत्य पशुशीर्षाणि च वायव्येन पशुना यजेत ॥ १ ॥

CHAPTER - XXVI

RĀJASŪYA

XXVI.1

Now this Rājasūya sacrifice is concluded after sixteen and a half months or fifteen and a half months. In it the Soma-sacrifices are : five Ekāhas and Ahīna Dvirātra. There are six sheds; eight sacrificial posts - six pertaining to the Agniṣṭoma, one pertaining to an Animal-sacrifice of two animals, and the eighth for the Sautrāmaṇī. There are as many (= eight) Avabhṛtha rites. When is the oblation of the Havis-sacrifice poured out ? At the offering to Anumati, one should say.

Black piece of cloth and a garment with black border should be the Dakṣiṇā. The latter means a garment with black fringes - so is it said.

(One passes on four months) by performing (each day) an Iṣṭi or an animal-sacrifice : after having performed the Saṁtanī sacrifices[1] one should perform either the Āgrayaṇa or the Parvan-sacrifice.

What should be the procedure after the Sākamedhaparvan ? The first Saṁtanī sacrifice should be performed at early dawn and the second one in the evening.

Which stage of rite is indicated by the word *asamudita*[2]? Prior to the call pertaining to the Anūyāja-offerings, one should say.

One offers cooked rice to Bṛhaspati at the residence of the Brahman : (One should understand thereby) another brāhmaṇa who is related to the sacrificer.[3]

Cooked rice to Bhaga at the residence of the king's favourite wife: one who is different from the chief queen (but) is beautiful.

Cooked rice to Nirṛti at the residence of the abandoned wife : she is said to be unfortunate.

Cooked rice to Pūṣan at the residence of the distributor : he is said to be the cook. They also say, he is said to be the milker claiming a share. The Ratnins' offerings are made during twelve days. The offering to Mitra-Bṛhaspati is made on the thirteenth day. Two days remain out of this bright half. One should perform two Saṁtanī sacrifices on these days. If fire-altar is to be piled up in the Abhiṣecanīya Ukthya sacrifice, one should offer, on these two days, offerings to Savitṛ, prepare the cauldrons, procure the animals' heads and offer an animal to Vāyu.[4]

1. An Iṣṭi for Indra Sutrāman and the next day another for Indra Aṁhomuc. cf. BaudhŚS XII.2.
2. Cf. BaudhŚS XV 6; 9; XVIII.5; 6; XIX 5
3. Caland reads *yājamānāsaṁyukto* which he says to be uncertain. The variants have been recorded, I propose *yajamānasaṁyukto*.
4. Cf. BaudhŚS X.1-10

XII.8 :758.2 अपां पतिरसीत्यपांपतीयाः समुद्रियाणामेवैता उक्ता भवन्ति । मरुतामोज स्थेति निवेष्ट्या आवर्तानामेवैता उक्ता भवन्ति । सूर्यवर्चस स्थेत्यभिदृश्या:प्रसन्नानामेवैता उक्ता भवन्ति । शक्करी स्थेति गोरु जरायोरेवैता उक्ता भवन्ति । सो

XII.17 :778.12 ऽत्रैवाग्नेयेनाष्टाकपालेन यजेतेति । सद्यः संतिष्ठमान उक्थ्य एतत्सूत्रं भवत्यथ चेदतिप्रवर्धेत तदानीमेवाग्नेयेनाष्टाकपालेन यजेत श्वो भूते सारस्वतेन । दशदशात्र चमसमभिसंजानत

XII.18 :782.5 इति । होतृचमसे चोद्गातृचमसे च सप्तसप्ताथेतरेषु नवनव प्रसर्पणप्रभृतय एवैते भवन्त्यप्सुषोमान्ताः । अथायं

XII.20 :786.1 प्रतीचीनस्तोमः केशवपनीयो ऽतिरात्रः षोडशिको भवति तस्य हाग्निष्टोमिकानि स्तोत्राण्यावृत्तानि भवन्त्येकविꣳशो बहिष्पवमानः सप्तदशान्याज्यानि माध्यंदिनश्च पवमानः पञ्चदशानि पृष्ठान्यार्भवश्च पवमानस्त्रिवृद्यज्ञायज्ञियमिति । प्रतीचीनस्तोमाय केशवपनीयायातिरात्राय दीक्षते । तस्य षड् दीक्षाः षडुपसदस्त्रयोदश्यां प्रसुतश्चतुर्दश्यामुदवसान-

XII.20 :786.12 मथैतस्मिन्नेव पक्षावशेषे व्युष्टये द्विरात्राय दीक्षते । स एतां

XII.20 :786.15 चैकाꣳ रात्रिं पूर्वपक्षस्य दीक्षितो भवति द्वे चापरपक्षस्य तासां द्वादशोपसदः । ऽथोपवसत्यथोपवसथीये ऽहन्य-मावास्यायां पूर्वमहर्भवत्युत्तरस्मिन्नुत्तरमिति । संतिष्ठते व्युष्टिर्द्विरात्रः । अथोत्तराꣳ शालामध्यवस्येदथ मथित्वाग्नी-न्विहृत्यौदयनीयायाग्निष्टोमाय दीक्षते तस्य तिस्रो दीक्षास्तिस्र उपसदः सप्तम्यां प्रसुतः । संतिष्ठत एष उदयनीयो ऽग्निष्टोमः सहस्रदक्षिणः । अथैतस्मिन्नेव पक्षावशेषे क्षत्रस्य धृतिनाभिविधत्ते देविकाहविर्भिस्त्रैधातवीयया सौत्रामण्ये-ति । संतिष्ठते राजसूयो ऽर्धसप्तदशैर्मासैः । अथ शालीकेः केशवपनीयान्तः । ते ऽर्धषोडशाः ॥ २ ॥ प्रथमः ॥

XXVI.2

One procures Apāmpatīya waters with the formula, "Thou art the lord of waters." These are said to belong to the ocean. The waters with visible bottom[1] with the formula, "You have the splendour of the sun." These are said to be from still waters. The uterine liquid[2] of a cow with the formula. "You are Śakvarī." These are said to be the uterine liquid.

He offers a cake on eight potsherds to Agni : this sūtra refers to the Ukthya sacrifice being concluded on the same day. If the procedure is extended, one should immediately offer a cake on eight potsherds to Agni. Next day (a cake on eight potsherds) to Sarasvant.

Here (in the Daśapeya sacrifice) they concede ten persons to each goblet : seven each with regard to the Hotṛ's goblet and the Udgātṛ's goblet. Nine each with regard to the others. They are entertained from the entering into the Sadas upto the Apsuṣoma offering.[3]

Now the Keśavapanīya Atirātra with Stotras having transverse Stomas is characterised by the Ṣoḍaśin cup. In it the Stotras of the Agniṣṭoma are turned about : the Bahiṣpavamāna has Ekaviṁśa Stomas; the Ājyastotras and the Mādhyaṁdina Pavamāna have Saptadaśa Stomas; the Pṛṣṭhastotras and the Ārbhavapavamāna have Pañcadaśa Stomas; and the Yajñāyajñīya Stotra has Trivṛt Stoma. One gets initiated for the Keśavapanīya Atirātra with Stotras having transverse Stomas. It has six Dīkṣā days, six Upasads, the pressing on the thirteenth day and departing (*udavasāna*) on the fourteenth.

In the remaining period of the fortnight the sacrificer gets initiated for Vyuṣṭi Dvirātra sacrifice. He observes one Dīkṣā day for one night of the bright fortnight and for two of the next fortnight. There are twelve Upasads; then the Upavasatha day. On the Upavasatha day which is the new-moon day there is the first pressing day; next day the second. The Vyuṣṭi Dvirātra thus comes to an end.

Then the sacrificer goes to northern shed. After churning out and spreading of the fires, the sacrificer gets initiated for the Udayanīya Agniṣṭoma. It has three Dīkṣā days, three Upasads and the pressing of Soma falls on the seventh day. The Udayanīya Agniṣṭoma comes to an end in which a thousand cows are given as Dakṣiṇā. On the remaining days of the fortnight he performs the Kṣatrasya Dhṛti Soma-sacrifice, Devikāhavis, Traidhātavīyeṣṭi and the Sautrāmaṇī. The Rājasūya thus comes to an end after sixteen and a half months. According to Śālīki's view it ends with the Keśavapanīya sacrifice. It makes fifteen and a half months.

1. The text has *abhidṛśyāḥ* while the original Sūtra-text reads *atidṛśyāḥ*.
2. The printed text reads *gor u*. The original sūtra reads *gor ulbyā*.
3. Cf. BaudhŚS VIII.17

अथातो ऽञ्जसवः । प्रसिद्धमेव प्रथमो ऽर्धमासः संतिष्ठते । पञ्चाहेन चातुर्मास्यानि द्व्यहेन संतनी अष्टमे ऽहनीन्द्रतुरीयं नवमे ऽह्नि पूर्वाणि देविकाहवीꣳषि दशमे ऽह्न्युत्तराण्येकादशे द्वादशे त्रयोदश इति त्रिषंयुक्तैश्चतुर्दशे वैश्वानरो द्वादशकपालः पञ्चदशे वारुणो यवमयश्चरुरिति मासः। द्वादशाहेन रत्निनाꣳ हवीꣳषि त्रयोदशे मैत्राबार्हस्पत्यं द्व्यहेन संतनी अर्धमासेनाभिषेचनीय उक्थ्य इति द्वौ मासौ। अर्धमासेन सप्तदशो दशपेयो ऽर्धमासं दीक्षितव्रतीति त्रयो मासा अर्धमासेन प्रतीचीनस्तोमः केशवपनीयो ऽतिरात्रो ऽर्धमासेन व्युष्टिर्द्विरात्र इति चत्वारो मासाः । अर्धमासेन क्षत्रस्य धृतिरिति । ते ऽर्धपञ्चमः । अथ शालीकेः । सप्ताहेन पवित्रो ऽग्निष्टोमः स एवमेव पक्षावशेषꣳ सिद्धमा वारुणाद्द्वादशाहेन रत्निनाꣳहवीꣳषि त्रयोदशे मैत्राबार्हस्पत्यं द्व्यहेन संतनी इति मासोऽर्धमासेनाभिषेचनीय उक्थ्यो ऽर्धमासेन सप्तदशो दशपेय इति द्वौ मासावर्धमासेन प्रतीचीनस्तोमः केशवपनीयो ऽतिरात्रो ऽर्धमासेन व्युष्टिर्द्विरात्र इति त्रयो मासा अर्धमासेन क्षत्रस्य धृतिरिति ते ऽर्ध-चतुर्थाः । अथ पतन्तकः । द्वादश दीक्षा द्वादशोपसदः सप्ताहो ऽहीनो राजसूयो यथावकाशमितरै राजसूयहविर्भिर्य-जते ऽथ देविकाहविर्भिर्यजते ऽथ त्रैधातवीयया यजते ऽथ सौत्रामण्या यजते । संतिष्ठते राजसूयः ॥ ३ ॥ द्वितीयः ॥

XIII.20 :788.1 अथेममिष्टिकल्पं पञ्चदशसामिधेनीकं च सप्त-दशसामिधेनीकं च समामनामः । तस्य प्रसिद्धं याजमानं बौधायनस्य कल्पे । यथाम्नायꣳ शालीकेः । त्रीꣳस्तृचाननु-ब्रूयादिति । त्रिः प्रथमामनूच्य तिस्रो ऽनन्तरा अनुब्रूयात् । त्रिरुत्तमाम् । पञ्चदशानुब्रूयादिति । एकादशेमाः सामिधेन्यः

XXVI.3

Now the Āñjahsava (Rājasūya). The first half month terminates as prescribed. Then the Cāturmāsyas in five days, the Saṁtanī in two days, the Indraturīya sacrifice on the eighth day, the former Devikāhavis on the ninth day, the latter on the tenth, the Triṣaṁyukta sacrifice on the eleventh, twelfth and thirteenth, a cake on twelve potsherds to Vaiśvānara Agni on the fourteenth, and cooked barley to Varuṇa on the fifteenth. This makes a month. The Ratnin offerings on twelve days, cooked rice to Mitra-Bṛhaspati on the thirteenth, two Saṁtanī sacrifices on the next two days, and the Abhiṣecanīya Ukthya in a month-half. That makes two months. Daśapeya sacrifice with Stotras of seventeen Stomas each, observation of initiation vow for a month-half. That makes three months. Keśavapanīya Atirātra with Stotras of transverse Stomas in a month-half, Vyuṣṭi Dvirātra in a month-half. That makes four months. Kṣatrasya Dhṛti in a month-half. That makes four and a half months.

Now Śālīki's view. The Pavitra Agniṣṭoma in seven days. The remaining period of the fortnight upto the (offering of) boiled barley to Varuṇa should be gone through as prescribed (in the first view). The Ratnin offerings in twelve days, cooked rice to Mitra-Bṛhaspati on the thirteenth, the Saṁtanī sacrifices in two days. That makes a month. The Abhiṣecanīya Ukthya in a month-half, the Daśapeya with Stotras of seventeen Stomas each in a month-half. That makes two months. The Keśavapanīya Atirātra with Stotraś of transverse Stomas, Vyuṣṭi Dvirātra in a month-half. That makes three months. The Kṣatrasya Dhṛti in a month-half. That makes three and a half months. Now the Patantaka type of Rājasūya : there are twelve Dikṣā-days and twelve Upasads. the Rājasūya is an Ahīna sacrifice with seven pressing days. One offers the other Rājasūya offerings suitably; then he offers Devikā offerings. Then he performs the Traidhātavīyeṣṭi and Sautrāmaṇī.

The Rājasūya comes to an end.

XXVI.4

IṢṬIKALPA

Now we shall mention together the group of (optional) Iṣṭis involving fifteen Sāmidhenīs. The sacrificer's duties are to be performed as are prescribed in Baudhāyana's view.[1] Śālīki's view is that only such duties should be performed as are prescribed in the scripture.

1. BaudhŚS XXIII.1

समामनाम: । तासां त्रिः प्रथमामन्वाह त्रिरुत्तमां ताः पञ्च-दश ।सप्तदशानुब्रूयादेकविंशतिमनुब्रूयाच्चतुर्विंशतिमनु-ब्रूयात् त्रिंशतमनुब्रूयाद् द्वात्रिंशतमनुब्रूयात् षट्त्रिंशतमनु-ब्रूयाच्चत्वारिंशतमनुब्रूयाच्चतुश्चत्वारिंशतमनुब्रूयादष्टा-चत्वारिंशतमनुब्रूयादिति धाय्यालोक एता धातव्या भवन्त्याग्नेय्यः सर्वा गायत्र्यः सर्वाणि छन्दांस्यनुब्रूयाद-परिमितमनुब्रूयादिति धाय्यालोक एवैता धातव्या भवन्ति । नैताः सर्वा गायत्र्यो गायत्री पुरोऽनुवाक्या भवति त्रिष्टुग्याज्या पुरस्ताल्लक्ष्मा पुरोऽनुवाक्या भवत्युपरिष्टाल्लक्ष्मा याज्या मूर्धन्वती पुरोऽनुवाक्या भवति नियुत्वत्या यजत्युपांशुयाज-मन्तरा यजतीति दर्शपूर्णमासयोरेवैतदुपपद्यते नान्यत्र ॥ ४ ॥ तृतीयः ॥

अथेमाः काम्या इष्टयो निष्पुरीषेणैव प्रयोक्तव्या भवन्ति। स संवत्सरं पयोव्रतः स्याद्द्वादशाहं वा यावद्वा शंसीत । तासां याः समानसंयोजना एकां चेत्तासां निर्वपेत्सर्वा एवैता निर्वप्तव्या भवन्ति । यथो एतदनुयुक्तो ऽग्निपरिचरो ऽल्पमुद्धृत्य पुनरप्युद्धरति कथमत्र प्रायश्चित्तं सिध्यती३ न सिध्यती३ इति । सिध्यतीत्येक आहुरथ हैक आहुर्न सिध्यतीति ।निर्दिष्टभागो वा एतयोरन्यो ऽनिर्दिष्टभागो ऽन्य इत्युभावु खल्विमावनिर्दिष्टभागौ भवतः । नैव सिध्यतीति तन्त्रं धृष्टेरादानं गार्हपत्यसकाशाद्धृष्टिमाददीत तयाहवनीये वैश्वानरस्य कपालान्युपदध्यात् प्रदक्षिणमावृत्य गार्हपत्ये मारुतस्य । कृतानि पिष्टानि समुप्य संयुत्य व्यभिमृश्य पिण्डौ कृत्वाग्रेण मारुतस्य पिण्डं पर्याहृत्याहवनीये वैश्वानरमधिपृञ्ज्यात्प्रदक्षिणमावृत्य गार्हपत्ये मारुतं त्वचं

XII.8 :800.4

"(The Hotṛ) should recite three Tṛcas (as Sāmidhenīs)"[2] : He should recite the first verse[3] three times, the next three[4] consecutively and the last one[5] three times. "He should recite the fifteen Sāmidhenīs."[2] We mention together these eleven Sāmidhenīs.[6] Out of these he recites the first and the last three times. That makes fifteen. He should recite seventeen; he should recite twentyone; he should recite twentyfour; he should recite thirty; he should recite thirtytwo; he should recite thirtysix; he should recite forty; he should recite fortyfour; he should recite forty-eight[7] - these additional verses are to be inserted at the point of insertion. All verses addressed to Agni are in Gāyatrī metre. He should recite the Sāmidhenī verses in all metres;[7] he should recite a larger number of Sāmidhenīs[7]—these additional verses are to be inserted at the point of insertion. All these are not in Gāyatrī metre. The Puronuvākyā is in Gāyatrī metre, and the yājyā in Triṣṭubh metre. The puronuvākyā has indicatory mark in the preceding part;[8] the yājyā has it in the subsequent part.[8] The puronuvākyā contains the word *mūrdhan*;[8] he recites the verse containing the word *niyut* as the yājyā. (The Adhvaryu) makes the Upāṁśuyāja offering between (the two principal offerings). This applies to the Full-moon and the New-moon sacrifices; not elsewhere.

XXVI.5

Now these optional Iṣṭis are to be performed by the (sacrificer while he is) clean. He should be consuming Vrata-milk for a year or for twelve days or as many days after which he may think he has become clean. Among the Iṣṭis which serve an identical purpose, if one proposes to perform a single one, he should not rest satisfied with that much, but should perform all of them. In case a subordinate fire - attendent first takes up a few embers, and further takes up more : is an expiation imminent here, or not? It is imminent, some say; it is not imminent, say others. (Of the two fires) one has its share indicated, the other has not. Thereby both of these do not have their shares indicated. (The expiation therefore) is not imminent.

2. TS II.5.10
3. *pra vo vājā* ... TBr. III.5.2
4. *agna āyāhi vītaye* etc. TBr. III.5.2
5. *tvaṁ varuṇa* ... TBr. III.5.2
6. TBr III.5.2
7. TS II.5.10
8. TS II.6.2; TBr III.5.7. *agnir mūrdhā divaḥ kakut* ... is the *puronuvākyā*, and *bhuvo yajñasya rajasaś ca netā* ... is the.

ग्राहयित्वेमं त्वचं ग्राहयेदमुं पर्यग्नि कृत्वेमं पर्यग्नि कुर्यादमुꣳ श्रपयित्वेमꣳ श्रपयेदपि वोभयमेवोभयत्र कुर्यात्तस्य शृतस्यासादनं दक्षिणं परिधिसंधिमन्वितरं विमुच्य दक्षिणं
XIII.9 :800.12 वा परिधिमग्रेण । सिद्धमत ऊर्ध्वमेतस्मिन्वा एतौ मृजाते यो विद्विषाणयोरन्नमत्तीतीतरमितरेणेत्येवैष उक्तो भवति । यं
XIII.12 :804.3 मृधो ऽभि प्रवेपेरन्राष्ट्राणि वाभि समियुरिति प्रतिवेशा
XIII.13 :804.5 राजानो मृधः स्व एव जनपदा राष्ट्राणि विशः । यो हतमनाः स्वयंपाप इव स्यादिति सति वते हतमनाः स्वयंपाप इव
XIII.14 :806.3 स्यादिति । साधुरूपे कुले स्वयंपापो यस्मै प्रत्तमिव सन्न
XIII.16 :808.1 प्रदीयेतेति प्रत्तमनुपाकृतं प्रतिबध्यमानमेवैतद्भवत्यथा- स्यामध्वरकल्पायामिडान्तं प्रथमं तन्त्रं कुर्यादेवं द्वितीयं तृतीयेन सहावशेषं वर्तयेत्कथमत्र भक्षा इति तत्रतत्र वा
XIII.18 :810.6 भक्षयेदपि वा सर्वासाꣳ समवदाय हुत्वान्ततो भक्षयेत् । अनड्वान्होत्रा देय इति । यजमानस्यैवैष गोष्ठाद्दातव्यो
XIII.18 :810.9 भवति वेदिं परिगृह्यार्धमुद्धन्यादर्धं नेति । दक्षिणं वा
XIII.20 :812.11 वेदेरर्धमपरं वेत्यैन्द्रस्यावदाय वैश्वदेवस्यावद्येदथैन्द्रस्यो- परिष्टादिति । द्वे एवैते अवदाने उक्ते भवतः । उपाधाय्यपूर्वयं
XIII.20 :812.14 वासो दक्षिणेति । प्रवेणतो वान्ततो वा ताम्राणि वा नीलानि
XIII.20 :812.17 वा सूत्राण्युपहितानि भवन्ति । अपि वोपधानरज्जुरेवैषोक्ता भवत्यथास्याꣳ संज्ञानेष्ट्याꣳ सकृदेवानुवाच येत्सकृदा- श्रावयेत् द्वे ह्यस्यै याज्यानुवाक्ये भवतः ॥ ५ ॥

Taking up of the fire-stirring stick is combined. One should take up the fire-stirring stick related to the Gārhapatya. With it he should arrange in the Āhavanīya fire-place the potsherds for the cake to Agni Vaiśvānara. Turning by the right those for the cake to the Maruts in the Gārhapatya fire-place. Having poured the flour (into the pan), having mixed it (with water), having referred them separately, and having turned them into two balls, he should carry around along the front of the ball for the cake to Maruts, place the cake to Agni Vaiśvānara (on potsherds) in the Āhavanīya fire-place. Turning by the right, he passes his wet fingers on the cake to Maruts placed in the Gārhapatya fire-place, and then on this (cake to Agni Vaiśvānara). Having carried a firebrand around that (for Maruts), he should carry around this (for Agni Vaiśvānara). Having baked that one he should bake this one. Or he should do both the things (carrying firebrand and baking) in respect of each together. The placing of the cake for Agni Vaiśvānara should be done at a place having left place for the other one (for Maruts) along the southern conjunction of the enclosing sticks, or should be done in front of the southern enclosing stick. The subsequent procedure should be as prescribed .

One who eats the food of two persons hating each other, towards him the two wipe out (their sin). Here the talk is of those two who hate each other.

One whom the enemies tremble or whom the subjects attack : The enemies are the neighbouring kings. Subjects means the people living in one's own region.

One who is dejected or deeming oneself sinful : Dejected means one who even though having strength thinks himself to be weak. Sinful means one who even born in a pious family thinks himself guilty.

One whom something offered is not actually given : Offered but not presented is indeed denied.

In the Adhvarakalpā Iṣṭi one should finish the first component with Iḍā; similarly the second; he should finish the remaining part with the third. What about the consuming of the portions ? One should consume at the respective time; or one should take portions of all oblations, offer them and then consume.

An ox to be given by the Hotṛ : it is to be given away out of the sacrificer's stable.

Having done the tracing of the altar one should dig out one half, not the other half : either the southern half or the northern.

Having taken portion (of the cake) for Indra, he should take portion (of the cake) for the Viśve Devas, then again for Indra : These are calculated as two portions.

A garment with blue or red borders as Dakṣiṇā : In it red or blue threads are woven while weaving at the border or at the two ends. Or it is said to be the thread of a pillow.

In the Samjñānīṣṭi the Adhvaryu should give only a single call for reciting the puronuvākyā and should cause to announce only once. Here are only a single puronvākyā and a single yājyā.

XIII.22 :814.15 अथ वै भवति यदि नावगच्छेदिममहमादित्येभ्यो
भागं निर्वपाम्यामुष्मादमुष्यै विशोऽवगन्तोरिति निर्वपेदिति
निरुप्योपरमति। परिदानान्तं कर्म कृत्वाथैतान्व्रीहीन्कृष्णाजिने
समुप्योत्तरार्धेऽग्न्यगारस्यासञ्जयेदथावगते सꣳसाद-
येत्प्रोक्षणप्रभृतिना कर्मणा प्रतिपद्येत । सिद्धमत ऊर्ध्वं यथा
XIII.23 :816.13 नखनिर्भिन्नायामेवꣳ शतकृष्णलायां पुरा वा तण्डुलानामाव-
XIII.24 :818.1 पनाद्रुक्ममवदध्याच्छृतमुत्तरमपि वैनꣳ शृतमेव
XIII.26 :820.12 सुवर्णरजताभ्याꣳ रुक्माभ्यां परिगृह्यान्तर्वेद्यासादयेदाग्नेयस्य
च सौम्यस्य चैन्द्रे समाश्लेषयेदिति व्यभिमृष्टानां पिण्डानां
XIII.28 :824.9 पुराधिपृञ्जनात्समाश्लेषयितव्यं भवति । सर्वेषामभिगमयन्न-
XIII.31 :828.15 वद्यतीति सदैवतस्य सस्विष्टकृत्कस्येत्येवेदमुक्तं भवति ।
अथो खलु यावतीः समा एष्यन्मन्येत तावन्मानꣳस्या-
XIII.20 :812.17 दिति । त्रिꣳशद्वर्षश्चेत्स्यात्सप्ततिमानं कुर्वीत चत्वारिꣳ-
XIII.33 :832.7 शद्वर्षश्चेत्स्यात्षष्टिमानं कुर्वीतैष एवैतस्याभिवृद्धिकल्पोऽथ
XIII.33 :832.10 वारुणेषु च संज्ञानेष्ट्यां च सकृदेवानुवाचयेत्सकृदाश्रावयेत्स-
XIII.37 :838.6 कृत्प्रदानाः समानदेवताः । अपोनप्त्रीयं चरुं पुनरेत्य
निर्वपेदिति । को नु खल्वपां नपाद्भवतीति । वैद्युत इत्येव

XXVI.6

In is indeed said, "if (the king) does not win (the subjects) the Adhvaryu should pour out paddy with the formula, "Here do I pour out portion for the Ādityas until this (king) wins these subjects." Having poured out he waits: "Having gone through the rite of assigning (the oblation to the deities) he should pour the paddy on the skin of black antelope and hang it in the northern part of the firehall. When the king wins, he should put it down, and commence the rite beginning with sprinkling (of paddy). The subsequent procedure is as prescribed.

Just as (for the cooked rice to Nirṛti the grains) are to be husked by means of one's nails, (not to be pounded with mortar and pestle),[1] similarly in the Iṣṭi involving the offering of a hundred Kṛṣṇalas.[2]

The Adhvaryu should put a (silver) plate into the cooking vessel before pouring rice-grains into it, and place (the golden plate) upon the rice when cooked. Or he should hold the vessel of cooked rice by means of the silver and gold plates, and place it within the altar.

(The Adhvaryu) should mix up the cake for Agni and rice for Soma with the cake for Indra : after the balls (and rice) have been severally assigned (to the relevant divinities through touchng) (portions of the cake for Agni and rice for Soma) have to be mixed up (with the cake for Indra) before putting on fire.

(The Adhvaryu) takes portions by piercing through all : it is presumed that the portions cover those for the principal divinity and for Sviṣṭakṛt.

(The ear-ring) should indeed consist of as many *mānas* (of gold) as the years for which he may aspire to live. If his age is thirty years, he should prepare it of seventy *mānas*. If his age is forty years, he should prepare it of sixty *mānas*. This is the procedure of its increase in weight.

In respect of (the cakes on one potsherd each) for Varuṇa and in the Saṃjñānīṣṭi (the Adhvaryu) should make (the Hotṛ) recite a single puronuvākyā, should cause to announce only once; the oblations for a common divinity are to be offered at once.

After returning (from the Avabhṛtha at the sacrifice for Varuṇa performed for having received horses as Dakṣiṇā) one should offer cooked rice to Apām Napāt : Who is Apām Napāt ? Lightning, one should say.

1. For the cooked rice to be offered at the residence of the abandoned wife of the royal sacrificer, cf. BaudhŚS XII.5. Ratnin's offerings in Rājasūya.
2. Cf. BaudhŚS XIII.23, the Iṣṭi for one who is afraid of death.

ब्रूयात्कृष्णमधु चेति । पौत्तिकमित्येवेदमुक्तं भवत्यनस्त्रिगधमिति त्रिवलीकमित्येवेदमुक्तं भवति ।
XIII.42 :844.22 अथाप्युदाहरन्ति त्रिच्छदिष्कमित्येवेदमुक्तं भवति । यथा त्रिधातावेवꣳ संदिग्धपुरोडाशस्यावदानकल्पः ॥ ६ ॥
चतुर्थः ॥

XIV.1 :850.2 स सर्पानसृजतेति । मासा एवैत उक्ता भवन्ति । स
XIV.3 :854.16 वयाꣳस्यसृजतेति छन्दाꣳस्येवैतान्युक्तानि भवन्ति । स वैव
XIV.3 :854.18 स्यादिति पुराणगार्हपत्यमभ्युपदिशन्ति । तस्य पशुवेलायामुल्मुकमादाय दक्षिणया द्वारोपनिर्हृत्य दक्षिणेन सदः परीत्य दक्षिणेन मार्जालीयं धिष्णियं पर्याहृत्यान्तरेण यूपं चाहवनीयं चोपातिहृत्यान्तरेण चात्वालोत्करावुदङ्ङुपनिर्हृत्य तेन पशुꣳ श्रपयेयुरथ यदाहवनीयादुल्मुकꣳ स्याद्वपया तत्सहाहरेयुः ।
XIV.3 :856.3 किंदेवत्यानि खल्वपाव्यानि भवन्तीति । द्वे प्राजापत्ये
XIV.4 :856.12 आग्नेयं वायव्यं वैश्वदेवमिति ।इष्टर्गो वा अध्वर्युर्यजमानस्येष्टर्ग इत्युष्णाग्रमित्येवेदमुक्तं भवत्यथाप्युदाहरन्त्यध्वर्युरेवैष उक्तो भवत्यासन्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्या इत्यनुव्याहारो ह वा आसन्यो मन्त्रस्तस्मान्मा पाहीत्येवेदमुक्तं भवति।
XIV.5 :862.20 तस्माद्यज्ञवास्तु नाभ्यवेत्यमिति ।अहोरात्रावित्येकं यावदग्रयः शीताः स्युरित्येतदेकं यावदेनमभिवर्षेदित्येतदपरम् द्वौ समुद्रौ
XIV.7 :868.4 विततावजूर्यावित्यहोरात्रावेवैतावुक्तौ भवतः । पर्यावर्तेते जठरेव पादा इत्युदरे पादा इत्येवेदमुक्तं भवति । तयोः
XIV.7 :868.12 पश्यन्तो अतियन्त्यन्यमपश्यन्तः सेतुनातियन्त्यन्यमित्यहः पश्यन्तो अतियन्ति रात्रिꣳ स्वप्नेन सेतुनातियन्त्यन्यमिति । द्वे द्रधसी सतती वस्त एक इत्यादित्यो ऽहोरात्रे वस्त इत्येवेदमुक्तं भवति । तिरोधायैत्यसितं वसानः शुक्रमादत्ते अनुहाय जार्या इति । रात्रिं वसानस्तिरोधायैति शुक्रमादत्ते

Black honey : derived from bees, it is said. A cart with three partitions : with three ridges, it is said. They also say, it means (the cart) with three roofs.

The procedure of cutting out portions for the accumulated cake should be similar to that in connection with the three cakes on one set of potsherds.

XXVI.7
AUPĀNUVĀKYA

He created serpents : these are months. He created animals : these are the metres.

That itself should be : this denotes the old Gārhapatya.

Having taken its firebrand at the time of offering of the animal, having taken it out by the southern door, having gone round along the south of Sadas, having brought it along the south of the Mārjālīya mound, having brought it between the sacrificial post and the Āhavanīya, having taken it out towards the north between the Cātvāla and the rubbish-heap, they should cook the animal with it. If the firebrand has been taken from the Āhavanīya, they should bring it back together with the omentum.

Which is the divinity of the Apāvya offerings? Two are offered to Prajāpati, and one each to Agni, Vāyu and Viśve Devas.

The Adhvaryu becomes malevolent towards the sacrificer. The malevolent himself (perishes prior to one falling into misery):[1] (The word *iṣṭarga*) means "having a hot tip." They also say, the Adhvaryu is meant thereby. (The Adhvaryu makes an offering with the formula) "Do thou guard me against the utterance (of the enemy), from every injury." The utterance is indeed a curse. "Do thou guard me against it," so is it said.

Therefore one should not enter into a sacrificial place: Day and night—this is one view. Until the fires become extinguished —this is one view. Until it rains—this is another view.

"Two oceans —extensive and imperishable—" Day and night are here meant. "They come one after the other like the waves in the midst of the ocean." —The waves in the ocean, so is it said. "Out of these two peoples, perceiving, they pass over one. Not perceiving, they pass over the other by means of a bridge" —perceiving they pass over the day; not perceiving they pass over the other (= night) in sleep.

"One wears two spacious garments" —the sun covers both the day and night. "Wearing a black garment and concealing himself (the sun) moves; leaving away the old garment, he wears a bright garment" —passing by night, he moves covering himself; by day he wears a bright garment, so is it said.

1. Cf. BaudhŚS XIV.4

XIV.9 :874.9 ऽहरित्येवेदमुक्तं भवति । कीटावपन्नस्येति कतमो नु
XIV.9 :874.10 खल्वयं कीटो भवति य एवैष पिण्डान्संवर्तयतीति । नित्ये ग्रहणे वैष्णवीमृचमनुवर्तयतीति । पृषदाज्य एवैषानु-वर्तयितव्या भवति ॥ ७ ॥

XIV.11 :880.8 अथातो ऽतिग्राह्यान्व्याख्यास्यामः । इमे न्वेव पृष्ठ्याति-ग्राह्याः पञ्चैन्द्रा वाजपेये । परःसामानश्चार्वाक्सामानश्च सौर्यो वैषुवते वैश्वकर्मणादित्यौ गवामयने प्राजापत्यो महाव्रते बार्हस्पत्यो बृहस्पतिसवे वैमृधे चोद्भिदि च त्विषिमति च वृषा सो अꣳशुः पवत इति च द्वावश्वमेधे महिमानावादेशा-देवाश्वस्य वपां महिमाभ्यां परिजुहुयात् । कथमु खलु परः साम्नां भक्षो भवतीति रुद्रवद्गणस्य सोम देव ते मतिविदो माध्यंदिनस्य सवनस्य त्रिष्टुपछन्दसो ऽद्भिरोषधीभिः पीतस्यौषधीभिः प्रजाभिः पीतस्य प्रजाभिः प्रजापतिना
XIV.14 :892.12 पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीत्येष एवा-र्वाक्साम्नामावृत्तो भक्षो ऽष्टाप्रूड्ढिरण्यं दक्षिणेत्यष्टापिलक-मित्येवेदमुक्तं भवति । द्वौ चेद्गर्भौ स्यातां द्वादशप्रूट् स्यादेको ह महाकोशः स्याद्द्वाववान्तरकोशौ स्यातामथास्थिगर्भाया आज्येनैवैतान्यस्थानि समुदायुत्य मध्यमेन पर्णेनान्तःपरिधि निनयेद्भूर्भुवः सुवरिति ॥ ८ ॥ पञ्चमः ॥

XIV.15 :896.7 यदालब्धायामभ्रो भवतीत्यालब्धायां चेदभ्रः स्यात्सꣳस्थापयेदेवाथ चेदुपाकृतायामभ्रः स्यादन्यमे-तस्मिन्स्थान उपाकृत्योत्तरममेघसंपन्नमेतयागमयेरन्निति ।
XIV.16 :896.13 अथेमे जया अभ्याताना राष्ट्रभृत इत्याहिताग्नेश्चाना-हिताग्नेश्चान्यत्र विहारादृष्टा भवन्त्यभिसमारम्भात्त्वेवैनाना-चार्याः प्राक् स्विष्टकृत उपजुह्वति । अष्टौ वसव इति । कतमे नु खल्विमे वसवो भवन्तीति । पृथिव्यन्तरिक्षं

(In respect of the Pṛṣṣadājya) which is spoilt by worms : which is this worm ? That which causes clods.

To the normal formulas for taking (clarified butter) one joins the verse addressed to Viṣṇu : this is to be joined only in respect of Pṛṣadājya.

XXVI.8

Now we shall explain the taking up of the Atigrāhya draughts. These are to be taken in the Pṛṣṭhya Ṣaḍaha. In the Vājapeya five are to be taken for Indra. The sacrifices in which the Stotras are to be chanted with Stomas in successively increasing numbers and also in successively decreasing numbers : On the Viṣuvat day the Atigrāhya draught for Sūrya; in the Gavām Ayamna those for Visvakamran and Āditya; in the Mahāvrata that for Prajāpati; in the Bṛhaspatisava that for Bṛhaspati; in the Vaimṛdha, Udbhid and Tviṣimant with the verse *vṛṣā so aṁśuḥ pavate ...*;[1] in the Aśvamedha two Mahiman draughts. Only under special instruction one should offer the two Mahiman draughts before and after the offering of the omentum (= fat) of the horse. How are the Soma cups and goblets consumed in the sacrifices in which Stotras are chanted with Stomas in increasing numbers? They are to be consumed with the formula, "O god Soma, I, acquiesced, consume thee, acquiesced, who hast Rudras for thy troop, who knowest the thought, belonging to the Midday pressing, having Triṣṭubh for the metre, drunk by waters and plants, drunk by plants and progeny, drunk by progeny and Prajāpati and having sweetness."[2] The same formula, turned about, is to be employed while consuming the goblets in the sacrifices with Stotras involving the Stomas in decreasing numbers.

(In the sacrifice of an embryo) *aṣṭāprūḍ* gold is to be given as Dakṣiṇā. It means a piece of gold with eight protuberances. If there were two foetus the golden piece should have twelve protuberances. There should be a big (outer) cover; there should be two intermediate covers. If the foetus has bones, one should pour clarified butter over them, collect them in the middle leaf of a Palāśa trileaf and put down inside the enclosing sticks with *bhūr bhuvaḥ suvaḥ ...* .

XXVI.9

If clouds appear after (the barren she-goat) is immolated : If clouds appear after she has been immolated, one should get through the sacrifice. If clouds appear after she has been formally dedicated, one should dedicate another (she-goat) (offer on the same day) and offer the former one when there are no clouds..

1. TBr. II.4.5.1
2. TS III.2.5

द्यौरग्निर्वायुरादित्यश्चन्द्रमा आप इत्येते ऽष्टौ वसव एतेषु वा इदꣳ सर्वं प्रतिष्ठितं यदिदं किंच य एवं वेद प्रत्येव तिष्ठत्येकादश रुद्रा इति प्राणा एवैत उक्ता भवन्ति द्वादशादित्या

XIV.22 :916.4 इति मासा एवैत उक्ता भवन्ति पञ्च गृह्यन्ते नवनव गृह्यन्ते

XIV.23 :820.10 पञ्चधा विगृह्यन्ते नवनवाꣳशवो भवन्त्यथ य एव दशमो मन्त्र एतेषामेवैषो ऽभिग्रहणार्थो दृष्टो भवति तां दुग्ध्वा

XIV.25 :926.15 ब्राह्मणाय दद्याद्यस्यान्नं नाद्यादिति भैक्षाय प्रत्यवस्थितायैवैषा दातव्या भवति। किंदेवत्या उ खल्वतिरिक्तसोमा भवन्ती-ति। यंयं ग्रहमभ्यतिरिच्येरꣳस्तत्तद्देवत्या एव स्युरित्येतदेक-मथापरं विज्ञायत उ खल्वेषां ब्राह्मणमथ कस्मादैन्द्रो यज्ञ आ सꣳस्थातोरित्येतस्मादैन्द्रावैष्णवा एव भवन्ति । तेन

XIV.27 :930.17 शीतीभवता षडहसꣳस्थां काङ्क्षेयुरिति षडहब्राह्मणमे-वैतद्भवत्यथ चेदहःसंयोग एवमापद्येत यथापि नव मध्यमानि सांवत्सरिकाण्यहानि संनिगच्छेयुस्तदानीमेवैनꣳ शीतीकृत्वा संचिनुयुरथ चेदुदयनीये ऽतिरात्र एतदेव। प्रजा वै सत्त्रमासत तपस्तप्यमाना अजुह्वतीरिति । तत्पृच्छन्ति कतमत्तत्सत्त्रं भवतीति। यदेवैतदनाहिताग्नयो वृथाश्रमꣳ श्राम्यन्त्येतत्सत्त्रं भवतीति ॥ ९ ॥ षष्ठः ॥

XV.1 :940.2 आश्विनं प्रागाश्विनमिति। कियन्नु खल्वाश्विनं भवतीति द्वियोजनं वा यावद्वाश्वो ऽह्ना गच्छेद्द्विस्तावा वेदिर्भ-

XV.1 :940.9 वतीत्याग्निकस्य प्रक्रमस्य चतुरश्रकृतस्याक्ष्णयामान-माददीत स प्रक्रमः स्यात्तेन वेदिं विमिमीतापि वा विꣳशत्याश्च रथाक्षाणामेकविꣳशत्याश्च पदानामष्टाङ्गुलस्य च चतुर्विꣳशं भागमाददीत स प्रक्रमः स्यात्तेन वेदिं विमिमीते । त्रिस्तावो ऽग्निर्भवतीति । त्रयः सप्तविधाः स एकविꣳशतिविधो

Now these Jaya, Abhyātāna and Rāṣṭrabhṛt offerings. They are employed in the case of an Āhitāgni at a place other than the sanctuary of fires; they are offered even for one who has not set up fires. If the offerings form part of any rite being performed by an Āhitāgni, they offer them before the Sviṣṭakṛt offering.

The eight Vasus : who are these Vasus ? Pṛthivī, Antarikṣa, Dyaus, Agni, Vāyu, Āditya, Candramas and Āp—these are eight Vasus. Whatever exists, rests with these. One who knows this, rests firm. Eleven Rudras : these are said to be the Prāṇas. Twelve Ādityas : These are said to be the months.

(The Prāṇa draughts) are taken in five parts. Nine are taken each time. They are taken in five parts. Nine Soma-shoots each are taken (respectively with nine formulas). The tenth formula[1] is intended for the taking of all these.

One should milk (the Agnihotra-cow) and give her away to a brāhmaṇa whose food he would not enjoy : She is to be given away to one who has arrived as a beggar.

Who are the divinities of the excessive Somas ? They would belong to those divinities which pertain to the preceding draught; this is one view. There is also another view. This view is based on the Brāhmaṇa : "How is it that a sacrifice belongs to Indra upto its conclusion" ? Therefore sacrifices belong to both Indra and Viṣṇu.

With the cooling (of the bones of the dead) they await the termination of the Ṣaḍaha. : The Brāhmaṇa-text pertaining to the Ṣaḍaha sacrifices prescribes in this manner. If the incident takes place so that the central nine days of the yearly session are involved, one should allow the bones to cool down forthwith and pile them up. (If a Sattrin dies) on the Udayanīya Atirātra day, the procedure should be the same (as originally prescribed). The progeny sat for a sacrificiceal session practising penance but without making offerings. They ask, which is that sacrificial session ? The sacrificial session is that in which those who have not set up sacred fires exert themselves informally.

XXVI.10
AŚVAMEDHA

(The sacrificial place for an Aśvamedha should be) having a distance equal to a day's journey of a horseman towards the east (towards the south etc.) : how much is the distance equal to a day's journey of a horseman ? Two Yojanas or equal to a distance which a horse would traverse in a day.

The altar (in the Aśvamedha) is Dvistāva : (For its measurement) one should adopt the measure equal to the diagonal of the square of the Prakrama used for

1. TS IV.3.2

XV.1 :940.5 ऽथैतौ ह्रदौ मध्यतो देवयजनस्य जोषयत इति । किमर्थौ
खल्विमौ ह्रदौ भवत इत्यश्वप्लावनो ह दक्षिण आवभृथिक
XV.1 :940.13 उत्तरः। द्वौ दासावनुजायै च पुत्रो ऽन्वाधेयायै चेति। यो ऽस्य
पितुरनुजायाः पुत्रः स पुरस्तान्नयत्यथ यो ऽस्य मातुरन्वाधे-
XV.5 :948.2 यायै पुत्रः सो ऽपरः । जरत्पूर्वया सव्यं जानु
XV.5 :948.2 वेष्टयित्वेत्युपधानरज्जुरेवैषोक्ता भवति । शतं वै तल्प्या
XV.6 :952.6 राजपुत्रा इति । प्रतिहिता एवैत उक्ता भवन्ति । शतꣳ राजान
उग्रा इति । राजन्या एवैते नाभिषेच्या भवन्ति । अथ
सावित्रमष्टाकपालं प्रातर्निर्वपतीत्येषैव प्रथमा सावित्री
वैश्वदेवपरुषि द्वितीयापराह्णे तृतीयैतदत्रैकाहिकं कर्म
जानीयादुत्तरतश्च देवयजनादुदवस्येच्चातुर्मासिकानां
XV.13 :964.6 पशूनामेवं वायव्याय पशव एवं तूपराय । सप्ताहान्येतयेष्ट्या
यजत इति । कथमत्र भक्षा इति । तत्रतत्र वा भक्षयेदपि वा
XV.14 :968.2 पुरस्तादेवैतस्मै सप्ताहाय । यूपमाम्नाये राज्जुदालमग्रिष्ठं
मिनोतीति । श्लेष्मातक इत्येवेदमुक्तं भवति । अथाप्युदाहरन्ति
राज्जुदालमग्रिष्ठं मिनोति भ्रूणहत्याया अपहत्यै ।
XV.18 :974.5 पौतुद्रवावभितो भवतः पुण्यस्य गन्धस्यावरुद्ध्या इति ।

piling up a fire-altar. that should be the Prakrama. With it one should measure the altar. Or one should take as a Prakrama the twentyfourth part of the length equal to twenty axles of a chariot, twentyone Padas and eight Aṅgulas. That should be the Prakrama. With it one measures the altar. The area of the fire-altar is Tristāva. It means three times of the area of seven Puruṣas. That amounts to the area of twentyone Puruṣas.

One approves of two ponds in the midst of the sacrificial place : What is the purpose of these ponds ? The southern one is intended for the bathing of the horse; the northern one for the Avabhṛtha.

Two attendants the—son of the father's younger sister and the son of hte mother's younger sister : the son of the father's younger sister stands in front and the son of the mother's younger sister stands to the rear.

Having wound round the left knee with a precious thread : this is said to be the thread of a pillow.

A hundred princes worthy of a coach : they are said to be the substitutes.

A hundred formidable kings : these are Rājanyas not worthy of consecratory bath.

In the morning one offers a cake on eight potsherds to Savitṛ : this is the first Iṣṭi for Savitṛ. The second one is in the Vaiśvadevaparvan. The third one in the afternoon. This much should be understood to be the procedure to be finished in a day. The sacrificer should move towards the north of the sacrificial place for the sacrifices of the animals to be offered in four months and also for the offering of the animal to Vāyu and of the hornless goat.

One should go on performing this (Agnidīkṣaṇīyeṣṭi) for seven days : how should (the sacrificer) manage for his (Vrata) food ? He should consume it at the various times; or they should prepare at the outset his food adequate for seven days.

Among the group of sacrificial posts,[1] one erects the Rājjudāla post to be in front of the (Āhavanīya) fire : this is said to have been made of Śleṣmātaka wood (*Cordia latifolia*). It is said, "One erects the Rājjudāla post in front of the fire for the dispelling of the sin of killing a learned brāhmaṇa. Two posts of Pūtudru tree (*Pinus deodora*) are to be erected on both sides for the attainment of fragrance." (The sacrificer) gives away one third of the Dakṣiṇās : One third pertaining to the piling up of the fire-altar,[2] one third according to his will[3] and one third at the Atirātra.[4]

1. The text *yūpamāmnāye* is doubtful.
2. Cf. BaudhŚS XV.18
3. Cf. BaudhŚS XV.32
4. BaudhŚS XV.36

XV.18 :976.2 तृतीयं दक्षिणानां ददातीत्याग्निकानामु ह तृतीयं कामप्रेण सह तृतीयमतिरात्रे तृतीयम्। चतुष्टोम एष भवति चतुरुत्तरीय एष चतुष्टोमो भवति ॥ १० ॥

XV.21 :978.9 एकस्मै स्वाहा द्वाभ्याꣳ स्वाहेति । कथमु खल्वे-
XV.22 :980.9 ताननुवाकाञ्जुहुयादिति । यथाप्रकृत्यस्तथानन्तरायꣳ होतव्याश्चतुर्विꣳशतिꣳ रशना आदाय यूपानभ्यायन्ति चतस्रश्चतस्र इतरे परिकर्मिण इति। कथमेतासु नियुञ्ज्यादिति। अश्वस्तूपरो गोमृग इति ते त्रयः समानरशना रराट्येषु तिस्रः पर्यङ्ग्येषु पञ्चाग्नये ऽनीकवते रोहिताञ्जिरनड्वानित्येतेष्वष्टौ। सोमाय स्वराज्ञे ऽनोवाहावनड्वाहावित्येतेषु सप्ताथैतेषां त्रयस्त्रयः समानरशना मुख्यस्यैवैषां चतुर्थी भवति। समानं कर्मा पर्यग्निकरणात्। पर्यग्निकृतानामेतेषां पशूनामूनविꣳशति-रुत्सृज्यन्त एकचत्वारिꣳशतमतिशिष्यन्ते द्विचत्वारिꣳशत-मेषाꣳ शासा भवन्त्यश्वे ऽत्र द्वौ समासं गच्छतो ऽथेतरेषां प्रतिपशु संपद्यन्त इन्द्राग्निभ्यामोजोदाभ्यामुष्टाराविति । प्रासङ्ग्यावेवैतावुक्तौ भवतः । अथैतस्मिञ्छल्मलिशर्चे आशुपिष्टानि संयुत्येत्याशुकानामेवैतानि व्रीहीणां पिष्टानि ।
XV.30 :998.13 शल्मलिश्लेष्मणा संयुतानि भवन्ति । पृथक् प्रतिप्रस्थातारो ऽवद्यन्ति। तेषां मैत्रावरुणा एवानुब्रूयुश्चत्वार्येवैतानि प्रदानानि
XV.35 :1010.3 भवन्तीलुवर्दाय स्वाहा बलिवर्दाय स्वाहेति । सूर्याचन्द्रमसावेवैतावुक्तौ भवतः। अथाप्युदाहरन्ति संवत्सरो वा इलुवर्दः परिवत्सरो बलिवर्द इति । तस्य मूर्ध्नि जुहोति जुम्बकाय स्वाहेति । किंदेवत्या उ खल्वियमाहुतिर्भवती-
XV.37 :1016.10 ति । वारुणीत्येव ब्रूयात्किकिदीविर्विदीगय इति ।
XV.37 :1018.4 विदिदिहीविकीदीह किकिदीविर्भवति पृषत उ पतंगो
XV.37 :1018.10 विदीगयो ऽथैतान्पशूनुपाकरोत्याग्नेयमैन्द्राग्नमाश्विनमिति ।

This (Agniṣṭoma) is (Catuṣṭoma). This Catuṣṭoma is the one which increases fourfold (in successive stages).[5]

XXVI.11

"To one Svāhā, to two Svāhā" : how should one make offerings with these Anuvākas? The offerings should be made with the formulas in the original order without intervention.

Having taken up twentyfour cords, they approach the sacrificial posts, each assistant taking four : how should one adjust (the animals) to the cords ? There should be a common cord for the horse, hornless goat and the Gayal; three cords for those animals to be fastened over the forehead, five for those to be fastened over the limbs (of the horse); eight for those beginning with the red ox with red mark to Anīkavant Agni. Seven for those beginning with oxen carrying a cart for self-ruler Soma. Three each of these have a common cord. The fourth cord belongs to the foremost among these. The procedure upto the carrying round of the firebrand is common. Ninteen out of these animals around which the fire-brand has been carried are released; fortyone remain back. For them there are fortytwo knives; two are required for the horse. For other animals there are respective cords. Two oxen for vigour-giving Indra-Agni these are said to be harnessed with a yoke.

One mixes the flour of rice growing fast in rainy season with the gum of *Salmalia Malabarica* (and besmears the horse) : this flour of the rice of paddy growing fast in rainy season is mixed with the gum of *Salmalia Malabarica*. The Pratiprasthātṛs take out the portions separaely. The Maitrāvaruṇas should recite verses in that behalf.

"To Iluvarda Svāhā; to Balivarda Svāhā" : These are said to be the sun and the moon. They also say, Iluvarda is the Saṁvatsara; Balivarda is the Parivatsara.

(The Adhvaryu) makes an offering of clarified butter over his head with the formula, "To Jumbaka Svāhā." To which divinity is this offering made ? To Varuṇa, one should say.

Kikidīvi and Vidīgaya : Kikidīvi is *vididihīvikīdi*.[1] Vidīgaya is a spotted butterfly.

(The Adhvaryu) dedicates these animals to Agni, Indra-Agni and Aśvins : these goats are twins born of the same mother. The procedure of their offering is similar to that of Aikādaśina animals.

Which are the divinities of the animals dedicated to the seasons ? The seasons themselves are the divinities—this is one view. Another view is : the first ones are

5. Cf. TāṇḍBr XIX.5
1. Cf. note to BaudhŚS XV.37

यमा एवैते छागाः समानयोनयो भवन्ति । तेषामुक्तं चरणं यथैकादशिनानां पशूनाम् । किंदेवत्या उ खल्वृतुपशवो भवन्तीत्यृतुदेवता इत्येतदेकमथापरमाग्नेयाः प्रथमा ऐन्द्रा
XV.38 :1022.2 द्वितीया वैश्वदेवास्तृतीया मैत्रावरुणाश्चतुर्था बार्हस्पत्याः पञ्चमाः सावित्राः षष्ठाः संवत्सराय निवक्षस इति प्राजापत्याः ॥ ११ ॥ सप्तमः ॥

अथायं द्वादशाह उभयविधो भवत्यहीनो वा सत्त्रं वा। स यद्यु हैको दीक्षते ऽहीनो भवत्यथ यदि बहवः सत्त्रम् ।
XVI.1 :1024.1 यदि चैवाहीनो यदि च सत्त्रमुभयथैवोभयतोऽतिरात्रो भवत्यन्यतरतो ऽतिरात्रा ह्यहीना भवन्त्युभयतोऽतिरात्राणि सत्त्राण्यादेशादेवोभयतोऽतिरात्रो ऽहीनो भवत्यादेशात्तु सत्त्रमनतिरात्रं यथैतदग्निष्टोमायनꣳ सारस्वतमयनं विश्वसृजामयनमिति । कथमु खल्वेषाꣳ संनिवापः स्यादिति । सावित्रेभ्यः प्रथमꣳ संनिवपेरन् । हुत्वा सावित्राणि
XVI.1 :1024.6 विसमारोह्याग्निहोत्राणि जुहुयुरथ वायव्याय पशवे संनिवपेरन् । वायव्येनेष्ट्वा विसमारोह्यैवाग्निहोत्राणि जुहुयुरथ यद् दीक्षणीयायै संनिवपेरꣳस्तेषां तत्संन्युप्तान्येव स्युर्व्युदवसानीयात् । व्युदवसायैव प्रतिवेशा यज्ञपुच्छानि कुर्वीरन् । कथमु खलु संदीक्षिता विष्णुक्रमान्क्रमेरन्निति । महापाशाभिपरीता वा क्रमेरन्नपि वा पाशानभिसंधित्वाभिक्रमः स्यादथाह क्रमस्वाथाह क्रमस्वेति । अतिगुरुस्तथा
XVI.2 :1026.6 कल्पः स्याद्यथो एतत्सूत्रं भवति षष्ठ्यामुपसद्युत्तरवेदिꣳ
XXIII.9 :1508.12 संनिवपन्त्यपि वैकादश्यामित्यनग्निचय एवैतदुपपद्यते न
XVI.1 :1026.14 साग्निचये । कथमु खल्वेषामहीनसंततिर्भवतीति । वसतीवरीणामभिग्रहणेनाध्वर्युः संतनोतीध्माबर्हिषोरुप-

dedicated to Agni, the second ones to Indra, the third ones to Viśve Devas, the fourth ones to Mitra-Varuṇa, the fifth ones to Bṛhaspati, the sixth ones to Savitṛ and "those with sunken breast for Saṁvatsara" (TS V.6.23.1) to Prajāpati.

XXVI.12
DVĀDAŚĀHA

Now this Dvādaśāha is of two kinds—an Ahīna or a Sattra. If only one person gets initiated, it is an Ahīna. If many, it is a Sattra. Whether it is an Ahīna or a Sattra, in both the cases it can have an Atirātra at both the ends. The Ahīna sacrifices have an Atirātra on either side; the Sattras have Atirātras on both sides. An Ahīna has an Atirātra on both sides only by specific injunction. A Sattra is without an Atirātra only by specific injunction, e.g. Agniṣṭomāyana, Sārasvata Ayana and Viśvasṛjām Ayana.

When are the fires of the Sattrins to be put together ? They should first put together for Sāvitra offerings. After having offered to Savitṛ, they should variously consign their fires into kindling woods, (make them descend) and offer the Agnihotras. Then they should put the fires together for the animal-offering to Vāyu. After the offering to Vāyu they should variously consign the fires (should cause them to descend) and offer the Agnihotras. When they put their fires together for the Dīkṣaṇīyeṣṭi, the fires should remain put together until their dispersal. After having dispersed, they should remain in neighbourhood and accomplish the concluding rites. How should the Sattins, initiated together, take the Viṣṇu-strides ? They should stride being surrounded by a long rope; or there should be striding one after the other being variously fastened with cords.[1] One shold say, "Do thou stride," the next should say, "Do thou stride." Finally the most distant one. That should be the procedure.[1]

The sūtra is : on the sixth Upasad day they construct the Uttaravedi; or on the eleventh day. This is possible when there is no piling up of the fire-altar, not in the Dvādaśāha charactrised by Agnicaya.

How is the continuity of the Ahīna-sacrifice achieved in respect of the various priests ? The Adhvaryu achieves it by the taking up of a part of the old Vasatīvarī -waters, the procuring of sacrificial grass and faggot and the direction in respect of the various milks; the Brahman by restraining speech; the Hotṛ by pronouncing the Atipraiṣa and the repetition; the Udgātṛ by the Subrahmaṇyā and the sacrificer by reciting the fomula for "the reattainment of sacrifice." While performing the (concluding) rite they take up the clarified butter from the Dhruvā. They should moreover collect together the entire sacrificial grass utilised for the pressings when they get up at early dawn and take up clarified butter in the ladles; they should burn that grass.

1. The text is doubtful and the meaning is obscure.

कल्पनेन च पयसां विशासनेन । वाचोयम्येन ब्रह्मातिप्रैषेण होता पुनरभ्यासेन च सुब्रह्मण्ययोद्गाता यज्ञस्य पुनरालम्भेन यजमानः । प्रचरन्त एवैतद्ध्रुवाज्यꣳ समाददते । अथेमानि सवनानि बर्हीꣳषि संचिनुयुस्तेषां महारात्र उत्थायाग्नीध्र आज्यानि गृह्णन्तो ज्वलयेरन्निति ॥ १२ ॥ अष्टमः ॥

कथमु खलु दिवा प्रातरनुवाकस्याह्न उपक्रमो भवती–
XVI.3 :1026.19 ति । तत्पत्नीसंयाजान्तं वा हृदयशूलान्तं वाहः कृत्वा समुपनह्य राजानं काले वसतीवरीरभिगृह्याहीनसंततिं कृत्वा ग्रावोवायव्यꣳ संप्रक्षाल्य द्रोणकलशे दशापवित्रे समवधायाग्नीध्रं द्रुत्वा समिद्धारा यन्त्याहृत्य समिध आहवनीय उपसादयन्ति परिहृतासु वसतीवरीष्वाहूतायाꣳ सुब्रह्मण्यायाꣳ संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः संनह्य पयाꣳसि विशिष्याग्नीध्रं द्रुत्वाग्नीध्रे संवेशनरूपाणि कृत्वा प्रातः कर्मणा प्रतिपद्यते प्रसिद्धेन महारात्रिकेण । सिद्धमत ऊर्ध्वमुपस्तम्भनं वा एतद्यज्ञस्य यदतिग्राह्याश्चक्रे पृष्ठानीति । त्रिवृच्चैकविꣳशश्च चक्रे आग्नेय उपस्तम्भनं पञ्चदशश्च त्रिणवश्च चक्रे ऐन्द्र उपस्तम्भनꣳ सप्तदशश्च त्रयस्त्रिꣳशश्च चक्रे सौर्य उपस्तम्भनम् । यथो एतद्बौधायनस्य कल्पं वेदयन्ते निर्मन्थ्यो मन्त्रवान्भवतीत्याध्वर्यवा एवात्र मन्त्रा आवर्तन्ते नाग्निमन्थनीयाः स्वयमृतुयाजमेवैतदहर्भवति
XVI.5 :1030.6 नैतदहरन्योन्यस्यर्तुयाजं यजतीति ॥ १३ ॥

आश्राव्याध्वर्युरन्यस्मै ग्रहं प्रदायैतेनैव यथेतमेत्य जघनेन हविर्धाने उपविश्यर्तुसंप्रैषमुक्त्वोपोत्थाय हुत्वा व्यवनीय प्रदक्षिणमावृत्य यत्रायाक्षीत्तत्प्राङासीनो होतृभक्षं भक्षयेत्प्रत्यङ्ङासीनो ऽध्वर्युभक्षम् । पारुच्छेपीर्होता शꣳसति
XVI.5 :1032.1 वालखिल्या मैत्रावरुणो विहरति वृषाकपिं ब्राह्मणाच्छꣳसी

XXVI.13

How does the procedure of the (next) pressing day commence by resorting to Prātaranuvāka by day ? One should conclude the (preceding) day with the offering of the Patnīsaṁyājas or the discarding of the heart-pike, fasten (the bundles of) king Soma, take up a part of the old Vasatīvarī waters, achieve the continuity of the Ahīna sacrifice suitably, wash the pressing stones and wooden implements, put the woollen filter and the fringe into the wooden trough and move to the Āgnīdhra chamber. The bringers of firesticks depart. Having fetched firesticks they put them down by the side of the Āhavanīya. After the Vasatīvarī waters have been carried around, the Subrahmaṇyā is invoked. The Adhvaryu puts on fire the firesticks related to approaching, fastens the sacrificial grass and faggot, gives directions in respect of the various milks, approaches the Āgnīdhra chamber and performs suitable rites and commences in the morning the rite prescribed to be done at early dawn. The subsequent procedure is as prescribed. "The Atigrāhya cups are indeed the supporting pole, and Pṛṣṭhas the wheels (of a chariot)." Trivṛt and Ekaviṁśa are the wheels, the Atigrāhya for Agni is the supporting pole; Pañcadaśa and Triṇava are the wheels, that for Indra is the supporting pole; Saptadaśa and Trayastriṁśa are the wheels, that for Sūrya is the supporting pole.

As for Baudhāyana's view which they convey namely that the fire obtained by churning is characterised by the relevant formulas: only the formulas to be recited by the Adhvaryu[1] are employed here, not the verses to be recited at churning (by the Hotṛ).[2]

On this day one recites the Ṛtu-yājyā himself. One does not recite the Ṛtu-yājyā of another on this day.

XXVI.14

Having made to announce, the Adhvaryu hands over the cup to somebody, returns by the same route by which he had gone, sits down to the rear of the Havirdhāna-carts, gives the Ṛtu-call, stands up, makes the offering, pours a part (into the Hotṛ's goblet), turns by the right, sits down facing the east at the spot from where he recited the yājyā and consumes the portion as the Hotṛ. Sitting facing the west, he consumes the portion as the Adhvaryu.

The Hotṛ recites the Parucchepa verses; the Maitrāvaruṇa recites the Vālakhilya verses by intertwining; the Brāhmaṇācchaṁsin recites the Vṛṣākapi hymn; and the

1. *agner janitram asi* etc. Cf. BaudhŚS IV.5.
2. *abhi tvā deva savitar* ... etc.

शꣳसत्येवयामरुतमच्छावाकः। किंकर्मा तर्ह्यध्वर्युर्भवतीति। प्रत्यागृणातीत्येव ब्रूयाद्या एता अध्वर्युरनुष्टुभ उद्धृत्याहरति
XVI.6 :1032.13 ताश्चतस्रो गायत्र्यस्तास्तिस्रो ऽनुष्टुभः। सोम राजन्नेह्यवरोहेत्येतस्यै गायत्र्यै पदमात्रेण राजानमुपावहरेत्। कथमु खलु दशममहर्भक्त्या सर्वचतुर्विꣳशं च भवति त्रिष्टोमं चान्यत्र तूष्णीꣳस्तोमादिति। चतुर्विꣳशो बहिष्पवमानः पञ्चदशं ब्रह्मसामं त्रयस्त्रिꣳशमग्निष्टोमसाम। तासामु ह नवागच्छन्ति ताश्चतुर्विꣳशतिः संपद्यन्ते। एतदेवापि दशममहर्भक्त्या सर्वचतुर्विꣳशं च भवति त्रिष्टोमं चान्यत्र तूष्णीꣳस्तोमादित्युपसृजन्मात्रे वत्सं धारयन्धरुणो धयन्निति। किंदेवत्या उ
XVI.9 :1036.8 खल्वियमाहुतिर्भवतीति। प्राजापत्येत्येव ब्रूयादिति ॥ १४ ॥ नवमः ॥

अथेमं द्वादशाहं ग्रहाग्रैरेव प्रतिव्यूहामस्तस्य नवाहानि प्रतिव्यूहं गच्छन्ति यान्यन्यानि प्रायणीयोदयनीयाभ्यां दशमाच्चाह्नः। अथ छन्दोमास्तत् षडेव। स्वस्थानो हि प्रथमस्त्रिरात्रो गायत्री प्रातःसवने प्रथमे त्रिरात्रे ऽष्टौ कृत्वो ऽग्रे प्रथममुपाꣳश्वभिषवमभिषुणुयादेकादश कृत्वो द्वितीयं द्वादश कृत्वस्तृतीयं महाꣳ इन्द्रो नृवदा चर्षणिप्रा इत्येतया त्रिष्टुभा माहेन्द्रं गृह्णीयाददब्धेभिः सवितः पायुभिष्ट्वमित्येतया जगत्या सावित्रमष्टाकपालान्प्रातःसवनीयान्कुर्यादेकादशकपालान्माध्यंदिनीयान्द्वादशकपालाꣳ स्तृतीयसवनीयान्वसुमद्गणेन गायत्रच्छन्दसा प्रातःसवनीयान्भक्षयेद्रुद्रवद्गणेन त्रिष्टुप्छन्दसा माध्यंदिनीयानादित्यवद्गणेन जगतीच्छन्दसा तृतीयसवनीयानित्यथ जगती प्रातःसवने द्वितीये त्रिरात्रे द्वादश कृत्वो ऽग्रे प्रथममुपाꣳश्वभिषवमभिषुणुयादष्टौ कृत्वो द्वितीयमेकादश कृत्वस्तृतीयं महाꣳ इन्द्रो य ओजसेत्येतया

Acchāvāka recites the Evayāmarut hymn. Then what does the Adhvaryu do ? He utters the response, one should reply.

The Anuṣṭubh verses which the Adhvaryu shifts become four Gāyatrī verses which are basically three Anuṣṭubh verses. He should take down king Soma with *soma rājan nehy avaroha* one Pada of the Gāyatrī. How does the tenth day become furnished with Stotras characterised by calculation by Caturviṁśastoma even though it is Triṣṭoma excepting the silent reciting ? The Bahiṣpavamāna is Caturviṁśa, the Brahmasāman is Pañcadasa and the Agniṣṭomasāman is Trayastriṁśa. Out of them (= thirtythree) nine (Stomas) go (to the fifteen). So they become twentyfour. In this way the tenth day becomes characterised by twentyfour by calculation even though it is Triṣṭoma excepting the silent reciting.

"Let the milker, the supporter, holding the calf release it towards its mother: "To which divinity is this offering made ? To Prajāpati, one should say.

XXVI.15

Now we shall classify this Dvādaśāha in consonance with the priority of the Soma-cups. Its nine days, excepting the Prāyaṇīya, the Udayanīya and the tenth day, need classification. There are the (three) Chandomas. There remain six. The first three days should be as they are. In the morning pressing all verses (in the Stotras and the Śastras) are in Gāyatrī metre[1] on the first three days. One should first do the pressing with the Upāṁśusavana stone eight times, eleven times at the second turn, twelve times at the third turn. The Adhvaryu should take up the draught for Mahendra with the Triṣṭubh verse *mahāñ indro nṛvad ā carṣaṇiprāḥ* ... that for Savitṛ with the Jagatī verse *adabdhebhiḥ savitaḥ pāyubhiṣ ṭvam* .... The cakes at the morning pressing should be on eight potsherds, at the Midday pressing on eleven potsherds and at the third pressing on twelve potsherds. One should partake of the goblets at the morning pressing with the formula, *vasumadgaṇena gāyatracchandasā* ... at the Midday pressing with *rudravadgaṇena triṣṭupchandasā* ... and at the third pressing with *ādityavadgaṇena jagatīcchandasā* .... .

At the second set of three days the verses (in the Stotras and the Śastras) should be in Jagatī metre. One should press Soma with Upāṁśusavana stone for twelve times in the first turn, eight times in the second turn and eleven times in the third turn. The Adhvaryu should take up the draught for Mahendra with the Gāyatrī verse *mahāñ indro ya ojasā* ... ; that for Savitṛ with the Triṣṭubh verse, *vāmam adya savitar* ... . One should prepare the cakes on twelve potsherds at the morning

1. The text reads *gāyatrīprātaḥsavane*. Bhavasvamin reads *gāyatrīḥ*.

गायत्र्या माहेन्द्रं ग्रहं गृह्णीयाद्वाममद्य सवितरित्येतया त्रिष्टुभा सावित्रं द्वादशकपालान्प्रातःसवनीयान्कुर्यादष्टाकपालान्माध्यंदिनीयानेकादशकपालांस्तृतीयसवनीयानादित्यवद्गणेन जगतीच्छन्दसा प्रातःसवनीयान्भक्षयेद्वसुमद्गणेन गायत्रच्छन्दसा माध्यंदिनीयान्रुद्रवद्गणेन त्रिष्टुपछन्दसा तृतीयसवनीयानिति । अथ त्रिष्टुप्प्रातःसवने तृतीये त्रिरात्र एकादश कृत्वोऽग्रे प्रथममुपांशुमभिषवमभिषुणुयाद्द्वादश कृत्वो द्वितीयमष्टौ कृत्वस्तृतीयम् । महांः इन्द्रो य ओजसेत्येतां गायत्रीं त्रिरभ्यावर्तयेदनुपयामांः सा जगती संपद्यते तया माहेन्द्रं गृह्णीयाद्धिरण्यपाणिमूतय इत्येतया गायत्र्या सावित्रमेकादशकपालान्प्रातःसवनीयान्कुर्याद्द्वादशकपलान्माध्यंदिनीयानष्टाकपालांस्तृतीयसवनीयान्रुद्रवद्गणेन त्रिष्टुप्छन्दसा प्रातःसवनीयान्भक्षयेदादित्यवद्गणेन जगतीच्छन्दसा माध्यंदिनीयान्वसुमद्गणेन गायत्रच्छन्दसा तृतीयसवनीयानिति ॥ १५ ॥ दशमः ॥

अथायं वैषुवतो लभेत मासगणानामित्येक आहुः । सप्तदश दीक्षा द्वादशोपसदो वैषुवतं त्रिंशत्तमम् । कथमु खलु गोआयुष्यांः स्तोमा भवन्तीति । गोर्नु खलु पञ्चदशो बहिष्पवमानस्त्रिवृन्त्याज्यानि सर्वसप्तदशं माध्यंदिनंः सवनंः सर्वैकविंशं तृतीयसवनंः सोक्थ्यमथायोस्त्रिवृद्बहिष्पवमानः पञ्चदशान्याज्यानि सर्वसप्तदशं माध्यंदिनंः सवनंः सर्वैकविंशं तृतीयसवनंः सोक्थ्यमथेमौ विश्वजिदभिजितावग्निष्टोमौ सत्त्रगतौ भवतः । के नु खल्वेतयो स्तोमा भवन्तीति । अभिजिन्नु खलु त्र्युदयश्चतुरावृत्तोऽथ विश्वजिच्चतुरुदयस्त्र्यावृत्तः । कथमु खल्वेकविंशतिगर्भो भवतीति । अभिजितमुपेत्य पृष्ठ्यंः षडहमुपेयुरथ

XVI.14 :1042.3
XVI.15 :1042.15
XVI.14 :1042.38

pressing, on eight potssherds at the Midday pressing and on eleven potsherds at the third pressing. One should partake of the goblets at the morning pressing with the formula, *ādityavadgaṇena jagatīcchandasā* ... at the Midday pressing with *vasumadgaṇena gāyatracchandasā* ... and at the third pressing with *rudravadgaṇena triṣṭupchandasā* ... .

At the third three days the verses (in the Stotras and Śastras) should be in the Triṣṭubh metre. In the first turn one should press Soma with the Upāṁśusavana stone eleven times, in the second turn twelve times and in the third turn eight times. The Adhvaryu should repeat the Gāyatrī *mahāñ indroya ojasā* ... three times without repeating the Upayāma-formula. That makes the Jagatī metre. With it he should take up the draught for Mahendra. That for Savitṛ with the Gāyatrī verse *hiraṇyapāṇim ūtaye*. ... One should prepare the cakes on eleven potsherds at the morning pressing, on twelve potsherds at the Middly pressing and on eight potsherds at the third pressing. One should partake of the goblets at the morning pressing with the formula, *rudravadgaṇena triṣṭupachandasā* ... at the midday pressing with *ādityavadgaṇena jagaticchandasā* ... and at the third pressing with *vasumadgaṇena gāyatracchandasā* ... .

XXVI.16

Now this sacrifice to be performed on the Viṣuvat day assumes the character of month—so they say: seventeen Dīkṣā-days, twelve Upasad-days and the thirtieth day is the Viṣuvat.

Which Stomas are to be applied to the Stotras in Go and Āyus sacrifices? For the Go sacrifice the Bahiṣpavamāna has Pañcadaśa Stomas, the Ājyastotras are Trivṛt; the midday pressing has Saptadaśa Stomas for all Stotras; the third pressing has Ekaviṁśa Stomas for all Stotras; including the Ukthya Stotras. Now for the Āyus: the Bahiṣpavamāna has Trivṛt Stoma; the Ājyastotras have Pañcadaśa Stomas; the midday pressing has Saptadaśa Stomas for all Stotras; the third pressing has Ekaviṁśa Stomas for all Stotras together with the Ukthyastotras.

The Viśvajit and Abhijit—the Agniṣṭoma sacrifices are a part of a Sattra. Which are the Stomas of their Stotras? Abhijit has three formulations and four repetitions of Stomas.[1] Viśvajit has four formulations and three repetitions of Stomas.[2] How does (the Abhijit sacrifice) become characterised with the Ekaviṁśa stoma being

1. Three formulations of the stomas of the twelve stotras of Agniṣṭoma would be: (i) 9, 15, 17, 21 (ii) 15, 17, 21, 27 (iii) 17, 21, 27, 33 cf. TāṇḍBr. XVI 4.12. The ĀrṣeyaKalpa (II.1.7) mentions four formulations.
2. Four formulations of the Stomas of the twelve Stotras of Agniṣṭoma would be: (i) 9, 15, 17 (ii) 15, 17, 21 (iii) 17, 21, 27 (iv) 21, 27, 33. cf. TāṇḍBr. XVI 4.13. The ĀrṣeyaKalpa (II.7.1) mentions three formulations.

त्रीन्परःसाम्नो ऽथ वैषुवतमथ त्रीन्प्रत्यक्साम्नो ऽथावृत्तं पृष्ठ्यꣳ षडहमथ विश्वजितम् । कथमु खलु गोआयुषी विहृते जानीयादिति । पुरस्तादभिजितो गामुपेयात्स्वस्थान एवायुर्भवतीति । कियन्तो नु खलु गवामयनेऽग्निष्टोमा भवन्तीति । ज्योतिरग्निष्टोमस्त्रिवृदग्निष्टोमो विश्वजिदभि-जितावग्निष्टोमौ वैषुवतं दशममहर्महाव्रतमिति सप्तेति ह वा इदं गवामयनं प्रज्ञातस्तोमं ब्रुवते । तस्य होत्तरं पक्ष आवृत्तं भवति यदन्यद्गोआयुभ्यां च दशरात्राच्च । त्र्यनीकानत्रावृत्तान्ग्रहान्गृह्णीयात् ॥ १६ ॥

अथेमा द्वात्रिꣳशतमेकादशिन्यो गवामयने तेषां पूर्वस्मिन्पक्षसि षोडश निष्ठीयन्ते सप्तदश एकादशिन्यै बार्हस्पत्यो वैषुवते सवनीयः संपद्यते । तस्य नवाहान्यपशुकान्यतिरिच्यन्त इति । कतमानि खल्वि-मान्यहानि भवन्तीति । पृष्ठ्यस्य षडहस्योत्तराणि त्रीणि त्रयश्छन्दोमा दशममहर्महाव्रतमुदयनीयोऽतिरात्र इत्य-
XVI.16 :1042.19 भिप्लवाश्चाक्षीयन्ति च तदङ्गिरसामयनमिति । पृष्ठ्यानामत्र स्थाने ऽभिप्लवानेव दधाति । पृष्ठ्याश्चाक्षीयन्ति च तदा-दित्यानामयनमित्यभिप्लवानामत्र स्थाने पृष्ठ्यानेव दधा-
XVI.16 :1042.20 त्यग्निष्टोमाश्चाक्षीयन्ति च तत्प्रजापतेरयनमित्युभयेषामत्र पृष्ठ्याभिप्लवानाꣳ स्थाने ऽग्निष्टोमानेव दधाति । आघाटीभिः पिञ्छोलाभिः कर्करीकाभिरित्याघाट्यो ऽह कोलोष्ठा भवन्ति
XVI.21 :1048.20 पिञ्छोला उ ह वीणाकाणभ्रशा वीणा उ कर्करीकास्तं काल
XVI.21 :1048.17 एव शस्त्र्यातृणत्तीत्यातृन्द्यादित्येवेदमुक्तं भवति ॥ १७ ॥ एकादशः ॥

अथ वै भवति ब्रह्मवादिनो वदन्ति स त्वै यजेत यो
XVI.23 :1050.21 ऽग्निष्टोमेन यजमानो ऽथ सर्वस्तोमेन यजेतेति । चत्वारि पञ्चदशान्याज्यानि तौ द्वौ त्रिꣳशद्वर्गौ तयोरितरस्मिꣳस्त्रिꣳशद्वर्गे

covered ? Having performed the Abhijit, they go through the Pṛṣṭhya Ṣaḍaha, then the three Paraḥsāman sacrifices (with increasing Stomas), then the Viṣuvat, then the three Pratyakṣāman sacrifices (with decreasing Stomas), then the Pṛṣṭhya Ṣaḍaha in a reverse order and then the Viśvajit. How should one manage the intertwined Go and Āyus sacrifices ? One should perform the Go before the Abhijit; the Āyus sacrifice should be in its place. How many Agniṣṭomas are there in the Gavām Ayana ? Jyotiragniṣṭoma, Trivṛd Agniṣṭoma, Viśvajit and Abhijit—the two Agniṣṭomas, Viṣuvat, the tenth day and the Mahāvrata—these are seven. They understand this Gavām Ayana as having discerned Stomas. Its latter wing is reversed except Go, Āyus and Daśarātra. Herein the Tryanīka draughts should be taken in a reverse order.

XXVI.17

Now there are thirtytwo Ekādaśinī rites in Gavām Ayana. Out of these sixteen are performed during the first wing. The seventeenth Ekādaśinī dedicated to Bṛhaspati takes the place of the Savanīya sacrifice in the Viṣuvat.

In this (Daśarātra) nine days are left without animals : which are these nine days? (They are :) the last three days of Pṛṣṭhya Ṣaḍaha, three Chandoma days, tenth day, Mahāvrata and Udayanīya Atirātra.

All Abhiplava Ṣaḍahas and the days to complete the Sattra make the Aṅgirasām Ayana : here one replaces the Pṛṣṭhya Ṣaḍahas by Abhiplava Ṣaḍahas.

The Pṛṣṭhya Ṣaḍahas and the days to complete the Sattra make the Ādityānām Ayana : here one replaces the Abhiplava Saḍahas by Pṛṣṭhya Ṣaḍahas. Agniṣṭoma and the days to complete the Sattra make Prajāpater Ayana : one sets the Agniṣṭomas in both the Pṛṣṭhya and Abhiplava Ṣaḍahas.

(The wives sit around the Udgātṛ) taking cymbals, flutes and lutes : the cymbals are known by the word *kolosṭha.*[1] The flutes are known by the word *vīṇākāṇabhraśa.*[2] Lutes are known by the word *vīṇā.*

(The Prince) holding the weapon (bow and arrow) pricks (the piece of leather) at the proper time. He should prick it through, so is it said.

XXVI.18

AHĪNA SACRIFICES

It is said, "The experts in Vedic lore say, after having performed the Agniṣṭoma (on the first day) one performs (the Atirātra) involving the chanting with all Stomas

1. ?
2. ?

तिस्र उपास्यति तौ द्वौ त्रिणवत्रयस्त्रिंशौ । गायत्रं पूर्वे
XVI.24 :1052.6 ऽहन्साम भवति त्रैष्टुभमुत्तर इति होतुराज्यमेतानि
XVI.24 :1052.11 संपादयेदेवमेवोत्तरे ऽह्नि होतुरेवाज्ये । अथास्यैषा सहस्र-
तम्यन्यतएनी कण्डूकृतोपक्लृप्ता भवतीति । सꣳसेवि-
तेत्येवेदमुक्तं भवति । कस्मिन्नु खलु काले लक्ष्मणां पष्ठौहीं
वार्त्रघ्नीं दद्यादिति । संग्रामं जित्वा राजन्य एनां दद्यात्। कथमु
खलु गर्गत्रिरात्रेणर्तुमुखेषु विहृतेन यजेतेत्याषाढे वा श्रावणे
XVI.27 :1056.22 वा पक्षे ऽग्निष्टोमेन वा यजेत तत्पत्नीसंयाजान्तं वा हृदयशू-
लान्तं वाहः कृत्वा समुपनह्य राजानं काले वसतीवरीर-
भिगृह्याहीनसंततिं कृत्वा ग्रावोवायव्यꣳ संप्रक्षाल्य द्रोणकलशे
दशापवित्रे समवधायाग्नीध्रं द्रुत्वा समिद्धारा यन्ति । आहृत्य
समिध आहवनीय उपसादयन्ति । परिहृतासु वसती-
वरीष्वाहूतायाꣳ सुब्रह्मण्यायाꣳ संवेशनीयाः समिधो
ऽभ्याधायेध्माबर्हिः संनह्याविशिष्य पयाꣳस्युपवसन्ति ।
अथ श्वो भूते सवनेष्ट्या यजेत । तत्र न स्तम्बयजुर्हरति । स
एवमेवाहरहर्वसतीवरीः परिहरमाणश्चतुरो मासः सवनेष्ट्या
यजते नाग्निहोत्रं जुहोति न दर्शपूर्णमासाभ्यां यजते । अथ
चतुर्षु मासेषु पर्यवेतेषु परिहृतासु वसतीवरीष्वाहूतायाꣳ
सुब्रह्मण्यायामहरहः संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः
संनह्य पयाꣳसि विशिष्योपवसन्ति ॥ १८ ॥

अथ श्वो भूत उक्थ्येन यजते । तत्तथैव पत्नीसंयाजान्तं
वा हृदयशूलान्तं वाहः कृत्वा समुपनह्य राजानं काले
वसतीवरीरभिगृह्याहीनसंततिं कृत्वा ग्रावोवायव्यꣳ संप्रक्षाल्य
द्रोणकलशे दशापवित्रे समवधायाग्नीध्रं द्रुत्वा समिद्धारा
यन्ति । आहृत्य समिध आहवनीय उपसादयन्ति । परिहृतासु
वसतीवरीष्वाहूतायाꣳ सुब्रह्मण्यायाꣳ संवेशनीयाः समिधो

(on the second day)."[1] The four Ājyastotras are with Pañcadaśa Stoma. They form two sets of thirty Stomas each. In the latter set of thirty Stomas he inserts three verses; they become the two-Triṇava and Trayastriṁśa. On the preceding day the Sāman is based on Gāyatrī verses; on the succeeding day on Triṣṭubh verses. Thus one should ascertain the Ājyastotra related to the Hotṛ's Śastra (on the first day). In this manner one should ascertain the Ājyastotra related to the Hotṛ's Śastra on the next day.

The one thousandth cow is procured which has a white spot on any one side of her back and desirous of coupling : Enjoyed by a bull; so is it said. At what time should the sacrificer give away the spotted heifer killing the enemies ? After having won a battle the king should give her away.

How should one perform the Garga Trirātra in components at the openings of seasons ? One should perform the Agniṣṭoma[2] in the (bright) half of Āṣāḍha or Śrāvaṇa. He should finish the sacrifice with Patnīsaṁyājas or with the discarding of the heart-spike. He should tie up Soma (= bundles), add (a part of old Vasatīvarī waters to new) Vasatīvarī waters at the proper time, accomplish the continuity of the Ahīna sacrifice, wash the pressing stones and wooden goblets, put the woollen filter and the fringe into the wooden trough and move to the Āgnīdhra chamber. The firestick-fetchers go out. They fetch firesticks and put them down by the side of the Āhavanīya. The Vasatīvarī waters are carried around; Subrahmaṇyā is invoked. The Adhvaryu puts on the fire the firesticks in relation to sleeping at night, fastens the sacrificial grass and faggot; he does not give directions regarding the various milks. They keep waiting. Next day he performs the Savaneṣṭi. Herein he does not carry the Stambayajus. In this way, carrying around the Vasatīvarī waters every day, he goes on performing the Savaneṣṭi for four months. He does not offer the Agnihotra, nor does he perform the Full-moon and New-moon sacrifices. After four months have passed, one carries around Vasatīvarī waters; Subrahmaṇyā is invoked, firesticks in relation to sleeping at night are put on the fire; sacrificial grass and faggot are fastened; instructions in respect of milks are given, and they keep waiting.

XXVI.19

Next day one performs the Ukthya sacrifice. He concludes the sacrifice ending with the offering of Patnīsaṁyājas or with the discarding of the heart-spike, fastens the Soma (- bundles), adds (old Vasatīvarī waters to the new) Vasatīvarī waters, accomplishes the continuity of the Ahīna sacrifice, washes the pressing stones and

1. TS VII.1.3.1
2. The text reads *agniṣṭomena vā*

ऽभ्याधायेध्माबर्हिः संनह्याविशिष्य पयाꣳस्युपवसन्ति । अथ श्वो भूते सवनेष्ट्या यजते । तत्र तथैव न स्तम्बयजुर्हरति। स एवमेवाहरहर्वसतीवरीः परिहरमाणो ऽपराꣳश्चतुरो मासः सवनेष्ट्या यजते । नैवाग्निहोत्रं जुहोति न दर्शपूर्णमासाभ्यां यजते । अथ चतुर्षु मासेषु पर्यवेतेषु परिहृतासु वसतीवरीष्वाहूतायाꣳ सुब्रह्मण्यायामहरहः संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः संनह्य पयाꣳसि विशिष्योपवसन्ति । XVI.27 :1056.17 अथ श्वो भूतेऽतिरात्रेण यजते सयज्ञपुच्छेन । अथैताꣳ सहस्रतमीं प्राचीं वोदीचीं वावर्तयꣳस्तया विहारं चात्मानं च न व्यवेयादिति ॥ १९ ॥ द्वादशः ॥

किंदक्षिणा उ खल्वहीना भवन्तीति । अहर्गणोऽहर्गणः सहस्रदक्षिणः स्यादित्येतदेकमेकैकमहः सहस्रदक्षिणꣳ स्यादित्येतदेकं द्वादशशतदक्षिणꣳ स्यादित्येतदेकं यथाश्रद्धदक्षिणꣳ स्यादित्येतदपरमादेशादेवैतस्मिन्नतिरात्रे सहस्रमनुविहितं ददाति । द्विरात्रप्रभृतयो ऽहीना भवन्त्यैकादशरात्रात् । अथेमान्यहीनाभिपरीतानि सत्त्राणि भवन्ति यथैतत्संवत्सरगर्भ एकादशरात्रः । उभयविधो हि भरतद्वादशाहो द्वादशाग्निष्टोमा रथंतरसामानः स ह भरतद्वादशाहो ऽथोद्यत्स्तोमेषु त्रिवृत्प्रथममहः स्यात्पञ्चदशं XXIII.12 :1514.1 द्वितीयꣳ सप्तदशं तृतीयमेकविꣳशं चतुर्थमितीन्वेकमथापरस्त्रिवृत्प्रथमस्याह्नः प्रातःसवनं पञ्चदशं माध्यंदिनꣳ सवनꣳ सप्तदशं तृतीयसवनम् । अथ द्वितीयस्याह्नः पञ्चदशं प्रातःसवनꣳ सप्तदशं माध्यंदिनꣳ सवनमेकविꣳशं तृतीयसवनमथ तृतीयस्याह्नः सप्तदशं प्रातःसवनमेकविꣳशं माध्यंदिनꣳ सवनं त्रिणवं तृतीयसवनमथ चतुर्थस्याह्न एकविꣳशं प्रातःसवनं त्रिणवं माध्यंदिनꣳ सवनं त्रयस्त्रिꣳशं तृतीयसवनम् ॥ २० ॥

wooden goblets, puts the woollen filter and the fringe into the wooden trough, and moves to the Āgnīdhra chamber. The firestick-fetchers leave. Having brought firesticks, they put them down by the side of the Āhavanīya. Vasatīvarī waters are carried around. Subrahmaṇyā is invoked; firesticks in relation to sleeping at night are put on fire; sacrificial grass and faggot are fastened; no instructions are given in respect of milks; and they keep waiting.

Next day he performs the Savaneṣṭi; herein he does not carry the Stambayajus as he did not carry before. In this way, carrying around Vasatīvarī waters every day, he goes on performing the Savaneṣṭi for four months. He does not offer Agnihotra, nor does he perform the Full-moon and the New-moon sacrifices. After four months have passed, Vasatīvarī waters are carried around, Subrahmaṇyā is invoked, firesticks are put on fire in relation to sleeping at night every day, sacrificial grass and faggot are tied up, instructions in respect of the milks are given, and they keep waiting. Next day one performs the Atirātra together with "tail of sacrifice" (= concluding rites).

While turning the one thousandth cow towards the east or north, one should not allow her to pass between the sanctuary of fires and self.

XXVI.20

What should be the Dakṣiṇās at the Ahīna sacrifices ? In each Ahargaṇa sacrifice a thousand cows should be given as Dakṣiṇā —this is one view. On each day of the Ahargaṇa a thousand cows should be given —this is one view. On each day a hundred and twelve cows should be given —this is one view. One should give Dakṣiṇās according to his will —this is another view. Only by specific instructions one gives away in this Atirātra a thousand cows in order.

The Ahīna sacrifices begin with the Dvirātra and end with the Ekādaśarātra. There are certain Sattras seized by the Ahīnas, e.g. Ekādaśarātra bearing the notion of the Saṁvatsarasattra. The Bharatadvādaśāha is of two kinds. There are twelve Agniṣṭomas having Rathantarasāman as the Pṛṣṭhastotra. This is called the Bharatadvādaśāha.

In the case of the rising numbers of stomas of Stotras the first day (of the Catūrātra) should be Trivṛt, the second Pañcadaśa, the third Saptadaśa, and the fourth Ekaviṁśa. This is one view. The second is : the morning pressing of the first day should be Trivṛt, the midday pressing Pañcadaśa, and the third pressing Saptadaśa. On the second day the morning pressing should be Pañcadaśa, the midday pressing Saptadaśa and the third pressing Ekaviṁśa. On the third day the morning pressing should be Saptadaśa, the midday pressing Ekaviṁśa, the third pressing Triṇava. On the fourth day the morning pressing should be Ekaviṁśa, the midday pressing Triṇava, and the third pressing Trayastriṁśa.

अथेम औपसदाः पुरोडाशाः शूर्पादानप्रभृतय आप्यान्ताः
XXIII.12 :1514.3 स्रुवाहुत्या चैनान्सह सकृज्जुहुयादौपमन्यवीयेन कल्पे-
नाग्नेयानेककपालाननुसरस्वति प्राञ्चो यान्तीत्याहव-
नीयसकाशाच्छम्यां प्रास्येत्सा यत्र निपतेत्तद्गार्हपत्यस्या-
XVI.29 :1060.1 यतनꣳ स्यात्प्राचीनं तत आहवनीयः। अथ यद्यपर्याणा अप
उपाधिगच्छेयुरपोनप्त्रीयं चरुं तृतीयसवनीयानामनुनिर्वाप्यं
कुर्युरथोपोत्तरेद्युः समाप्यत्वेव शम्यां प्रास्येत् । त्र्यहा
XVI.31 :1062.11 भवन्ति पञ्चाहा भवन्तीत्यभिप्लवानामेवैते ऽपच्छेदा भवन्ति।
XXIII.13 :1514.23 अष्टमे ऽह्नि वाजपेय इति । तत्र यदेव सुत्याभिपरीतं
XVI.34 :1064.22 वाजपेयिकं कर्म तत्कुर्यात्।अथेदꣳ सꣳसदामयनमच्छन्दोमं
भवतीति । विज्ञायत उ खल्वस्य छन्दोमभक्तयश्चतुर्विꣳशं
चतुश्चत्वारिꣳशमष्टाचत्वारिꣳ शमिति ॥ २१ ॥ त्रयोदशः॥
अथायमतिरात्र उभयविधो भवत्यहीनो वैकाहो वापि
XVII.1 :1072.1 तु खल्वस्याहीनस्यैव रूपं द्वादशोपसदो ऽनेकमहरभि-
विधत्ते ऽथैकाहस्यैव रूपꣳ सकृद्वसतीवरीर्गृह्णाति सकृत्पशू-
XVII.3 :1076.2 नुपाकरोत्येकं क्रतुकरणम् । समयाविषिते सूर्ये हिरण्येन
षोडशिन स्तोत्रमुपाकरोतीत्यर्धास्तमित इत्येवेदमुक्तं भव-
ति । तस्य चेदनुपाकृत आदित्यो ऽभ्यस्तमियाद्गार्हपत्ये
तिस्रः स्रुवाहुतीर्जुहुयाद्भूर्भुवः सुवरिति । अथ यस्योक्थ्ये
XIV.25 :928.13 ऽतिरिच्येतातिरात्रं कुर्वीतेत्यतिक्रान्ताः खल्वस्य दीक्षोपसदो
ऽतिक्रान्तं क्रतुकरणमतिक्रान्तꣳ षोडशिनो ग्रहणमथ
तदानीमेव षोडशिपात्रमुपकल्प्य तिसृभिर्ऋग्भिर्गृह्णीयात् ।
अथैतेन पुरस्ताद्रात्रिपर्यायेभ्यश्चरेत्तत्रैवमेव संप्रैषः
प्रतिप्रस्थातराग्रयणतृतीयं गुदतृतीयानि जाघनीः पृषदाज्यं

XXVI.21

Now these cakes to be offered at the Upasads are to be prepared with the formulas employed in the rites beginning with the taking of the winnowing basket and ending with the pouring down of the wash water for the Āpyas. One should offer them in one attempt together with the offering of the spoonful. He should offer the cakes on one potsherd to Agni with the procedure laid down by Aupamanyava.

They proceed towards the east along the stream of the river Sarasvatī. One should throw the yoke-halter from the side of the Āhavanīya. The spot where it would fall down should be the place for the Gārhapatya. The Āhavanīya should be to its east. If they meet waters which are unavoidable, cooked rice to Apām Napāt should be offered subsequent to the offering of the Savanīyapuroḍāśas at the third pressing. Having crossed waters at a shallow place[1] one should throw the yoke-halter.

"Three days are to be observed, five days are to be observed" —these are the components of the Abhiplava Ṣaḍaha.[2]

The Vājapeya is to be performed on the eighth day. One should go through that part of the Vājapeya which is attached to the Soma-pressing.

This Saṁsadām Ayana is void of Chandomas. It is said, the distributions of the Chandomas are the Caturviṁśastoma, Catuścatvāriṁśastoma and Aṣṭācatvāriṁśastoma.

XXVI. 22
ATIRĀTRA

Now this Atirātra is of two kinds Ahīna or Ekāha. The character of the Ahīna is: There are twelve Upasad days, and the Atirātra goes on over a day. The character of the Ekāha Atirātra is : one takes the Vasatīvarī waters once, and dedicates the animals at one time. The Kratukaraṇa formula is to be employed once.

"The Adhvaryu introduces the Stotra related to the Ṣoḍaśi cup by means of a piece of gold when the sun has half set" : when it has half set, so is it said. If the sun sets while the Stotra is not yet introduced, he should offer three spoonfuls on the Gārhapatya with *bhūḥ bhuvaḥ* and *suvaḥ*.

"One whose Soma remains excessive in the Ukthya sacrifice should perform the Atirātra" : in his case the Dīkṣā days and the Upasad days have already passed over; the Kratukaraṇa formula is passed over; and the taking up of the Ṣoḍaśi draught is also passed over. One should at the very moment procure the Ṣoḍaśi cup,

1. The text is corrupt.
2. This is obscure.

गोपायाग्नीदाश्विनं ते द्विकपालः शृतमप्यपररात्रे ऽस्त्विति ।
कस्मिन्नु खलु काल आश्विनो द्विकपालो निरुप्यत इति ।
XVII.10 :1084.11 तार्तीयसवनिकैर्वा पुरोडाशैः सहापि वा पुरस्तादुत्तमस्य
XVII.10 :1084.13 रात्रिपर्यायस्य । त्रिवृद्वै स्तोमानामवमस्त्रिवृत्परम इत्य-
तिरात्रब्राह्मणमेवैतद्भवति । अथेयः सौत्रामणिकी सुरा
XVII.31 :1112.9 पादकिण्वा वा भवत्यपि वा पञ्चिका । शष्पाणि च तोक्माणि
XVII.31 :1112.12 चेति । यवानामु ह शष्पाणि भवन्ति व्रीहीणामु ह तोक्माणि
माषास्तु नग्नहुः । अथायं कारोतरो दारुमयो वा वैदलो वा
मृन्मयो वा चर्मणा त्वेवाभिविदि स्यादयः सुतासुतीति
XVII.31 :1144.15 सुतमु हास्यामुत्र भवत्यासुतमु हास्येह भवति ।
अथास्मिन्दाक्षायणयज्ञे कुर्यादुपांशुयाजमिति ॥ २२ ॥
चतुर्दशः ॥

अथास्यामेकादशिन्यां यूपाहुतिस्तन्त्रं याग्नौ हूयते
XVII.11 :1186.9 ऽथाव्रश्चनजा संचारिणी संस्पर्शकं कर्म तद्भवत्यग्निष्ठां
प्रथमस्याश्रिंसकृदाहन्याद्द्विर्द्वितीयस्य त्रिस्तृतीयस्यैवमेवे-
तरेषामनुपूर्वं छेदनज्ञानाय च । अथ वेदिविमानं दशानां च
रथाक्षाणामेकादशानां च पदानामष्टाङ्गुलस्य च चतुर्विंशं
XVII.12 :1088.10 भागमाददीत स प्रक्रमः स्यात्तेन वेदिं विमिमीताथेमावुप-
स्थावानौ चतुरङ्गुलमात्रेण विकृष्टतमौ स्यातामथेतरे
रथाक्षान्तराला एव स्युरिति । अथ वै भवत्युपरसंमितां
XVII.12 :1088.12 मिनुयात्पितृलोककामस्येति यावत्यग्निष्ठस्योपरं तावन्मात्रा
XVII.12 :1088.13 इतरे भवन्ति चषालसंमितामिन्द्रियकामस्येति यावदग्निष्ठस्य
XVII.12 :1088.14 रशना तावन्मात्रा इतरे भवन्ति । सर्वान् प्रतिष्ठाकामस्येति

and take up the Ṣoḍaśi draught with three verses,[1] and offer it before the nocturnal rounds. At that time the call should be, "O Pratiprasthātṛ, do you keep an eye on the third portion of the Āgrayaṇa vessel, the third part of anus of each of the animals, the tails, and the Pṛṣadājya, O Agnīdh, let the cake on two potsherds for the Aśvins be cooked and kept ready in the latter part of night."

At what time is paddy for the cake on two potsherds to the Aśvins poured out? Along with the Savanīyapuroḍāśas for the third pressing or before the last nocturnal round.

"Trivṛt is the first among the Stomas, Trivṛt the last"[2] —this Brāhmaṇa-injunction relates to the Atirātra.

SAUTRĀMAṆĪ

"The Surā to be prepared for the Sautrāmaṇī contains the grains as one fourth part or one fifth part, sprouting grass and young blades" : The sprouting grass is of barley and young blades are of paddy. Beans are intended for fermentation.

Now this filtering basket is wooden or of split bamboo or earthen; it has however a leather spread over it. This (sacrificer) is one who has pressed Soma and who has also filtered wine. The pressing leads him to the younder world; the filtering of wine grants him welfare here.

Now in this Dākṣāyaṇayajña one should offer the Upāṁśuyāja.

XXVI.23

EKĀDAŚINĪ

Now in this Ekādaśinī the offering of clarified butter related to the cutting of the sacrificial post which is to be offered on the fire is to be offered combinedly. The offering which pertains to the cutting of the tree is of course a separate one. That action concerns direct touching. One should strike once the corner of the post facing the fire in respect of the first tree; twice of the second; thrice of the third; in this manner serially also of the other trees for isolation. Now the measuring of the Vedi. One should take up the twenty-fourth part of the total length of ten axles of a chariot, eleven Padas and eight Aṅgulas. This is the Prakrama. One should measure the Vedi with this measurement.

1. Namely, *ā tiṣṭha vṛtrahan ratham* ... (TS I.4.37), *mahāñ indro vajrabāhuḥ* ... (TS I.4.41) and *asāvi soma indra te* ... (TS I.4.39) or *sarvasya pratiśīvarī* ... (TS I.4.40) with which the Ṣoḍaśi draught is respectively to be taken at the morning, midday and third pressings.
2. TS VII.1.3.3 The Bahiṣpavamānastotra —the opening stotra has Trivṛtstoma; the last Saṁdhistotra of the Atirātra has Trivṛtstoma.

सर्वान्समान्प्रतिष्ठाकामस्य करोति ये त्रयो मध्य-
XVII.12 :1088.16 मास्तान्समान्पशुकामस्येति तान्समान्पशुकामस्य करोति ।
XVII.12 :1088.17 व्यतिषजेदितरानिति स एवमेव दक्षिणमुत्तरमित्यष्टौ
यूपान्व्यतिषजति । अथ वै भवति यं कामयेत प्रमायुकः
XVII.12 :1090.1 स्यादिति गर्तमितं तस्य मिनुयादुत्तरार्ध्यं वर्षिष्ठमथ
ह्रसीयाꣳसमित्युत्तरार्ध्यमत्र वर्षिष्ठं मिनोति दक्षिणार्ध्यं
ह्रसीयाꣳसमेष वै गर्तमिद्यस्यैवं मिनोति ताजक् प्रमीयत
इति ब्राह्मणम् । दक्षिणार्ध्यं वर्षिष्ठं मिनुयात्सुवर्गकामस्याथ
XVII.13 :1090.3 ह्रसीयाꣳसमिति ॥ २३ ॥

अङ्गुष्ठपर्वमात्रेणाङ्गुष्ठपर्वमात्रेणोत्तरमुत्तरं यूपꣳ ह्रसी-
याꣳसं मिनुयादपि वा यूपावटानामेवैता मात्रा अतिखनेदपि
वोपशयमेवोपनिदधते ताभिर्मात्राभिरभिसंपादयेत् । कथमु
खलु यूपावटाꣳश्च परिलिखतो यूपाꣳश्चोच्छ्रयतः
पशूꣳश्चोपाकुर्वतः संचरी स्यादित्यन्तरेणाग्निष्ठं चोपस्थावानं
चोपातीत्य जघनेनोत्तरवेदिं परिक्रम्यान्तरेणाग्निष्ठं चैवो-
पस्थावानं चोपातीत्यैकैकं परिलिखेद्वोच्छ्रयेद्वोपाकुर्याद्वापि
वा यंयं परिलिखेद्वोच्छ्रयेद्वोपाकुर्याद्वा तंतं न व्यवेयाद्दक्षिणेन
दक्षिणमुत्तरेणोत्तरमपि वा सर्वानेवाग्रेण यूपान्परीत्यैकैकं
परिलिखेद्वोच्छ्रयेद्वोपाकुर्याद्वा ।व्यतिषङ्गं तेन पूर्वाः संपद्यन्त
एवं व्यतिषक्तानामेवैतेषां पशूनां पञ्च दक्षिणार्ध्यान्प-
शूनुपक्रम्यैव स्थापयेयुर्वारुणं प्रथममत्यानयेयुरथानुपूर्व-
मितरान् । अन्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य

The two neighbouring posts (standing on both sides of the central post) should be at a distance of four Aṅgulas (from the central post). The others should each be at a distance of the axle of a chariot.

It is indeed said, "For one desiring to attain the Pitṛloka one should erect the eleven posts by the variation of the height of a post to be buried underground"[1] : The other posts should be of the height equal to the height of the post standing in front of the fire excluding the part to be buried.

"For one desiring power their height should be equal to its height excluding the Caṣāla."[1] For others the height should be equal to the point of the cord wound round.

"For the sacrificer desiring stability one should make all equal in height."[1] One should prepare all posts equal in height for one desiring stability.

"For the sacrificer desiring cattle one should prepare the middle three as equal."[1] One should make them equal in height for one desiring cattle.

"He should interlink the others." In this very manner he should interlink the eight posts-first the southern one, then the northern one.

It is indeed said, "In respect of one whom he thinks that he may die, one should erect the posts in the manner of the funeral place, the northern one as the highest and (the southern one) as the lower one."[1] He erects the northern one to be the highest, and the southern one to be the lower one. This is the pattern of the funeral place. The sacrificer for whom one erects in this manner, expires instantly," so is it said.

"For the sacrificer desiring heaven, one should erect the southern one to be the highest, (the northern one) as the lower one."[1]

XXVI.24

One should erect each northern post successively lower by the phalanx of the thumb. Alternatively one should dig out the holes for the posts successively deeper by that measure. Or while laying down the lying post (*upaśaya*) one may adjust those measurements. What should be the route[1] of one tracing around the holes for posts, erecting the posts and dedicating the animals ? One should pass between the post in front of the fire and its neighbouring post, pass around along the rear of the Uttaravedi, pass between the post in front of the fire and the (second) neighbouring post, and trace around the holes one by one, erect the posts one by one, and

1. TS VI.6.4.1-2

1. The text reads *saṁcari* as corrected. cf. BaudhŚS XXV.20.

प्रस्थान्वा निहन्युरपि वा मण्डलीकृताꣳस्तेषां वपा उत्खिद्याहरेयुर्यथा वपाभिर्विहारं चात्मानं च न व्यवेयुः ।
XVII.15 :1092.13 अथायं पात्नीवतो ऽङ्गुष्ठपर्वमात्रेणोत्तरार्ध्याद्यूपाद्ध्रसीयान्स्यादपि वा यथाब्राह्मणमवाङ्नाभिमचषालमनवस्तीर्णमथेदꣳ सर्पाणामयनꣳ स्तोमतो विकृतं भवति ।
XVII.18 :1096.7 अथेदं विश्वसृजामयनं कथमिदानीन्तनेषु स्यादिति । शतं
XVII.18 :1096.8 दीक्षाः शतमुपसदः सहस्रं प्रसुतः ॥ २४ ॥ पञ्चदशः ॥

अथेदं कुण्डपायिनामयनमग्निहोत्रपूर्वमेके ब्रुवते
XVII.20 :1100.1 सोमपूर्वमुपयन्ति। तत्पत्नीसंयाजान्तं वा हृदयशूलान्तं वाहः कृत्वा समुपनह्य राजानं काले वसतीवरीरभिगृह्याहीनसंततिं कृत्वा ग्रावोवायव्यꣳ संप्रक्षाल्य द्रोणकलशे दशापवित्रे समवधायाग्नीध्रं द्रुत्वा समिद्धारा यन्त्याहृत्य समिध आहवनीय उपसादयन्ति। परिहृतासु वसतीवरीष्वाहूतायाꣳ सुब्रह्मण्यायाꣳ संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः संनह्याविशिष्य पयाꣳस्युपवसन्ति। अथ श्वो भूत आमावास्येन हविषा यजते तत्र न स्तम्बयजुर्हरति त एवमेवाहरहर्वसतीवरीः परिहरमाणा अष्टाविꣳशतिमहान्यामावास्येन हविषा यजन्ते नाग्निहोत्राणि जुह्वति न पौर्णमासीं यजन्ते । स यत्र तृतीयसवने धिष्णियान्विहरति तदजस्रं मार्जालीयं करोति । समासन्नेषु हविःषु गार्हपत्ये करम्भपात्राण्यभि पर्यग्नि कृत्वा तैर्मार्जालीये प्रचरति । गार्हपत्य एव

dedicate the animals one by one. Or one should not pass along the south of the southern one and along the north of the northern one, (the hole) which one may trace around (the post) which one may erect and (the animal) which one may dedicate. Or having gone around along the front of all posts, he should trace around the holes for posts one by one, erect the posts one by one and dedicate the animals one by one. Thereby they act facing east so as to be connected mutually. Out of these animals mutually connected, one should begin with the five southern animals and make them stand. The animal to Varuṇa should be first carried beyond; successively the others. Having led towards the north between the Cātvāla and the rubbish-heap, they should immolate them in the same order or circularly arranged. Their omenta should be extracted out and should be brought in such a way that the omenta do not intervene between the sanctuary of fires and himself.

The post for the Pātnīvata animal should be shorter by a phalanx of the thumb than the northern post. Or it may be, as prescribed in the Brāhmaṇa, with its navel below, without the Caṣāla and not strewn.

SARPĀṆĀM AYANA

The Sarpāṇām Ayana is characterised with Stotras having modified Stomas.

VIŚVASṚJĀM AYANA

How is the Viśvasṛjām Ayana possible with the present generation? There should be a hundred Dikṣā-days, a hundred Upasad-days and a thousand pressing days.

XXVI.25

KUṆḌAPĀYINĀM AYANA

Some teachers understand this Kuṇḍapāyinām Ayana as beginning with Agnihotra-offering. Others understand it as commencing with Soma-sacrifice. The Ārambhaṇīya day should be concluded with Patnīsaṁyājas or the discarding of the heart-spike; Soma (-bundles) should be fastened, (old) Vasatīvarī waters should be added to the water, the continuity of the Ahīna-sacrifice should be formally accomplished, pressing stones and wooden goblets should be washed, the woollen filter and the fringe should be put into the wooden trough, and they should move to the Āgnīdhra-chamber. The firestick-fetchers proceed. Having fetched fire-sticks, they put them down by the side of the Āhavanīya. Vasativarī wates are carried around, the Subrahmaṇyā is invoked, the fire-sticks relating to the sleeping at night are offered, sacrificial grass and faggot are tied, no instructions are given pertaining to the milks, and they keep waiting. Next day the Adhvaryu performs the New-moon sacrifice. Herein he does not carry the Stambayajus. In this way carrying around the Vasatīvarī waters every day, they go on performing the New-moon sacrifice for

पिण्डपितृयज्ञꣳ श्रपयित्वा तेन मार्जालीय एव प्रचरति । प्रतिपूरुषमुवेवैषां प्रवरान्प्रवृणीत एकैकस्यैवैषां त्रयस्त्रयः पिण्डास्ते पञ्चदश । महापितृयज्ञे स्तीर्णं बर्हिर्भवति न वेदिमालिखति न स्तम्बयजुर्हरति नाज्यानि गृह्णीते । स यत्र तृतीयसवने धिष्णियान्विहरति तदजस्त्रं मार्जालीयं करोति समासन्नेषु हविःषु गार्हपत्ये महापितृयज्ञहवीꣳषि श्रपयित्वा तैर्मार्जालीये प्रचरेदाहवनीये मारुत्या प्रचरेदन्तमेवावभृथः परीयाद्वितृतीया वेदिर्भवति प्रक्रमाणामु ह तृतीयं नवमस्तु भूमेर्भागो भवतीति ॥ २५ ॥ षोडशः ॥

अथ पञ्चहविषमिष्टिमिष्ट्वान्वहं पुनरावृत्तमेकैकेन हविषा यजेतैकं चेद्द्वे वा हविषी पर्यवेते स्यातामथ संवत्सरः समाप्येत कथं तत्र कुर्यादिति । प्रतिकृष्यैतस्य पक्षस्य पञ्चहविषमिष्टिं निर्वपेदथ संवत्सरतमे ऽह्नि पञ्चहविः स्यादिति । प्रथमे द्वादशाहे ऽग्निं चिन्वीतेति प्रथमे द्वादशाहे ऽग्निं चिन्वानश्चतुरहं प्रथमयोपसदा गच्छेच्चतुरहं मध्यमयाष्टाहोनꣳ संवत्सरमुत्तमयाथेतराꣳश्चतुरहोनाꣳश्चतुरहोनानेकैकया चतुरश्चतुरहोनान् मासान्प्रत्याददीत चतुरहं प्रथमयोपसदा गच्छेच्चतुरहं मध्यमया चतुरहमुत्तमयापि वा चतुरश्चतुर एव मासानेकैकयोपसदा गच्छेदित्युत्तमे द्वादशाहे ऽग्निं चिन्वीतेत्युत्तमे द्वादशाहे ऽग्निं चिन्वानो ऽष्टाहोनꣳ संवत्सरं प्रथमयोपसदा गच्छेच्चतुरहं मध्यमया चतुरहमुत्तमयाथेतराꣳश्चतुरहोनानेकैकया चतुरश्चतुरहो-

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twenty-eight days. They do not offer Agnihotra; nor do they perform the Full-moon sacrifice. When one spreads fires on the Dhiṣṇiyas for the third pressing, he keeps the fire on the Mārjālīya Dhiṣṇiya lasting. After the oblations have been placed within the altar, he carries a firebrand around the Karambha-pots over the Gārhapatya, and offers them on the Mārjālīya fire. Having cooked rice for the Piṇḍapitṛyajña over the Gārhapatya, he offers it on the Mārjālīya fire. The Adhvaryu should pronounce the Pravaras of each of the (five)[1] participants. For each one there are three balls (of cooked rice). They number fifteen. In the Mahāpitṛyajña the sacrificial grass is already spread (within the altar); the Adhvaryu does not dig out the altar; he does not carry the Stambayajus, he does not take up clarified butter (into the ladles). When he spreads fires over the Dhiṣṇiyas for the third pressing, he keeps the Mārjālīya fire lasting. After the oblations have been placed within the altar, having cooked the oblations for the Mahāpitṛyajña over the Gārhapatya, he offers them on the Mārjālīya fire. He offers (the Āmikṣā) for the Maruts on the Āhavanīya. The Avabhṛtha rite should be gone through. The Vedi is one third in area. One third of a Prakrama should be adopted. The ground covered is the ninth part.

XXVI.26

UTSARGIṆĀM AYANA
TAPAŚCITĀM AYANA

Having performed the Iṣṭi of five oblations, one should go on repeating the Iṣṭi by offering successively one oblation each day. Supposing the year comes to a conclusion after one or two oblations have been offered, how should one act? He should bring the fortnight to a close and perform the Iṣṭi of five oblations. Thus the Iṣṭi of five oblations will take place on the last day of the year.

"In the first Dvādaśāha sacrifice one should pile up the fire": one, who is going to pile up fire in the first Dvādaśāha sacrifice, should perform the first Upasad rite for four days, the middle one for four days, and the last one for a year less by eight days. In regard to the other years each less by four days, one should adjust the Upasads with four months each less by four days. For four days one should perform the first Upasad, next four days the middle one and the next four days the last one. Or one may perform each Upasad rite for each four months.

"One should pile up the fire in the last Dvādaśāha": one who is going to pile up the fire in the last Dvādaśāha sacrifice, should go on performing the first Upasad rite for a year less by eight days, four days the middle one, and four days the last one.

1. Namely, the Adhvaryu, the Pratiprasthātṛ, the Brahman, the Hotṛ and the Āgnīdhra.

नान्मासान्प्रत्याददीत चतुरहं प्रथमयोपसदा गच्छेच्चतुरहं मध्यमया चतुरहमुत्तमयापि वा चतुरश्चतुर एव मासानेकैकयोपसदा गच्छेदिति ॥ २६ ॥

अथ लोकंपृणा इष्टका उपदधन्मासमेतीति । लोकंपृणा
XVII.24 :1104.11 इष्टका उपदधन्मासं गत्वा त्रिꣳशत्तमेऽह्नि सर्वं प्रच्छादं प्रच्छादयेदपि वा त्रिꣳशतो ऽवकाशं कृत्वा लोकंपृणा इष्टका उपदधन्मासमेतीति कथमेतं मासं गच्छेदितीष्टिः प्रथमाथ पूर्वाह्णिके प्रवर्ग्योपसदावथेष्टका अथापराह्णिके प्रवर्ग्योपसदौ मासि वसोर्धारेति । मासं पुरीषेण यन्तीति कथमेतं मासं गच्छेदितीष्टिः प्रथमाथ पूर्वाह्णिके प्रवर्ग्योपसदावथ पुरीषमथापराह्णिके प्रवर्ग्योपसदौ । चतुरो मास उपसद्भिरेतीति । यदमुत्र मासेन करोति तदिह दशरात्रेण करोति चतुरो मासः सुनोतीति । कतमे नु खल्विमे मासा भवन्तीति । गवामयनस्य प्रथमोत्तमौ च मासौ यौ चाभितो विषुवतः सह वैषुवतेन । वसतीवरीषु मृत्पिण्डमन्ववधायेति किमर्थो नु खल्वयं मृत्पिण्डो भवतीति।
XVII.27 :1108.4 संतन्यर्थ एष भवतीति । भिन्ने कुम्भे ऽन्यस्मिन्कुम्भ एतं मृत्पिण्डमन्ववधायाप आनयेत्तत्पत्नीसंयाजान्तं वा हृदयशूलान्तं वाहः कृत्वा समुपनह्य राजानं काले वसतीवरीरभिगृह्याहीनसंततिं कृत्वा ग्रावोवायव्यꣳ संप्रक्षाल्य

In regard to the other years each one less by four days, one should adjust the Upasads with four months each less by four days. For four days one should perform the first Upasad, next four days the middle one and the next four days the last one. Or one may perform each Upasad rite for four months each.

XXVI.27
AHARAHAŚCAYANA

"For one month one goes on piling the Lokampṛṇā bricks" : having gone over a month piling up Lokampṛṇā bricks, one should pile up the entire area on the thirtieth day. Or leaving away on the first day adequate space for the bricks to be piled up on the remaining twentynine days, one piles up on the first day and goes on piling suitably upto the end of the month. How should one pass the month ? Iṣṭi at the beginning, then the morning Pravargya and Upasad, then the bricks, then the afternoon Pravargya and Upasad, and Vasor dhārā at the end of the month. They pass on a month by piling earth. How should one pass the month ? Iṣṭi at the beginning, then the morning Pravargya and Upasad, then the earth, then the afternoon Pravargya and Upasad. One goes on performing the Upasad rite for four months. The rites which are performed there[1] in a month are performed here for ten days. One presses Soma for four months : which are these months ? The first and the last months of the Gavām Ayana and the two on both sides of the Viṣuvat together with the Vaiṣuvata day.

UPARIṢṬĀNMĀSAM
PURASTĀNMĀSAM
BRAHMAṆO'YANAM

"Having put down a lump of clay into the Vasatīvarī waters" : What is the purpose of the lump of clay ? It is meant for continuity. If the pitcher (in which the lump was put) breaks off, one should put the lump in another pitcher and bring waters. One should conclude the procedure of that day with Patnīsaṁyājas or with the disposal of the heart-spike, Soma (-bundles) should be fastened, old Vasatīvarī waters should be added to the new one, accomplish the continuity of the Ahīna sacrifice, pressing stones and wooden goblets should be washed, the woollen filter and the fringe should be put into the wooden trough, and the Adhvaryu should enter the Āgnīdhra chamber; the firestick-fetchers should go out. Having fetched the firesticks, they should put them down by the side of the Āhavanīya. The

1. In the Tapaścitām Ayana.

द्रोणकलशे दशापवित्रे समवधायाग्नीध्रं हुत्वा समिद्धारा यन्त्याहृत्य समिध आहवनीय उपसादयन्ति परिहृतासु वसतीवरीष्वाहूतायाꣳ सुब्रह्मण्यायाꣳ संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः संनह्याविशिष्य पयाꣳस्युपवसन्त्यथ श्वो भूते सवनेष्ट्या यजन्ते तत्र न स्तम्बयजुर्हरति त एवमेवाहरहर्वसतीवरीः परिहरमाणाः संवत्सरꣳ सवनेष्ट्या यजन्ते नाग्निहोत्राणि जुह्वति न दर्शपूर्णमासाभ्यां यजन्ते ऽथ संवत्सरतम्यां पर्यवेतायां परिहृतासु वसतीवरीष्वाहूतायाꣳ सुब्रह्मण्यायामहरहः संवेशनीयाः समिधो ऽभ्याधायेध्माबर्हिः संनह्य पयाꣳसि विशिष्योपवसन्त्यथ श्वो भूते ऽभिजितेष्ट्वोत्तिष्ठन्ति ॥ २७ ॥ सप्तदशः ॥

अथ वै भवति छन्दश्चितं चिन्वीत पशुकाम XVII.28 :1108.10 इत्यभ्यादानप्रभृतीन्मन्त्रान्साधयेदा वायव्यात्स प्रत्यक्षं वायव्येन पशुना यजेत प्रत्यक्षं दीक्षणीययोखाप्रवृञ्जन-प्रभृतीन्मन्त्रान्साधयेदा वात्सप्रविष्णुक्रमेभ्यः प्रत्यक्षं वात्सप्रविष्णुक्रमैः क्रमित्वा निगदेदेवेतरान्मन्त्रान्विहरेदग्निꣳ रूपाणि दर्शयेद्वच्छेदिरिणं तत्र नैर्ऋतान्मन्त्रान्निगदेत्स प्रत्यक्षं गार्हपत्यमुपतिष्ठेत प्रत्यक्षं प्रायणीयया प्रत्यक्षमातिथ्यया कार्ष्णाजिनीप्रभृतीन्मन्त्रान्साधयेदा कर्षणवपनाभ्यां प्रत्यक्षं कर्षणवपने प्रथमां चितिꣳ सपुरीषां निगदेदेवं द्वितीयामेवं तृतीयाꣳ सर्वां चितिꣳ सपुरीषाꣳ सवण्डां चितिꣳ सपुरीषां निगदेद्या अहान्तःशालीका आहुतयः स्युर्जुहुयादेव ता अथ य औत्तरवेदिका मन्त्राः स्युर्निगदेदेवतान् ॥ २८ ॥

Vasatīvarī waters should be carried around; the Subrahmaṇyā should be invoked; the Adhvaryu should put on the fire the firesticks relating to sleeping at night, should fasten the sacrificial grass and faggot; he should not give instructions relating to the milks, and they keep waiting. The next day the Savaneṣṭi should be performed. Herein he should not carry the Stambayajus. In this way, carrying around the Vasatīvarī waters every day, they go on performing the Savaneṣṭi for a year. They do not offer the Agnihotras, nor do they perform the Full-moon and New-moon sacrifices. After (the Savaneṣṭi) of the last day of the year has passed over, the Vasatīvarī waters should be carried around, the Subrahmaṇyā should be invoked, fire-sticks relating to sleeping at night should be put every day, sacrificial grass and faggot should be fastened, instructions pertaining to the milks should be given, and then they keep waiting. Next day they perform the Abhijit sacrifice and rise from the sacrificial session.

XXVI.28

OPTIONAL CITIS

It is indeed said in the Brāhmaṇa; "One who is desirous of cattle, should pile up Chandaściti."[1] One should (merely) pronounce the formulas beginning with the one for taking up the hoe and ending with that pertaining to the animal for Vāyu. One should actually offer the animal to Vāyu, actually perform the Dīkṣaṇīyeṣṭi. One should pronounce the formulas beginning with that for baking the cauldron upto the Viṣṇukrama and Vātsapra.[2] The sacrificer should actually stride the Viṣṇu-strides[3] and pray with the Vātsapra Anuvāka and merely pronounce the other formulas. He should spread out the fire; should refer to the various forms of Agni. One should go to a desert place; and should pronounce there the formulas addressed to Nirṛti.[3] The sacrificer should actually pray to the Gārhapatya; should actually perform the Prāyaṇīyeṣṭi and the Ātithyā. He should pronounce the formulas beginning with those for wearing the footwear made of the skin of black antelope upto those for tilling and sowing.[4] Tilling and sowing should be actually done. He should pronounce all the formulas related to the piling of the first layer together with the spreading of earth. Similarly the second layer, similarly the third. He should pronounce the formulas related to all layers and also the Vaṇḍaciti together with the spreading of earth. He should however actually offer those offerings which may intervene the Soma-days. He should merely pronounce those formulas which pertain to the Uttaravedi.

1. TS V.4.11.1
2. TS IV.2.1.2
3. BaudhŚS X.17
4. BaudhŚS X.23 ff

अग्निहोत्रं वै दशहोतुर्निदानं दर्शपूर्णमासौ चतुर्होतुरित्येक आनुपूर्व्यं ब्रुवते । अथाप्युदाहरन्त्यग्न्याधेयं पूर्वस्यां ततावेकादशप्रयाजः सर्वः सहोत्पन्नमृतवः षड्ढोतेति षाण्मास्य एष पशुबन्ध उक्तो भवति । अथाप्युदाहरन्ति षट्सुषट्सु मासेष्वाहिताग्निना पशुना यष्टव्यं भवत्युभे काष्ठे अभियजेत। माघमासे धनिष्ठाभिरुत्तरेणैति भानुमानर्धाश्लेषस्य श्रावणस्य दक्षिणेनोपनिवर्तत इत्येते काष्ठे भवतस्तदन्ततो ऽनीजानस्य संवत्सरो नातीयादथ चातुर्मास्येषु सोमेषु

XVII.55 :1148.16 पञ्चहोता सप्तहोतु स्थानं प्रत्येत्यथ य एष चातुर्मास्यसंयोजनो निर्मन्थ्य उत्सीदत्येष पशुसंयोजन एव भवति । परिधौ पशून्नियुञ्जीतेति ब्राह्मणमेतद्यूपा एव तदस्माकं भवन्त्यथ

XVII.61 :1160.1 महापितृयज्ञे स्तीर्णं बर्हिर्भवति न वेदिमालिखति न स्तम्बयजुर्हरति नाज्यानि गृह्णीते । स यत्र तृतीयसवने धिष्णियान्विहरति तदजस्रं मार्जालीयं करोति । महा-हविर्भिश्चरित्वा समासन्नेषु हविःषु गार्हपत्ये महापितृयज्ञ-हवींःषि श्रपयित्वा तैर्मार्जालीये प्रचरेदाहवनीये मारुत्या प्रचरेदन्तमेवावभृथः परीयात्तस्य प्रथमा चितिः पुरीषवती मन्त्रवती भवतीति प्रथमैवास्य चितिः पुरीषवती मन्त्रवती भवति । अथेतरास्तूष्णीका यांयां चितिः सपुरीषां ब्रुवते सासैवास्य चितिः पुरीषवती मन्त्रवती भवत्यथेतरा-स्तूष्णीकाः ॥ २९ ॥ अष्टादशः ॥

XXVI.29

Agnihotra is the source of Daśahotṛ-formulas; Full-moon and New-moon sacrifices of the Caturhotṛ-some teachers propose such order. It is also said, the setting up of fires is prescribed in the first series; all rituals involving the offering of eleven Prayājas are homogeneous; the (six) seasons form the source of the Ṣaḍḍhotṛ-formulas. the Animal-sacrifice is said as being performed every six months. It is said, an Āhitāgni should perform an Animal-sacrifice every six months. One should perform (the Animal-sacrifices) at both the ends. The sun advances (northwards) in the month of Māgha towards the north of the constellation Dhaniṣṭhā, and comes again (southwards) in the month of Śrāvaṇa towards half the advance in the constellation Āśleṣā. They form the two ends of the course of the sun. The year should not pass without one's sacrifice by the end.

In the Cāturmāsya Somas the Pañcahotṛ-formulas take the place of the Saptahotṛ. The churning out of fire which even though associated with the Cāturmāsyas, is excluded herein, is however associated with the ritual of the animal-offering. One should fasten the animals to an enclosing stick—this is a Brāhmaṇa injunction. For our sacrifice the animals have the enclosing stick for the sacrificial post.

In the Mahāpitṛyajña the sacrificial grass is (already) spread out. (Therefore) one does not trace the altar; does not carry the Stambayajus; does not take up clarified butter (into the ladles). When one spreads out fires on the Dhiṣṇiyas at the third pressing, one retains the fire on the Mārjālīya mound. When the Mahāvis sacrifice is being performed, when the oblations have been placed within the altar, one should bake the oblations for the Mahāpitṛyajña over the Gārhapatya, and should offer them on the Mārjālīya fire. One should offer (the Āmikṣā) for the Maruts on the Āhavanīya. The Avabhṛtha rite should be concluded (at the proper time).

"His first Citi is provided with a layer of earth and with bricks piled up to the accompaniment of formulas"[1] : his first Citi alone is provided with a layer of earth and with bricks piled up to the accompaniment of formulas. Other layers are to be piled up silently. Whichever of the layers is said to have been provided with a layer of earth is provided with a layer of earth and is piled with bricks to the accompaniment of formulas. Other layers are to be piled up silently.

1. According to Bhavasvāmin's *Vivaraṇa*, this prescription pertains to the Citi piled up with three thousand bricks. As the style indicates, the Sūtrakāra has referred here to an earlier prescription which, however, is not traced. Probably this refers to the normal triple Citi optionally prescribed for the Aśvamedha cf. *prākṛto vā triguṇah*, BaudhŚS V.21.

अथेम एकाहास्तेषां यान्यहान्यनादिष्टान्यग्निष्टोमा इत्येव
XVIII.1 :1164.1 तानि जानीयादथाहीनरात्रिसत्रेषु यान्यहान्यनादिष्टान्युक्थ्या
इत्येव तानि जानीयान्माध्यंदिनीया एवैनं चमसा निमृजन्तो
XVIII.2 :1168.8 यन्तीति सदस्यासीनं माध्यंदिनीया एवैनं चमसा निमृजन्तो
यन्ति भक्षार्थाश्चतुर्विंशश एष भवति शुक्रामन्थिनोः
XVIII.2 :1166.8 संस्त्रावेणाभिषिञ्चतीति यजमानायतन आसीनं
शुक्रामन्थिनोः संस्त्रावं समानीयाभिषिञ्चति । चतुष्टोम
XVIII.2 :1166.11 एष भवति । सप्त हवींषि प्रातःसवनीयाननुवर्तन्त इत्याग्नेयो
XVIII.3 :1166.15 ऽष्टाकपालः पौष्णश्चरुः सावित्रो द्वादशकपालस्त्वाष्ट्रो
ऽष्टाकपालो वारुणो दशकपालो वैश्वदेवश्चरुर्मारुतः
सप्तकपाल इत्यष्टौ हवींषि प्रातःसवनीयाननुवर्तन्त
XVIII.4 :1168.10 इत्याग्नेयो ऽष्टाकपालः सौम्यश्चरुः सावित्रो द्वादशकपालो
बार्हस्पत्यश्चरुरग्नीषोमीय एकादशकपालः सारस्वतश्च-
रुर्वारुणो दशकपालो द्यावापृथिव्य एककपाल इति ।
XVIII.5 :1170.1 यत्किंच राजसूयमृतेसोमं तत्सर्वं भवतीति । मारुतं
चात्रैकविंशतिकपालं प्रतिषेधयत्यौपसदाश्चेष्टीरर्धचतुर्दशैरेष
मासैः संतिष्ठते । यत्किंच राजसूयमनुत्तरवेदीकं तत्सर्वं
भवतीति । द्विपशुं चात्र पशुबन्धं प्रतिषेधयति चातुर्मास्यानि
XVIII.6 :1170.19 चाध्यर्धेनैष मासेन संतिष्ठते सिंहे व्याघ्र उत या पृदाकाविति।
XVIII.8 :1174.13 किंदेवत्या उ खल्वियमाहुतिर्भवतीति ॥ ३० ॥

इन्द्राणीदेवतेत्येव ब्रूयात्सप्तदशिना पशुबन्धेनेष्ट्वोखाः
XVIII.11 :1182.1 संभृत्य पशुशीर्षाणि च वायव्येन पशुना यजेतापि वा
पुरस्तादेव तूष्णीं संभृताःसंभृत्य मन्त्रवतीं मृदं संभृत्य
तयानुप्रलिप्य नियुनक्त्युक्थ्यस्योपयामगृहीतो ऽस्यग्नये त्वा
XVIII.12 :1182.2 बृहद्व्रते वयस्वत उक्थायुवे यत्ते अग्ने बृहद्वयस्तस्मै त्वा
विष्णवे त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते

XXVI.30

EKĀHAS

Now these Ekāha sacrifices. One should understand as Agniṣṭomas those sacrifices out of these whose character is not specificially mentioned. One should understand as Ukthyas those sacrifices among the the Ahīnas and the Rātrisattras whose character is not specifically mentioned.

"The goblets pertaining to the midday pressing are passed on after touching": The goblets pertaining to the midday pressing are passed on to the Camasins for consuming after they are touched by the sacrificer seated in the Sadas. This (Bṛhaspatisava) is a Caturviṁśastoma sacrifice.

The Adhvaryu sprinkles (the royal sacrificer) with the remnants of the Śukra and Manthin cups. The Adhvaryu brings in the remnants of the Śukra and Manthin cups, and sprinkles with them the sacrificer seated on the sacrificer's seat. This sacrifice is a Catuṣṭoma (Sthapatisava).

Seven oblations follow (the offerings of the Savanīya-puroḍāśas) at the morning pressing (in Sthapatisava): (they are) a cake on eight potsherds to Agni, cooked rice to Pūṣan, a cake on twelve potsherds to Savitṛ, a cake on eight potsherds to Tvaṣṭṛ, a cake on ten potsherds to Varuṇa, cooked rice to Viśve Devas, and a cake on seven potsherds to Maruts.

"Eight oblations follow (the offerings of the Savanīyapuroḍāśas) at the morning pressing (of the Sūtasava)": (they are) a cake on eight potsherds to Agni, cooked rice to Soma, a cake on twelve potsherds to Savitṛ, cooked rice to Bṛhaspati, a cake on eleven potsherds to Agni-soma, cooked rice to Sarasvatī, a cake on ten potsherds to Varuṇa, and a cake on one potsherd to Dyāvāpṛthivī.

"Whatever is prescribed in the Rājasūya excepting the Soma-libations, all that is observed in this (Somasava)" : here are excluded the cake on twentyone potsherds to Maruts and the Upasad-rites.

"Whatever is prescribed in the Rājasūya excepting the rites pertaining to the Uttaravedi, all that is observed (in this Pṛthisava)": The sacrifice of two animals and also the Cāturmāsyas are excluded here. This sacrifice is concluded after one and a half month.

"(May the divine and fortunate brilliance) which lies in a lion, in a tiger, in a bos constrictor ..." : To which divinity this offering is made ?

XXVI.31

Indrāṇī, one should say.

Having performed the sacrifice of seventeen animals, having prepared cauldrons and having procured heads of animals, one should offer an animal to Vāyu

योनिरग्नये त्वोक्थायुव इति । नियुनक्ति ध्रुवस्य मूर्धानं दिवो
XVIII.14 :1188.5 अरतिं पृथिव्या मघवन्तमृताय जातमग्निम् । कविं
सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः॥
उपयामगृहीतो ऽसीन्द्राय त्वा मघवते जुष्टं गृह्णामीति ।
परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा मघवत इति ।
XVIII.14 :1190.1 नियुनक्ति पात्नीवतस्योपयामगृहीतो ऽसि बृहस्पतिसुतस्य
त इन्दो इन्द्रियावतः पत्नीवन्तं ग्रहं गृह्णामीन्द्रा३ पत्नीवा३
इति । नियुनक्ति हारियोजनस्योपयामगृहीतो ऽसि रोहिदसि
रोहिद्योजनो रोह्यो स्थाता वज्रस्य भर्ता पृश्नेः प्रेता तस्य ते
देव सोमेष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्य रोहिद्वन्तं ग्रहं
गृह्णामि रोही स्थ रोह्योर्धानाः सहसोमा अग्नये स्वाहेति । यो
ऽग्निष्टुतीन्द्रस्पर्शस्तमुत्सादयेद्य इन्द्रस्तुत्यग्निस्पर्श-
स्तमुत्सादयेन्नित्या अन्या देवताः । किंदेवत्यानि
खल्वतिरिक्तस्तोत्राणि भवन्तीत्याश्विनानीत्येव ब्रूयाद्यच्च
XVIII.15 :1192.1 किंच रात्रिमुपातिरिच्यते सर्वं तदाश्विनमितीन्वेकमथा-
परमाग्नेयं प्रथममैन्द्रं द्वितीयं वैश्वदेवं तृतीयं वैष्णवं चतुर्थ-
मिति ॥ ३१ ॥ एकोनविंशः ॥

स ग्रीष्मस्य जघन्याहःसु प्रजहितेषु यवेष्विति
XVIII.20 :1200.19 प्रमृदितेष्वित्येवेदमुक्तं भवत्यधिकरणेनेत्येवेदमुक्तं
भवत्यृत्विजः पदेनाह्वापयतीति तत्पूर्वं वेत्यथैनमभ्यज्य
XVIII.20 :1200.20 पवयित्वोदानयतीति सिद्धमत्राग्निष्टोमिकं कर्म जानीया-
XVIII.20 :1202.3 दोत्तरस्मादुपघातादेतस्मिंश्च काले त्रीणि बर्हींषि यजुषा
कुर्याद्दीक्षणीयायाः प्रायणीयाया आतिथ्याया इत्यथ
निर्वपेद्दीक्षणीयां प्रायणीयामातिथ्यादाज्येन वर्तयेद्यावद्रथा
आगच्छेयुः सहनिरुप्तमाज्यं तिसृषु स्थालीषु विगृह्णीयात् ।

(in the Pañcaśāradīya sacrifice). Or one should silently prepare cauldrons, procure earth with the relevant formula and should besmear the cauldrons with it.

(In the Agniṣṭut sacrifice) the Adhvaryu employs the suitable formula for the Ukthya draught: "Thou art taken with a susppport; for Agni praised with Bṛhatsāman, possessing food, praiseworthy thee; O Agni, I take up the draught dear to thee who hast ample food, and also to Viṣṇu." Having wiped around, he places it with the formula, "This is thy birth-place, for praiseworthy Agni thee."

(In the Indrastut sacrifice) he employs the suitable formula for the Dhruva draught. "The head of the heaven, moving on the earth, bountiful, born for the holy order, Agni the sage, the king, the guest of men; the gods have produced as a cup for their mouths. Thou art taken with a support; I take thee dear to bountiful Agni."[1]

He employs the suitable formula for the Pātnīvata (Indra) draught. "Thou art taken with a support; O Soma, I take thee a draught for Patnīvant Indra out of the powerful Soma pressed for Bṛhaspati, O Patnīvant Indra." He employs the suitable formula for the Hāriyojana draught. "Thou art taken with a support; thou art a red mare, yoking red mares, the driver of female deers, bearer of a thunderbolt, leader of the spotted deer; O god Soma, I take the draught granting red mares out of thee, offered with a formula, praised with a Stotra, and praised with a Śastra. You are female deers, parched grains for female deers together with Soma. Svāhā to Agni." He should remove the reference to Agniṣṭut; he should remove the reference to Agni in the Indrastut. Other divinities should stand.

What should be the divinity of the excessive Stotras (in the Aptoryāma sacrifice)? They should be addressed to the Aśvins —one should say. Whatever passes beyond the night, all that belongs to the Aśvins. This is one view. The other view is : the first Stotra should be addressed to Agni, the second to Indra, the third is to Viśve Devas and the fourth to Viṣṇu.

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"In the latter part of the summer after the barley has been abandoned" : This means when it has been trampled down. This is with reference to the receptacle (= Sadyaskrī).

"He causes the priests to be addressed with the words" : (he does so even beforehand).

"He gives (the sacrificer) a bath, purifies him and brings him in" : the procedure pertaining to the Agniṣṭoma shoudl be as prescribed until the next

1. TS I.4.13.1

या दीक्षणीयायै सꣳस्था तया दीक्षणीयाꣳ संतिष्ठा-
पयिषेत्प्रणीताभिः प्रायणीयस्य प्रतिपद्येतैष एवातिथ्याया
XVIII.21 :1202.14 उपक्रमो भवतीति । त्रिवत्सेन साण्डेन वत्सतरेण राजानं
क्रीत्वोह्यातिथ्यं निर्वपतीति त्रिहायणेनेत्येवेदमुक्तं भवति ।
कथमु खल्वस्य मन्त्रानभिनमयेच्चिदसि मनासि धीरसि
दक्षिणो ऽसि यज्ञियो ऽसि क्षत्रियो ऽस्यदितिरस्युभयतः
शिराः स नः सुप्राङ् सुप्रत्यङ् संभवेत्येकगणा उपसदो
XVIII.21 :1202.15 भवन्तीति । पूर्वाह्णिका एवैता उक्ता भवन्ति । खलेवाली यूपो
भवतीत्येतामेवेषां मेथीं कुर्वन्ति स खलेवाली यूपस्तस्यै
XVIII.21 :1204.1 कटे परमिव चषालभाजनं भवतीत्याकुट्ट इत्येवेदमुक्तं
भवत्यथैतान्पशूनुपाकरोत्यग्नीषोमीयमाग्नेयमनूबन्ध्यमिति ।
XVIII.21 :1204.2 यमा एवैते छागाः समानयोनयो भवन्ति तेषामुक्तं
चरणमथास्याꣳ सद्यस्क्रियामनुक्रियां परिक्रियामतिक्रियाम-
वभृथप्रभृत्यस्तमिते यज्ञपुच्छं तासां प्रथमैव सरथा प्रथमा
चित्ससोमक्रयणी प्रथमाग्नि-होत्रोच्छेषणव्रताथास्याꣳ
सद्यस्क्रियामनुक्रियां परिक्रियामतिक्रियां त्रिस्तनद्विस्तनैक-
स्तनव्रतस्य रूपाणि कुर्वन्ति । क्व उ खल्वेकाहे दृष्टः
संनिवापो भवतीति । व्रात्यस्तोमे चेन्द्राग्न्योश्च कुलाय
इत्येव ब्रूयादथास्मिन्व्रात्यस्तोमे बहव एकस्मै
दीक्षन्तेऽदीक्षिता एवैनान्याजयन्ति । दण्डोपानहꣳ शामुला-
XVIII.24 :1206.9 जिनमिति । शामुलकानामु ह दभ्रमिश्राः कम्बला भवन्ति
XVIII.25 :1208.15 स च भवति श्वेतं चौरभ्राजिनम् ॥ ३२ ॥

violation. At this time one should ceremonially procure three sets of sacrificial grass—for the Dīkṣaṇīyeṣṭi, Prāyaṇīyeṣṭi and Ātithyeṣṭi. Then he should pour out paddy for the Dīkṣaṇīyā, Prāyaṇīyā and Ātithyā, and also pour out clarified butter. When the chariots arrive, one should distribute into three vessels the clarified butter poured jointly. One should decide to conclude the Dīkṣaṇīyā as is normally concluded. He should commence the Prāyaṇīyā with the carrying forth of the Praṇītā waters. This also is the starting point of the Ātithyā.

"One purchases Soma in exchange for a weaned calf of three years age, carries it and performs the Ātithyeṣṭi" : *Trivatsa* means "of three years' age." How should one modify the relevant formulas? (They should be) "Thou art cognition, thou art devotion; thou art talent; thou art diligent; thou art worthy of sacrifice; thou art a noble man; thou art invulnerable with heads on both sides; do thou be going straight forward and going straight westwards. "The Upasads are of a single variety": it means they are morning Upasads.

"The sacrificial post is erected on the threshing floor" : The shaft itself is deemed to be the splinter. This is the post on the threshing floor. "On it is set the Caṣāla —implement placed upon a twist of grass" : this means the threshing spot.

"He dedicates the animals —to Agni-Soma, Agni and Anūbandhya" : these goats are twins being born of the same womb. The procedure of their offering is already laid down. For this Sadyaskrī, Anukrī, Parikrī and Atikrī"[1] "the tail of the sacrifice" is performed after sunset beginning with the Avabhṛtha. Out of these the first alone is provided with the ritual of the chariot, in the first there is the Soma-purchasing cow, in the first the sacrificer is to take only the remnants of the Agnihotra-milk as his Vrata-food. In this Sadyaskrī, Anukrī, Parikrī and Atikrī the rule of three udders, two udders and one udder is observed.

In which Ekāha sacrifice does one come across pouring together of oblation-materials ? In the Vrātyastoma and Indrāgnyoḥ Kulāya,[2] one should say. In the Vrātyastoma many entrust initiation to one person. Those who are not initiated cause one[3] to offer.

"Footwear and staff, woollen garment and the skin of black antelope": woollen blankets are made of woollen threads woven together. There should be such a blanket and a white skin of a ram.

1. cf. TāṇḍBr XVI.12-15.
2. BaudhŚS XVIII. 24-26 TāṇḍBr. XIX.15
3. The text reads *adīkṣitā evai'nān yājayanti.* It is difficult to construe *enān.*

स एष ज्येष्ठानामग्निष्टोम एष एव सन्कनीयसा-
XVIII.26 :1210.1 मुक्थ्यश्चतुष्टोमं पूर्वमहर्भवति पञ्चस्तोममुत्तरꣳ रथो हविर्धानं
XVIII.36 :1224.6 कुर्यात्तल्परूपमुत्तरं हविर्धानमुत्सीदेयुः शकटमन्त्रा द्वौ
XVIII.36 :1224.8 त्रयस्त्रिꣳशौ मध्यत स्तोमौ भवत इति पृष्ठ्यस्तोमावेवैता-
वितश्चामुतश्च प्रतिलोमौ भवतो ऽथामावास्यायां प्रतिसमस्य
XVIII.37 :1224.13 चान्द्रमसं पिण्डपितृयज्ञं दद्यात्तं ब्रह्मणः सन्तं पर्युपविश्य
भक्षयन्ति यदृतं मन्यन्ते तेन ब्राह्मणं ब्राह्मणो वै वर्णानाꣳश्रेष्ठो
ऽग्निर्देवानामित्येतेन वा भक्षयेदपि वा व्याहृतीभिश्चतुष्टोम
XVIII.34 :1220.8 एष भवतीति चतुरुत्तरीय एष दिशां चतुष्टोमो भवति ।
XVIII.41 :1230.9 अथास्मिन्कानान्धयज्ञे ऽवभृथप्रभृत्यस्तमिते यज्ञपुच्छं तस्य
XVIII.43 :1232.20 दशसु बहिष्पवमानः शते सहस्रे ऽयुते नियुते प्रयुते ऽर्बुदे
न्यर्बुदे समुद्रे मध्ये ऽन्ते परार्धे पद्मे पल्वे । नित्यमुक्त्वा
मनसैव स्तुवानो मन्यत एतावति मे स्तुतमित्यथ सकृत्प्रवर्ग्य
XVIII.24 :1242.9 एकमेवाग्निहोत्रमथास्मिञ्छुनस्कर्णयज्ञे तिलमिश्रमशित्वा
मत्स्यान्खादित्वा क्षारमात्रं पिबेदथ सामपथे संविशेत ।
स्वप्नादेव स्वप्ने गच्छति राशिकृतं धान्यं ददाति मरायकृतं
XVIII.48 :1242.15 धान्यं ददातीति । मूतकृतमित्येवेदमुक्तं भवति । प्रचरन्ति
प्राञ्चः प्रत्यञ्चः प्रचरन्तीति ।यः प्रत्यङ्विहारो दक्षिणतउपचार
XVIII.48 :1244.4 एष भवत्येतेनैवापि सर्वतोमुखो व्याख्यात एतेन सहस्रशालो
XVIII.49 :1244.7 ऽथैनमिह पवयित्वामुत्र पवयन्तीति । सिद्धमत्राग्निष्टोमिकं
कर्म जानीयादुत्तरस्यैव शालायै । स द्वौ त्रिरात्रौ कुरुत एकं
XVIII.51 :1250.1 च द्विरात्रमिति । दीक्षोपसद्भिरेवास्यैतान्यहान्यभिविधत्ते

XXVI.33

This is the Agniṣṭoma of the seniormost. This itself is the Ukthya of the juniors. The first day has its Stotras with Catuṣṭoma; the next is with Pañcastoma.

(In the Iṣu sacrifice) a chariot (is the southern) Havirdhana cart; a bed is northern Havirdhāna cart. The formulas pertaining to the moving of the Havirdhāna carts are left out.

The two middle Stomas (in the Saṁdaṁśa sacrifice) are Trayastriṁśa Stomas: These are the Pṛṣṭhastomas which are employed in the reverse order on two sides.[1]

(In the Duraśa sacrifice) one should pull back the offering of cooked rice to Candramas on the new-moon day and should offer the Piṇḍapitṛyajña in the evening. Even though (that rice in the Iṣṭi for Candramas) belongs to the Brahman, all the priests sit around it and consume it with the formula, "In that they honour truth, thereby (the oblation) belongs to Brahman" : Alternatively the Brahman should consume it with the formula, "The brāhmaṇa is superior among the castes, Agni among the gods," or with the Vyāhṛtis.

This sacrifice is Catuṣṭoma. Increasing by four (in Stomas), it becomes "Diśām Catuṣṭoma."

In this Kānāndhayajña "the tale of sacrifice" beginning with the Avabhṛtha takes place after sunset.

In his (Yamastoma) the Bahiṣpavamāna Stotra comprises ten (Stomas or) a hundred, a thousand, ten thousand, a lakh, ten lakhs, crore, ten crores, a hundred crores, a thousand crores, ten thousand crores, a lakh crores or ten lakh crores. Having chanted the normal number of Stomas, he mentally thinks, "I have chanted in such and such a number." One performs the Pravargya once. There is a single Agnihotra-offering.

In this Śunaskarṇa sacrifice the sacrificer should eat food mixed with sesame, should eat fish and drink only salt water. He should lie down in the region destined for Sāman-chanting. He becomes asleep and attains (permnant) sleep.

"The sacrificer gives away a heap of grains (as Dakṣiṇā); gives away a woven basket full of grains" : This means the grains collected in a woven basket.

"(In the Viṣūcīnaśāla sacrifice) they perform the rites towards the east and also towards the west" : in the sanctuary which is towards the west the movements should be along the south.

The ritual of the Sarvatomukha should be understood as explained hereby, also the Sahasraśāla sacrifice. Having first purified the sacrificer here one purifies him yonder. The procedure pertaining to the Agniṣṭoma to be adopted in the northern wing should be as prescribed.

1. cf. Ārṣeyakalpa V. 19

ऽहीनविधो ऽति यज्ञं दद्यात्तदिदं प्रोक्तं यदक्लृप्तꣳ सूत्रतः सामयिकं त्वेव क्रतुयोगं यज्ञे यज्ञमुपलक्षयेतेति बौधायनो यज्ञे यज्ञमुपलक्षयेतेति बौधायनः ॥ ३३ ॥ विꣳशः ॥

॥ इति षड्विꣳशः प्रश्नः ॥

॥ कर्मान्तसूत्रꣳ समाप्तम् ॥

"(Among the Peya sacrifices one performs two Trirātra sacrifices and one Dvirātra: one should bring these sacrifices in contact by means of Dīkṣā and Upasad days. A sacrifice of the Ahīna character marks continuity with the succeeding sacrifice.

Here (in the Karmāntasūtra) is explained what is not directly prescribed in the principal Sūtra-text. One should pay attention in a sacrifice to the ritual which may be required to be added by context. So says Baudhāyana.

CHAPTER XXVI ENDS.

END OF THE KARMĀNTASŪTRA.

॥ प्रायश्चित्तसूत्रम् ॥

अथातो मन्त्रगणाम्नातानि प्रायश्चित्तानि व्याख्यास्यामः। सर्वत्रोपरिष्टान्मन्त्रकृतं यद्यधस्तान्निपतेद्ब्रह्म प्रतिष्ठा मनस इत्येतया प्रतिष्ठाप्यैतयैव स्रुवाहुतिं जुहुयाद्धुत्वा वा प्रतिष्ठापयेद्धुत्वानन्तरं कर्म कुर्यात् । एवमन्येष्वपि । अतिक्रान्तं कर्म नाद्रियेत यद्यर्थलुप्तं भवति । सर्वत्राश्रावितप्रत्याश्रावितवषट्काराणामत्युक्तानुक्तहीनेष्वाश्रावित मत्याश्रावितमित्येतया स्रुवाहुतिं जुहुयात् । सर्वत्र देवतोच्चारणेषु भागिनीं देवतामनुच्चारयित्वा योन्यामुच्चारयेद्यद्वो देवा अतिपादयानीत्येतया स्रुवाहुतिं जुहुयात् । सर्वत्र देवतावाहनेषु भागिनीं देवतामनावाहयित्वा योऽन्यामावाहयेदेतयैव स्रुवाहुतिं जुहुयात् । यत्र स्मरेत्तदुपोत्थायैनां मनसावाहयेदथातिरिक्तामाज्येन यथोढां यजेत । सर्वत्र प्रणीतानां प्रणीयमानानां प्रणीतानां वा यदि विप्रुषो विपतेयुः स्रवेद्वा चमस आपो हि ष्ठा मयोभुव इति तिसृभिरद्भिः पूरयित्वा ततं म आपस्तदु तायते पुनरित्येतया स्रुवाहुतिं जुहुयात् । सर्वत्र वितते यज्ञकर्मणि यदि सूर्यो

PRĀYAŚCITTASŪTRA

(Expiation-rites)

CHAPTER - XXVII

IṢṬIPRĀYAŚCITTĀNI

XXVII.1

Now we shall explain the expiations indicated by the groups of mantras. In all cases, if an object placed to the accompaniment of a formula falls down, one should restore it to its proper place with the verse, "The divine knowledge is the stability of mind, of speech, of sacrifice, of the oblations, of clarified butter. Compensating the rites which may be in excess or may be wanting, the sacrificer goes on furnishing the parts of sacrifice. May the Svāhā-utterance reach the gods."[1] He should offer a spoonful with the same verse. Or he should restore after having made the offering. Having made the offering he should attend to the subsequent rite. He should act similarly in other cases also. If any rite is trespassed, one may ignore it provided its purpose is over. In all cases if the calling out, the response or the Vaṣaṭ-utterance is repeated or missed or is defective, one should offer a spoonful with the verse, "Compensating the announcing, over-announcing, repetition of Vaṣaṭ-utteance, absence of Vaṣaṭ-utterance ... ."[1] In all instances of pronunciation of the divinity if one pronounces the name of the divinity other than the correct one, one should offer a spoonful with the verse, "O Maruts, the excess in volving the offence towards gods which I have perpetrated with regard to you through speech, which seeks to harm us who are poor, do you place it away from us."[1] In all instances of invocations of divinities if one invokes a divinity other than the correct one, one should offer a spoonful with this very verse. At the moment when he recollects the correct divinity, he should stand up and mentally invoke it, and make an offering of clarified butter to the divinity which he had wrongly invoked. If while the Praṇītā-waters are carried forth or are being carried forth drops are scattered, or the goblet oozes out, one should fill it in with the three verses, "You waters are healing; lead us to strength to see great joy. —The most auspicious essence that is yours, provide us with it here like eager mothers. —To him may we come with satisfaction to whose dwelling you quicken us O waters, and propagate us." He should then offer a spoonful with the verse, "My deed is performed; it is being continued further. The favourable prayer is being recited for praise. This is an ocean having all remedies. O Ṛbhus, do you be gratified with the oblation offered to the accompaniment of the Svāhā-utterance."[1] In all cases when the sun does not become visible while a sacrificial rite is going on, unless otherwise specified, one should offer spoonfuls

1. TBr III.7.11.1-4

नाविर्भवत्यन्यत्रादेशादुद्वयं तमसस्पर्युदु त्यं चित्रमित्येताभिः स्रुवाहुतीर्जुहुयात् । यदि सूर्याचन्द्रमसोर्ग्रहणं विद्यत एतदेव । अथ यदि यजमानस्यर्त्विजां वा स्वप्ने रेतोविसर्गः स्यादिमं मे वरुण तत्त्वा यामीत्येताभ्याꣳ स्रुवाहुती जुहुयात् । सर्वत्र हविर्देवतायाज्यापुरोनुवाक्याहुतीनाꣳ हुताहुतभ्रेषेष्वन्तरिते विपर्यासे च त्वं नो अग्ने स त्वं नो अग्न इत्येताभ्याꣳ स्रुवाहुती जुहुयात् । सर्वत्र दर्विकूर्चप्रस्तरपरिधिबर्हिर्विधृतिपवित्रवेदोपवेषेध्मद्रव्यसंभाराणां छेददाहोपघातेषु नाशे विनाशे वान्यं यथालिङ्गं कृत्वा यथालिङ्गमुपसाद्य त्वमग्ने अयासि प्रजापत इत्येताभ्याꣳ स्रुवाहुती जुहुयात् । सर्वत्र वितते यज्ञकर्मणि ॥ १ ॥

यदि पुरा प्रयाजेभ्यो बहिःपरिध्यङ्गारा अभिपर्यावर्तेरन्ब्राह्मणोक्तं प्रायश्चित्तं कृत्वेमं जीवेभ्यः परिधिं दधामीत्येतया स्रुवाहुतिं जुहुयात् । सर्वत्र वितते यज्ञकर्मणि यदि यज्ञभ्रेष आगच्छेदिष्टेभ्यः स्वाहा वषडनिष्टेभ्यः स्वाहेत्येतैरष्टाभिः स्रुवाहुतीर्जुहुयात् । सर्वत्र वितते यज्ञकर्मणि यदि जन्यं भयमागच्छेद्यत इन्द्र भयामहे स्वस्तिदा विशस्पतिरित्येताभ्याꣳ स्रुवाहुती

with the verses, "We have gone above darkness, beholding the highest light, god Sūrya among the gods, the highest light. —The rays bear upwards god Sūrya, the lord of wealth so that every thing may be visible. —The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. The sun, the soul of the moving and the standing has filled in the heaven and the earth and the midregion."[1] If there is an eclipse of the moon or the sun, the same (expiation should be observed). If the sacrificer or the priests emit semen virile while being asleep, one should offer spoonfuls with the verses, "Do thou, O Varuṇa, harken my invocation; do favour to me today. Seeking thy favour, I implore thee.—Praying to thee with the divine song, I come to thee. The sacrificer seeks that (favour of thine) through oblations. Without getting angry, O Varuṇa, do thou know of this (divine song)." In all cases if there occurs offering, or non-offering or failure, intervention or inversion in respect of oblation, puronuvākyā or yājyā and offerings, one should offer two spoonfuls with the verses, "Do thou, O Agni, the wise, pacify the anger of god Varuṇa. The best of sacrificers, the best messenger of gods, the brilliant, do thou remove all evil spirits from us. —Do thou, O Agni, be nearest to us, closest to help, at the dawning of the dawn, bestowing wealth on us, do thou appease Varuṇa through sacrifice for us; show thy mercy; be ready to hear our call."[1] If in all cases a ladle or bunch of grass, or Prastara or an enclosing stick, or sacrificial grass or separating blade, or strainer or Veda or fire-stirring stick, or faggot or any of the substances is broken or burnt or injured or lost or destructed, one should prepare it suitably, put down suitably and offer two spoonfuls with the verses, "Thou art quick, O Agni; being quick thou art placed in the mind (as a meassanger to gods); being quick, thou carriest the oblation; being quick, grant us medicine. —O Prajāpati, none other than thee has encompassed all beings. May it belong to us for which we make offering to thee. May we be lords of wealth."[1] In all cases, while a sacrificial procedure is going on.

XXVII.2

If the embers stroll around outside the enclosing sticks before the offering of the Prayājas, one should offer the expiation prescribed in the Brāhmaṇa[1] and offer a spoonful with the verse, "I place this fence for the living; let none of them pass away at the half of this age. May they live over a hundred years; let the death be held aside through a mountain, svāhā"[1] In all cases if there is a violation of sacrifice during the sacrificial procedure, one should offer spoonfuls with the eight formulas. "To those whom sacrifice has been-offered, svāhā; to the divinities to whom offerings have not been made at the Vaṣaṭ-utterance, svāhā; the remedy for the ill sacrifice, svāhā; to Nirṛti svāhā; to Daurārdhi svāhā; to the divine bodies svāhā; to Ṛddhi svāhā; to

1. TBr III.7.2

जुहुयादभये वा पुनर्यजेत। सर्वत्रोपांशुप्रभृति वाच स्थानानां स्वराक्षर-पदवृत्तभ्रेषेष्वाभिर्गीर्भिर्यदतो न ऊनमित्येतया स्रुवाहुतिं जुहुयात्। सर्वत्रानाज्ञातप्रायश्चित्तेष्वनाज्ञातं पुरुषसंमित इत्येताभ्यां स्रुवाहुती जुहुयात्। सर्वत्रेध्माबर्हिषः प्रयाजानूयाजानां पाकत्राकर्मसु यत्पाकत्रा मनसेत्येतया स्रुवाहुतिं जुहुयात्। सर्वत्र स्कन्ने भिन्ने छिन्ने भग्ने नष्टे क्षामे विपर्यास उद्दाह ऊनातिरिक्ते वा यन्म आत्मनो मिन्दाभूत्पुनरग्निश्चक्षुरदा-दित्येताभ्यां स्रुवाहुती जुहुयात्। सर्वेष्वग्न्युपघातेषु पुनस्त्वादित्या रुद्रा वसवः समिन्धतामित्येतया समिधमादध्यादेतयैव स्रुवाहुतिं जुहुयात्।

Samṛddhi svāhā."[1] In all cases if a fright relating to the people occurs while a sacrificial rite is going on, one should offer two spoonfuls with the verses, "O Indra, render us fearless of that from which we fear. Do thou become capable of that for our protection. Do thou smite our enemies and foes. —May Indra bestowing welfare, the lord of subjects, the killer of Vṛtra, the controller of enemies, the mighty, bestowing welfare, the dispeller of fear, go ahead of us."[2] One should perform the sacrifice again after the fright is over. In the event of the violation of accent, syllable, word or transformation in the case of modulations of speech beginning with uttering in a low voice, one should offer a spoonful with the verse, "O (Indra) having steeds, being nourished with these praises, do thou swell what is wanting. When thou severely breakest the clouds for the worshippers, we shall be receivers of plenty from thee."[2] In all cases of violations for which an expiation is not presented, one should offer spoonfuls with the two verses, "O Agni, do thou bring in order that of the sacrifice which either unknown or known, has been wrongly presented. Thou knowest as to how it should be. —As big as a human being is the sacrifice; the sacrifice is as big as a human being; O Agni, do thou bring in order ...."[2] In all cases if there are any blemishes in respect of the sacrificial grass and faggot or the offerings of Prayājas and Anūyājas, one should offer a spoonful with the verse, "What the feeble mortals do not know simply through mind, may Agni the wise Hotṛ, the best of sacrificers, knowing it, carry oblations to the gods regularly."[2] In all cases if a sacrificial object has fallen down or is split or is broken or is shattered or is lost or is scorched or is inverted or flows out or becomes either deficient or superfluous, one should offer spoonfuls with the two verses, "Whatever fault has been mine, Agni has put it right, all-knower, he who belongs to all men. Agni has given back the eye-sight; Indra and Bṛhaspati have given it back. Do you two O Aśvins, restore my eyesight within the eyes."[3] In all damages to the sacred fires one should put a fire-stick on the fire with the verse, "O wealth—bringing Agni, may the Vasus, Rudras and Ādityas reinstall thee; may the priests reinstall thee with offerings. Do thou nourish thy bodies with clarified butter; may the desires of the sacrificer be fulfilled."[5] He should also offer a spoonful with this verse. In all sacrifices after having made the Patnīsaṁyāja offerings, having gone to the east, and having swollen the Dhruvā, one should offer the Sarvaprāyaścitta offerings (with clarified butter from the Dhruvā) with the verses from the Anuvāka beginning with the verse, "The divine knowledge is the stability of mind ... ."[5] It is indeed said, "He

2. TBr III.7.11.4-5
3. TS III.2.5.4
4. TS IV.2.3.4
5. TBr III.7.11

सर्वेषु यज्ञक्रतुषु पत्नीः संयाज्य प्राङेत्य ध्रुवामाप्याय्य ध्रुवातः सर्वप्रायश्चित्तानि जुहोति ब्रह्म प्रतिष्ठा मनस इत्येतेनानुवाकेन प्रत्यृचम् । अथ वै भवति समिष्टयजूꣳषि जुहोति यज्ञस्य समिष्ट्यै । यद्वै यज्ञस्य क्रूरं यद्विलिष्टं यदत्येति यन्नात्येति यदतिकरोति यन्नापिकरोति तदेव तैः प्रीणातीति ब्राह्मणम् । एतान्येव ब्राह्मणविधिविहितान्याप्यायनानि नित्यानि मन्त्रगणवन्ति भवन्तीति बौधायनः । मन्त्रगणाम्नातानि नैमित्तिकानीति शालीकिः ॥ २ ॥ प्रथमः ॥

अथ कपालकरणे रथचक्रचित्याकृत्यश्वशफमात्रꣳ स्थानं कल्पितं भवति । संकल्पे ऽधिकारः कपालवृद्धिः कपालह्रासो वा । कपालानामनभिप्रथने व्याहृतीभिराहवनीये स्रुवाहुतीर्जुहुयाद्भूर्भुवः सुवरिति । एतावदेव नानाप्रथने चातिप्रथने च । अथ हविषामशृतद्रवदाहोत्सेकनिस्रावे प्रायश्चित्तिः। अशृते रुद्राय स्वाहेत्याहवनीये स्रुवाहुतिं जुहुयात् । द्रवे वायवे विदग्धे निर्ऋत्यै । यदि दग्धꣳ स्याद्यत्तत्र शृतꣳ स्यात्तेन प्रचरेत् । अथ यदि सर्वमेव दग्धꣳ स्यादपो ऽभ्यवहृत्य मिन्दाहुती जुहुयात् । अथान्यं निर्वपेदाज्येन वा प्रचरेत् । सैव ततः प्रायश्चित्तिः । यस्यैयस्यै दिश्युत्सिच्येत तस्यैतस्यै देवतायै स्रुवाहुतिं जुहुयाद्यदि

offers the Samiṣṭayajus offerings for the total offerings of the sacrifice. By means of them one compensates for whatever might have been ferocious in the sacrifice, whatever disjoined, whatever might have transgressed the normal procedure, whatever might not have sufficed for the needs of the procedure, whatever might have been overdone and whatever might not have been properly done."[6] All these swellings (i.e. the offerings made with the clarified butter from the Dhruvā ladle) for the expiation prescribed in the Brāhmaṇa should be offered as a normal procedure and should be accompanied by groups of mantras.[7] So says Baudhāyana. (The expiations) indicated by the groups of mantras should be offered only in the event of the relevant incidence. So says Śālīki.

XXVII.3

In respect of the arrangement of the potsherds the spot located is like the Rathacakraciti and as spacious as the hoof of a horse. The consideration whether expansion or reduction of measurement of the potsherds is to be adopted, depends upon the determination (to perform the specific sacrifice).[1] If the potsherds are not fully covered (by the cake), one should offer spoonfuls on the Āhavanīya with the Vyāhṛtis *bhūḥ bhuvaḥ* and *suvaḥ*. The same expiation (is to be observed) if the cake is irregularly spread or overspread. Now the expiation in respect of the non-baking, fluid, burning, overflow or flowing out of the oblations. If not baked, one should offer a spoonful on the Āhavanīya with "To Rudra svāhā." If it became fluid "To Vāyu;" if burnt out "To Nirṛti;" if partly burnt, one should offer that portion which is baked. If it is totally burnt, one should dispose into water and offer two Mindāhutis.[2] One should pour out paddy for another oblation or offer clarified butter. This is the expiation therefor. One should make an offering to each of the divinities governing the respective direction towards which the oblation would have overflown. If towards the east, "to Agni;" if towards the south, "to Yama;" if towards the west, "to Varuṇa;" if towards the north, "to Soma." If it has overflown towards all quarters, one should make offerings to all these divinities. He swells the oblation with the two verses related to swelling, namely, "O Soma, do thou swell, let thy strength be gathered from all sides; do thou be the cause for the gathering of

6. This is not traced to any Taittirīya text.
7. Caland reads *mantravanti*. Two of his MSS read *nityāni mantravarṇavanti*. I think that *nityāni* be added and *mantravarṇavanti* be emended as *mantragaṇavanti*.
1. Caland text reads *saṁkalpo*. The variant *saṁkalpe* recorded in the foot-note is preferable.
2. BaudhŚS XVII.2; TS III.2.5.4

प्रागग्नये यदि दक्षिणतो यमाय यदि पश्चाद्वरुणाय यद्युत्तरतः सोमाय । अथ यदि सर्वत एवोत्सिच्येतैताभ्यः सर्वाभ्यो देवताभ्यः स्रुवाहुतीर्जुहुयात् । तमाज्येनाप्यायनीभ्यामाप्याययत्याप्यायस्व सं त इति । अथ हविषामुद्वासनकाले पतनफालनखण्डनोद्वर्तनसꣳसर्पणविपरीत-व्यवायकरणेषु व्याहृतीभिराहवनीये स्रुवाहुतीर्जुहुयाद्भूर्भुवः सुवरिति । अथान्तरेण वेद्युत्करावुदङ्ङुपनिष्क्रम्या तमितोरुदङ्ङुपनिःसृप्य व्याहृतीरुक्त्वा व्याहृतीभिरेव प्रतिपद्यते ॥ ३ ॥

व्याहृतयस्तु चतुष्पादा नवाꣳशाश्च षडक्षराः ।
चतुर्णामपि वेदानामादिमध्यावसानिकाः ॥
मन्त्रोनं वातिरिक्तं वा दुरिष्टं वापि यद्भवेत् ।
व्यपोहयन्ति पाप्मानं तस्माद्व्याहृतयः स्मृता इति ॥

यद्यृक्तो यज्ञभ्रेष आगच्छेद्भूरिति गार्हपत्ये जुहुयात् । यदि यजुष्टो भुव इत्यन्वाहार्यपचने । यदि सामतः सुवरित्याहवनीये । यदि सर्वतः सर्वा जुहुयात् ।

उद्धृते तु पुरोडाशे वेपिते स्यन्दिते तथा ।
भिन्ने सꣳसर्पणे चापि प्रायश्चित्तं कथं भवेदिति ॥

विज्ञायते

उद्धृते तु कुलꣳ हन्याद्वेपिते नश्यति प्रजा ।
भिन्ने सꣳसर्पणे चापि यजमानः प्रमीयत इति ॥

अथ पतनफालनखण्डनोद्वर्तनसꣳसर्पणेषु प्रसिद्धमुद्वास्य बर्हिषदं कृत्वा प्रभूतेन सर्पिषावसिच्याभिमन्त्रयते किमुत्पतसि किमुत्प्रोष्ठाः शान्तः शान्तेरिहागहि । अघोरो यज्ञियो भूत्वासीद सदनꣳ स्वमासीद सदनꣳ स्वमिति । ब्रह्मणे वरं दत्त्वान्तर्वेद्यासादयेत् । तस्याꣳ सꣳस्थितायाꣳ सुरभिमतीं निर्वपेत् । तस्याꣳ सꣳस्थितायां तन्तुमतीं निर्वपेत् ।

आयुष्मत्यस्तु कर्तव्या उत्तराश्छन्दसः क्रियाः ।
हविर्भ्रेषविधिस्त्वेष विहितस्तत्त्वदर्शिभिरिति ॥

strength. O Soma, let the milks the food-grains, the strength-giving substances join thee the smiter of enemies. O Soma, being swollen for immortality, do thou procure the best heavenly foods."[3] If while being taken down from over the fire, the oblations fall down or crack or break into pieces or turn round or are displaced or are placed in an inverted position, one should offer spoonfuls on the Āhavanīya with *bhūḥ bhuvaḥ* and *suvaḥ*. He should then pass out towards the north between the altar and the rubish-heap, go further towards the north, hold his breath as long as he can, recite the Vyāhṛtis, and return again with the Vyāhṛtis.

XXVII.4

The Vyāhṛtis have four feet, nine components and six syllables; they occur at the beginning, in the middle and at the end of all the four Vedas. Whatever is deficient or superfluous in a mantra or what is wrongly offered —they (the Vyāhṛtis) drive away the blemish. Therefore they are known as Vyāhṛtis. If the sacrifice is violated through the Ṛk, one should make an offering with *bhūḥ* on the Gārhapatya; if through Yajus, with *bhuvaḥ* on the Anvāhāryapacana; if through Sāman, with *suvaḥ* on the Āhavanīya; if through all the three, with all the three. If the oblation is pulled up or wavers or spills out or breaks or rolls down, what should be the expiation ? It is said, if pulled up, it would injure the family; if wavers, the progeny will be ruined; if it breaks into pieces or rolls down, the sacrificer will die. If the oblation falls down or cracks or breaks into pieces or turns round or is displaced, one should take it down in the formal manner, keep it on the sacrificial grass, pour ample clarified butter over it and recite over it the verse, "Why dost thou leap up ? Why didst thou rise up ? Pacified, do thou come up here for the sake of peace. Do thou become kind and worthy of sacrifice and sit in thine own place; sit in thine own place."[1] Having given a boon to the Brahman, he should place it within the altar. After the Iṣṭi is concluded, one should perform the Surabhimatī Iṣṭi.[2] After that Iṣṭi is concluded, one should perform the Tantumatī Iṣṭi.[3] One should further perform the Iṣṭis prescribed for the attainment of long life which are prescribed in the scripture. This is the expiation prescribed for the violation of sacrifice by the exponents. One should perform the expiation when one becomes aware of the fault, even in the course of the procedure, of the oblation-material dropping down, or taking or pouring out or reciting a formula over the substance. The utterance of Praṇava and the Vyāhṛtis is indeed the sacrifice —big or small.

3. TS IV.2.7.4
1. BhārŚS IX.19.8; ĀpŚS IX.16.11
2. cf. TS II.2.2; BaudhŚS XIII.4
3. BaudhŚS XIII.43

स्कन्ने ग्रहणनिर्वापे द्रव्याणां चानुमन्त्रणे ।
यस्मिन्काले विजानीयात्तत्कुर्यात्कर्मसꣳस्तरे ॥
प्रणवो व्याहृतयश्चैव यज्ञ एष परो ऽवरः ।
तस्माद्यज्ञस्य यत्स्कन्नं विपरीतं च यद्भवेत् ।
तत्सर्वं व्याहृतीभिः कुर्यादन्यत्र च वषट्कृतात् ॥
अजानद्भिः कृतं यच्च त्वरमाणैश्च यत्कृतम् ।
व्याहृतीनां प्रयोगेण यत्कृतं कृतमेव तदिति ।
कपालानां प्रमाणानि ब्रूयादाध्वर्यवे विधौ ।
समानि चतुरश्राणि द्व्यङ्गुलानि समन्ततः ॥

हविर्विकाराणां प्रमाणेन समविषमाणि वर्धयन्तीति बौधायनः ॥ ४ ॥ द्वितीयः ॥

अथारणिगतानामात्मगतानामजस्राणामन्वाहितानाꣳ सवनगतानां चाग्नीनामुद्वातानां प्रायश्चित्तिः। अरणिगतं मथित्वा विहारं कल्पयित्वा गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं जुहोति मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञꣳ समिमं दधातु । या इष्टा उषसो निम्रुचश्च ताः संदधामि हविषा घृतेन स्वाहेति । एतत्प्रायश्चित्तमनुगते ऽहुते ऽभ्युदिते ऽभिनिम्रुक्ते च । एतत्परिवित्तस्य । एतत्परिविन्नस्यै-तत्परिविविदानस्यैतत्सोमवामिने सोमातिपविताय भक्षान्तरितस्यै-तद्भक्षरहितस्यै तत्परीष्टस्यैतत्परियष्टुरेतदेव यस्य पुरुषो रथो ऽश्वो गौर्महिषो वराहो ऽहिर्मृगः श्वा वान्यद्वा श्वापदमन्तराग्नीन्गच्छेत् । एतदेव यस्याग्नेरेकदेशमपहरेयुरेतदेव सर्वास्वेवाग्निहोत्रस्यार्तिषु मनस्वत्या प्रायश्चित्तिः क्रियते । इष्ट्वा वसीयान्भवतीति ब्राह्मणम् ॥ ५ ॥ तृतीयः ॥

Therefore whatever of the sacrifice is dropped down or otherwise disturbed —all that except the Vaṣaṭ-utterance one should compensate with the Vyāhṛtis. Whatever might have been done unaware or in haste, is deemed to have been done correctly through the utterance of the Vyāhṛtis. In the Adhvaryu's functioning one should understand the measurements of potsherds —they should be of equal size, square and measuring two aṅgulas on all sides. The measurements are to be modified in accordance with the variations of the oblations. So says Baudhāyana.

XXVII.5

Now the expiation in respect of the fires which become extinguished while being consigned into the kindling woods, or within oneself, or when they are ceaselessly maintained or when fuel has been formally added to them or during the procedure of Soma-pressing. If the fire becomes extinguished while being consigned into the kindling woods, one should churn it, spread it, melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle, and offer on the Āhavanīya the *saṁtanī*-offering with the verse, "May the mind rejoice in the light, the clarified butter; may it unite this scattered sacrifice. I join with the oblation— the clarified butter the offerings (formerly) made in the mornings and the evenings (to those not offered) svāhā."[1] This expiation is applicable when the fire becomes extinguished while the sun rises or sets without (the Agnihotra) being offered. This is prescribed for one whose younger brother has married before him; for one whose younger brother has set up the fires before him. This is prescribed for the younger brother who marries or sets up the sacred fires before his elder brother. This is prescribed for the sacrificer who has vomitted Soma; who has purged Soma; whose partaking of Soma is passed over; who is deprived of partaking. This is for one whose brother has performed a sacrifice before the elder one; this is for the younger brother who has performed a sacrifice before his elder brother. This is for one in whose case a man or a chariot or a horse or an ox or a buffalo or a boar or a serpent or a deer or a dog or any quadruped would pass between the fires. This is for one whose fire is carried away in part. In all deficiencies of the Agnihotra-offering this is the expiation, namely, the offering with the *manasvatī* verse. By performing an Iṣṭi (void of any deficiency), one becomes more wealthy. So says the Brāhmaṇa.

1. TS I.5.3.2

अथ दर्शपूर्णमासयोश्चत्वार ऋत्विजः। तेषामेकस्मिन्नविद्यमाने त्रयः प्रचरेयुर्द्वौ वा । अथ यद्येक एव स्यात्पुरा प्रयाजेभ्य आज्यस्थाल्याः स्रुवेणोपघातमेकाध्वर्यवप्रायश्चित्तानि जुहोति जुष्टो वाचो भूयासं जुष्टो वाचस्पतये देवि वाक् । यद्वाचो मधुमत्तस्मिन्मा धाः सरस्वत्यै स्वाहा।। इमामेवाश्विना यज्ञस्य यद्वाचो यद्दुरिष्टम् । तदश्विनौ भेषजेन संदधाताꣳ स्वाहा ॥ त्रातारमिन्द्रमवितारमिन्द्रꣳ हवेहवे सुहवꣳ शूरमिन्द्रम् । हुवे नु शक्रं पुरुहूतमिन्द्रꣳ स्वस्ति नो मघवा धात्विन्द्रः स्वाहा । यन्मे मनसश्छिद्रं यद्वाचो यच्च मे हृदः । देवास्तच्छमयन्तु सर्वꣳ सोमो बृहस्पतिश्च स्वाहा ॥ यद्विद्वाꣳसो यदविद्वाꣳसो मुग्धाः कुर्वन्त्यृत्विजः । अग्निर्मा तस्मादेनसः श्रद्धा देवी च मुञ्चताꣳ स्वाहा ॥ यदन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिꣳसिम। अग्निर्मा तस्मादेनसो गार्हपत्यः प्रमुञ्चतु दुरिता यानि चकृम करोतु मामनेहसꣳ स्वाहा ॥ ब्रह्मत्वे हौत्र आध्वर्यव आग्नीध्रे याजमाने चैक एव यज्ञे यत्पर्याणि तन्मे देवा रक्षन्तां प्राणान्मे मा हिꣳसिषुः स्वाहा । अहं ब्रह्माहꣳ होताहमध्वर्युरहमाग्नीध्रोऽहं यजमान एक एव यज्ञे पर्याणि तन्मे देवा रक्षन्तां प्राणान् मे मा हिꣳसिषुः स्वाहेति । एकाध्वर्यवप्रायश्चित्तानि हुत्वान्तर्वेद्यासीनः सर्वा देवता यजतीति विज्ञायते ।

अतिक्रान्तेषु होमेषु पर्वस्वाग्रयणेषु च ।
अरण्योर्ध्रियमाणेषु कथं तन्त्रं न लुप्यते ॥
शुचिश्च पावमानी च तन्तुमानथ पाथिकृत् ।
एता इष्टयः प्रयोक्तव्यास्ततस्तन्त्रं न लुप्यते ॥
शुचिः शोधयते पापं तन्तुस्तन्त्रं न लोपयेत् ।

XXVII.6

For the Full-moon and the New-moon sacrifices there are four priests. If one of them is absent, the remaining three should function; or two. If there is only one, before the Prayāja-offerings, one should offer, by dipping the spoon each time in the vessel of clarified butter, the Ekādhvaryava Prāyaścitta offerings respectively with the verses, "May I be agreeable to speech; agreeable to the lord of speech; O divine speech, transfer me to what is sweet of speech, to Saraswatī svāhā."[1] —"May the Aśvins join through remedy (the ill) of speech and the ill of offering svāhā."[2]— "I invoke Indra the guardian, protector, easily invokable on all occasions, brave, powerful and often invoked. May bountiful Indra grant me welfare, svāhā."[3] —"May gods, Soma and Bṛhaspati remove all blemish which rests in my mind, my speech, my heart, svāhā."[4] —"May Agni and goddess Śraddha release me from the evil which the bewildered priests do knowingly or unknowingly, svāhā."[5] —"Whatever harm we have done to the midregion, to the earth, to the heaven, to mother and father, may Agni, the lord of the house release me from that sin; may he render me blameless in respect of all the evils which we have committed."[6]— "May the gods favour what I have carried out in one and the same sacrifice in respect of the Brahmatva, Hautra, Ādhvaryava and Yājamāna. May they not injure my vital breaths svāhā."[7] "In one and the same sacrifice I am functioning as the Brahman, the Hotṛ, the Adhvaryu, the Āgnīdhra and the sacrificer. May the gods favour it; may they not injure my vital breaths, svāhā."[7] Having offered these Ekādhvaryava expiations one should sit down within the altar and offer oblations to the relevant divinities. So is it said.

How is it that the observance of the ritualistic vow does not become disturbed when, while the fires are consigned into the kindling woods, the Agnihotra-offerings are passed over on the Parvan-days and on the days of the Āgrāyaṇeṣṭi? One should perform these Iṣṭis—offerings of cakes on eight potsherds to Śuci Agni, Pavamāna Agni, Tantumant Agni and Pathikṛt Agni. Thereby the observance of the ritualisitic vow does not become disturbed. Baudhāyana's view is that the performance of the Iṣṭi to Pathikṛt Agni would keep him on the track, and the one to Pavamāna Agni would purify him. Śālīki's view is: if the new-moon day has passed over (without Agnihotra-offerings), one should perform the Iṣṭi to Pathikṛt Agni;

1. TS III.1.10.1
2. The origin of this verse could not be traced.
3. TS I.6.12.5
4. KS XXXIV.19; ĀpŚS XIV.16.1
5. AV VI.115.1; ĀpŚS III.12.1
6. TS I.8.5.3
7. The origin of this verse could not be traced.

पथिकृत्पन्थानमारोहेत् पावमानी तु पावयेदिति नु बौधायनस्य कल्पः। दर्शे व्यतीते पाथिकृती कार्या पौर्णमासे व्यतीते वैश्वानरी कार्योभये व्यतीत उभे कार्ये बहुषु व्यतीतेष्वन्वारम्भणीया स्यादिति शालीकिः ॥ ६ ॥ चतुर्थः ॥

अथ यद्यरणी जीर्णे स्यातां जन्तुभिर्मन्थनेन वा समाने नवे अन्ये अरणी आहृत्यामावास्यायामुपोष्य श्वो भूते दार्शेनेष्ट्वा तस्मिञ्जीर्णे शकलीकृत्य गार्हपत्ये प्रक्षिप्य प्रज्वाल्य दक्षिणेनोत्तरारणिमादाय सव्येनाधरारणिमुपर्यग्नौ धारयञ्जपत्युद्बुध्यस्वाग्ने प्रविशस्व योनिमन्यां देवयज्यां वोढवे जातवेदः। अरण्या अरणिमनुसंक्रमस्व जीर्णां तनुमजीर्णया निर्णुदस्वेति। अयं ते योनिर्ऋत्विय इत्यरण्योरग्नीन्समारोह्य मन्थनस्यावृता गार्हपत्यं मथित्वा विहारं कल्पयित्वा गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं जुहोति मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञꣳ समिमं दधातु। या इष्टा उषसो निम्रुचश्च ताः संदधामि हविषा घृतेन स्वाहेति। अथाग्नये तन्तुमते पुरोडाशमष्टाकपालं निर्वपति। शरावं दक्षिणां ददाति। सा प्रसिद्धेष्टिः संतिष्ठते ॥ ७ ॥ पञ्चमः ॥

अथारण्योर्व्यापत्तिं व्याख्यास्यामः। अष्टाभिर्निमित्तैर्विनश्यत्यमेध्यश्वचाण्डालशूद्रवायसपतितरासभरजस्वलाभिश्च सꣳस्पर्शने ऽरण्योर्विनाशः। तयोरुत्सृज्य समाने नवे अन्ये अरणी आहृत्याग्निसहमग्न्याधेयमरणिगतं पुनराधेयं नष्टारणी अप्सु निमज्जति भवतं नः समनसाविति।

if the full-moon day is passed over, one should perform an Iṣṭi to Vaiśvānara Agni. If both are passed over, one should perform both; if many new-moon days and full-moon days are passed over, one should perform the Anvārambhaṇīyā Iṣṭi.

XXVII.7

If the kindling woods have become worn out through worms or through kindling, one should procure similar other kindling woods, observe the Upavasatha on the new-moon day, perform the New-moon sacrifice the next day, break the kindling woods into pieces, put them on the Gārhapatya, enflame them, take up the new upper kindling wood with the right hand, the lower one with the left, hold them over the fire and murmur the verse, "O Jātavedas Agni, do thou be roused, enter into the other womb in order to carry the offerings to gods. Do thou be transferred from the (old) kindling wood to the (new) kindling wood, and remove the old body with the new one." He should consign the fires into the kindling woods with the verse, "This is thy natural birth-place, O Agni, born from which thou hast shone. Knowing it, do thou rise up and increase our wealth,"[1] churn out Gārhapatya following the procedure of churning, spread out fires, melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle, and offer on the Āhavanīya the Saṁtanī offering with the verse, "May the mind rejoice in the light ...."[2] Then he offers a cake on eight potsherds to Tantumant Agni. The sacrificer gives away a potful of paddy as Dakṣiṇā. The Iṣṭi comes to a close in the prescribed manner.

XXVII.8

Now we shall explain the expiation in connection with the defilement of kindling woods. The kindling woods become defiled on account of eight contingencies. The defilement of kindling woods occurs as a result of the contact with an impure object, a dog, a Cāṇḍāla, a Śūdra, a crow, a sinner, a donkey, or a woman in her menses. One should discard such kindling woods, and get prepared similar new ones. If they become defiled while the fires are directly maintained, one should set up the fires. If they become defiled while the fires are consigned into the kindling woods, one should reset them. One should throw the defiled kindling woods into water with the verse, "Do you two become unanimous, having a common place, stainless. Do you not harm the sacrifice, nor the lord of sacrifice. O two Jātavedases, do you become auspicious to us today."[1] He should chop off the (old)

1. TS I.5.5.2; IV.7.13.4
2. BaudhŚS XXVII.5

1. TS IV.1.5.1

अथोत्तरां छित्त्वा भित्त्वा शकलीकृत्य मन्थनसामर्थ्यꣳ समारोपणसामर्थ्यं मन्थनशेषं वा प्रमन्थनं च कुर्यात्समस्तशल्यवर्जम् । सन्तिष्ठते ऽरण्योर्व्यापत्तिः ॥ ८ ॥ षष्ठः ॥

अथ हविर्दोषान्व्याख्यास्यामो यथैतन्नीलमक्षिकाशातिकामत्कुण-श्लैलशिरसोर्यूके कीटो वा पिण्डकारी स्यात्क्षुद्रकीटमक्षिकापिपीलिकावर्जꣳ श्वमार्जारनकुलकुक्कुटमर्कटध्वाङ्क्षाखुपुरीषसिक्पदकेशमृतनखकु-नखपूतिद्रप्सस्वेदासृक्स्नेहाश्रुकासक्षवथ्वार्द्रव्रणैर्वोपहतमन्यैर्वोपहतꣳ रजस्वलया वा स्पृष्टं तथाप्रयतेन भ्रूणघ्नेन वा दृष्टं तथापपात्रेणामेध्ये वा देशे । स्कन्नं दुष्टꣳ हविरपो ऽभ्यवहरन्ति । शीते भस्मनि वा निधापयति। मिन्दाहुती हुत्वाथान्यन्निर्वपेदाज्येन वा प्रचरेत् । अपि तु खलु क्षिप्रसꣳस्कारमाज्यं ब्रुवत इति । मिन्दाहुती हुत्वा मनस्वतीं जुहोति । सैव ततः प्रायश्चित्तिः ॥ ९ ॥ सप्तमः ॥

अथातो ऽग्नीनामुद्वातानां प्रायश्चित्तिः । आहुतयः सꣳस्कारार्था दृष्टा भवन्ति । चतुर्होतार इत्येके व्याहृतय इत्येके मिन्दाहुती इत्येके मनस्वतीत्येके महाव्याहृतय इत्येके । अथ यदि सर्व एवोद्वायेयुरायतनेभ्यो ऽरण्यो-रग्नीन्समारोह्य मन्थनस्यावृता गार्हपत्यं मन्थतीतः प्रथमं जज्ञे अग्निः स्वाद्योनेरधि जातवेदाः । स गायत्रिया त्रिष्टुभा जगत्या देवेभ्यो हव्यं वहतु

upper kindling wood, break it into pieces (and thus remove) its capacity for churning out fire and for having the fire consigned into the kindling woods or the churning remained in part. One should render the churning rod devoid of all defects.[2] The expiation for the defilement of kindling woods thus comes to a close.

XXVII.9

Now we shall explain the blemishes of oblations. An oblation becomes defiled if it is vitiated by the touch of insects such as blue bee, *Āśātikā*,[1] a bug, a louse occurring in a garment or in the head, or an insect causing a boil except a tiny insect or a fly or an ant, or if it is vitiated by the excrement of a dog or a cat or an ichneumon or a cock or a monkey or a crow or a rat, or vitiated by mud-sprinklings from the feet or by hair, or by pared out nails or by deceased nails or by pus or by sweat or by blood or by fat or by tears or by mucus from cough or by an oozing wound, or vitiated by the touch of any other thing; or if it is touched by a woman in menses or if it is looked at by an impure person or by an embryo-killer, or if it is placed in an improper vessel or if it is placed on a spot which is unworthy of sacrifice. One should throw away into water the oblation which has dropped down or which has become defiled. Or he should discard it on cold ashes. He should offer two Mindāhutis[2] and prepae another oblation. Or he should offer clarified butter. Clarified butter is said to be easily accomplishable as oblation. Having offered two Mindāhutis[2] one offers the Manasvatī.[3]

This is the expiation.

XXVII.10

Now the expiation for the fires which have become extinguished. Offerings are intended for accomplishment. (The offerings with) the Caturhotṛ formulas; this is one view. With the Vyāhṛtis; this is one view. Two Mindāhutis;[2] this is one view. Manasvatī; this is one view. Mahāvyāhṛtis; this is one view. If all the fires become extinguished, one should consign the fires from the fire-places into the kindling woods and churn out the Gārhapatya with the verse, "Jātavedas Agni was first born from here, from his own womb. May he, knowing, carry oblation to the gods by means of the Gāyatrī, the Triṣṭubh and the Jagatī."[4] "He generates him from his own womb by means of the metres,"[4] so says the Brāhmaṇa. If being churned, it is not

2. The translation is tentative.

1. cf. TĀ IV.36
2. cf. BaudhŚS XXVII.2
3. An offering with the verse *mano jyotir* ... cf. BaudhŚS XXVII.7.
4. TS II. 2.4.8

प्रजानन्निति। छन्दोभिरेवैनꣳ स्वाद्योनेः प्रजनयतीति ब्राह्मणम्। अथ यदि मथ्यमानो न जायेत यत्रान्यं पश्येत्तत आहृत्य होतव्यमिति। अथान्यमत्वरमाणः पुनर्मन्थेत्। अथ यदि जात एवोद्वायेत्समारोपणमन्त्रं जपित्वा पुनरेव मन्थेत्। अथैनमुपतिष्ठत इषे रय्यै रमस्व सहसे द्युम्नायोर्जे ऽपत्यायेति। अथैनमुपसमिन्द्धे सारस्वतौ त्वोत्सौ समिन्धाताꣳ सम्राडसि विराडसीति। अथैनमुपसमाधायान्वाहार्यपचनमाहृत्य ज्वलन्तमाहवनीय-मुद्धृत्य न्युप्योपसमाधाय गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा दशहोतारं मनसानुद्रुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति। अथ प्रदक्षिणमावृत्य प्रत्यङ्ङद्रुत्य गार्हपत्ये दशात्मकं ब्राह्मण एकहोतेत्येतस्यानुवाकस्य दश स्रुवाहुतीः। अथ यद्यन्वाहार्यपचन उद्वायेद्गार्हपत्यादेनमुद्धृत्यान्वाहार्यपचने चतुर्होतारं जुहोति गार्हपत्ये दशात्मकम्। अथ यद्याहवनीय उद्वायेद्गार्हपत्यादेनमुद्धृत्याहवनीये पञ्चहोतारं जुहोति गार्हपत्ये दशात्मकम्। अथ यदि सवनगतानामग्नीनामाग्नीध्रीय उद्वायेच्छालामुखीयादेनमुद्धृत्याग्नीध्रीये षड्ढोतारं जुहोति शालामुखीये दशात्मकम्। अथ यद्यौत्तरवेदिक आहवनीय उद्वायेदाग्नीध्रीयादेनमुद्धृत्यौत्त-रवेदिक आहवनीये सप्तहोतारं जुहोत्याग्नीध्रीये दशात्मकम् ॥ १० ॥

एतयैवावृतैकस्मिन्नुद्वाते द्वयोर्वा प्रतिविभज्य होतॄञ्जुहुयाद् व्याहृतीश्चेद्व्यस्ताः समस्ताश्च जुहुयात्तथा मिन्दाहुती जुहुयान्मनस्वतीं

generated, one should procure it from wherever he finds, and make the offering. Another view is: if he is not in a hurry, he should again churn. If it becomes extinguished immediately after being churned out, one should murmur the verse intended for consigning,[5] and churn again. He should then pray to it with the formula, "Do thou rejoice for food, for wealth, for power, for lustre, for strength and for offspring."[5] He adds fuel with the formula, "May the two springs belonging to Sarasvatī enkindle thee; thou art Samrāṭ, thou art Virāṭ."[6] He enkindles it, procures the Anvāhāryapacana fire, lifts up the enflaming Āhavanīya, places it, enkindles it, melts clarified butter over the Gārhapatya, purifies it, takes four spoonfuls into the ladle, mentally goes along the Daśahotṛ formulas, and makes an offering on the Āhavanīya with "Svāhā" while the sacrificer has contacted him. He turns by the right, hastens to the west, and offers on the Gārhapatya ten spoonfuls with the ten formulas beginning with "Brāhmaṇa is the singular Hotṛ" constituting the Anuvāka.[7]

If the Anvāhāryapacana becomes extinguished, one should replace it by taking out of the Gārhapatya, and make an offering on the Anvāhāryapacana with the Caturhotṛ formulas and on the Gārhapatya with the ten (above-mentioned) formulas. If the Āhavanīya becomes extinguished, one should replace it by taking out of the Gārhapatya, make an offering on the Āhavanīya with the Pañcahotṛ formulas and on the Gārhapatya with the ten (above-mentioned) formulas. If the Āgnīdhrīya fire among the fires at the Soma-pressing becomes extinguished, one should replace it with the fire drawn from the Śālāmukhīya, and make an offering on the Āgnīdhrīya with the Ṣaḍḍhotṛ formulas, and on the Śālāmukhīya with the (above-mentioned) ten formulas. If the Āhavanīya on the Uttaravedi becomes extinguished, one should replace it with the fire drawn from the Āgnīdhrīya, and make an offering on the Āhavanīya with the Saptahotṛ formulas, and on the Āgnīdhrīya with the (above-mentioned) ten formulas.

XXVII.11

In this manner, if a single fire becomes extinguished. If two become extinguished, one should make offerings with the Hotṛ-formulas equally divided. If Vyāhṛtis are employed, one should offer with them recited severally and jointly.

5. *ayaṁ te yonir ṛtviyaḥ* ... TS I.5.5.2.
6. TBr I.4.4.8-9
7. TĀ III.7

चेदाहवनीये जुहुयात् । सैषाजस्राणामन्वाहितानाꣳ सवनगतानां चाग्नीनामुद्वातानां प्रायश्चित्तिः । एतदेव होमकाले ऽन्वाधानवर्जम् । अथ यस्याग्निरुद्धृतो ऽहुते ऽग्निहोत्र उद्वायेदिति यथासूत्रं वा कुर्यादपि वा गार्हपत्यादिध्ममादीप्य मन्थनमथिमन्थनमुपसमिन्धनमित्येतान्मन्त्रान्निगदेदपि वा ज्योतिष्मतीमिष्टिं निर्वपेदपि वा ज्योतिष्मतीभ्यामृग्भ्यां पूर्णाहुतिं जुहुयादपि वा ज्योतिष्मतीꣳ स्रुवाहुतिं जुहुयादग्नये ज्योतिष्मते स्वाहेति इष्टिपूर्णाहुतिस्रुवाहुतीनां पूर्वंपूर्वं विधिं बलीयाꣳसमाचार्या ब्रुवते । तत्रोदाहरन्ति

येये विशेषा लघवो यत्रयत्रोपलक्षिताः ।
कर्म तैर्न प्रसङ्गेन कुर्यादापत्सु तद्धनम् ॥
विशेषान्सर्ववेदेभ्यः प्रयत्नेनोपधारयेत् ।
कर्मणां प्रविचारार्थमापत्सु च समाप्नुयादिति ॥

यदि प्रसङ्गेन हुतं च लौक्ये मुग्धैर्वा बालैर्हुतꣳ स्याद्विहृते च पत्न्या तानरण्योरग्नीन् समारोह्योदवसाय मथित्वाग्नीन्विहृत्य पूर्णाहुतिस्तन्तुमती च कार्येति । अथ यद्यप्रसङ्गेन हुतं च लौक्ये मुग्धैर्वा बालैर्हुतꣳ स्याद्विहृतं च पत्न्या तान्व्याहृतीभिर्विहृत्य पूर्णाहुतिस्तन्तुमती च कार्येति ॥ ११ ॥ अष्टमः ॥

अथ वै भवति निर्ऋतिर्वा एतस्य यज्ञं गृह्णाति यस्यां कस्यां च हविः क्षायति यद्यवदानानि विन्दन्ति नात्र प्रायश्चित्तं कुर्वन्ति । दहति ह वा एषो ऽध्वर्युरवदानानि । समूह्यैतान्येष संतर्पयति । दहति ह वा एष य आज्यं पुरस्तादहुत्वाथावदानानि जुहोत्याज्येनोपरिष्टान्नाभिघारयति । तेषाꣳ

Similarly he should offer the two Mindāhutis. If an offering is to be made with the *manasvatī* verse, he should offer it on the Āhavanīya. This expiation is to be employed also in the case of the fires having been extinguished which are ceaselessly maintained and to whom fuel has been added and also those employed in the Soma-pressing. This expiation is to be employed if the fires become extinguished at the time of Agnihotra-offering. This does not become applicable if the fires become extinguished after fuel has been added to them. If the Āhavanīya fire carried forward becomes extinguished when the Agnihotra is not yet offered, one should perform the expiation-rite as prescribed in the sūtra.[8] Alternatively, he should enkindle a faggot on the Gārhapatya, recite the formulas respectively pertaining to churning,[9] praying to the fire[10] and enkindling.[11] Or one should perform the Jyotiṣmatī Iṣṭi.[12] Or one should offer the Pūrṇāhuti with two verses addressed to Jyotiṣmant Agni.[13] Or one should offer a spoonful with "to Jyotiṣmant Agni svāhā." Among the rites of the Iṣṭi, Pūrṇāhuti, and a spoonful each preceding one is more authoritative, so say the teachers. Here the following authority is quoted: "Whatever lesser options have been prescribed for various incidences, one should not adopt them by way of preference. One should resort to them only in emergency. One should take into account the options prescribed in all Vedic schools in order to decide the specific rites. In emergency one should adopt (suitable options)." If one deliberately offers the Agnihotra on secular fire or if it is offered by an ignorant or by a boy on the fire spread out by the sacrificer's wife, one should consign the fires into the kindling woods. He should move out, churn out fire, and spread out fires. Pūrṇāhuti should be offered and then a cake on eight potsherds to Tantumant Agni. If one non-deliberately offers the Agnihotra on secular fire or if it is offered by an ignorant or by a boy on the fire spread out by the sacrificer's wife, one should spread out the fires with the Vyāhṛtis. Pūrṇāhuti should then be offered and then a cake on eight potsherds to Tantumant Agni.

XXVII.12

It is indeed said, "Nirṛti takes hold of that sacrifice in which the oblation catches fire." If (in that case) one obtains portions (for offering), no expiation is done. The Adhvaryu indeed burns the portions of the oblation. He satiates them

8. cf. BaudhŚS III.7
9. Namely, *itaḥ prathamaṁ jajñe* ... TS II.2.4.8; cf. BaudhŚS XIII.7, XIV.24; XXIII.1.
10. Namely, *iṣe rayyai ramasva* ... TBr I.4.4.8; cf. BaudhŚS XIII.7; XIV.24; XXIII.1.
11. Namely, *sārasvatau tvo'tsau samindhātām* TBr I.4.4.9; BaudhŚS XIII.7; XIV 24, XXIII.1.
12. cf. BaudhŚS XIII.7
13. Namely *ud agne śucayas tava* ... and *vi jyotiṣā* ... TS.I.4.46.3.

संदग्धानां न देवास्तृप्यन्ति न यजमानः । अथ हैनान्येष संतर्पयति य आज्यं पुरस्ताद्धुत्वाथावदानानि जुहोत्याज्येनोपरिष्टादभिघारयति । तेषाꣳ संतृप्तानां तृप्यन्ति देवास्तृप्यति यजमानः। अथ यद्याग्नेयात्पुरोडाशादग्नीषोमौ यजेताग्नीषोमीयाद्वाग्निं यजेत नैतत्प्रदानमिति। आहवनीये स्रुवाहुतिं जुहुयाद्यद्वो देवा अतिपादयानीति । देवपवित्रमाग्नेय्यो याज्यापुरोनुवाक्या देवपवित्रमैन्द्रियो देवपवित्रं प्राजापत्या देवपवित्रं व्याहृतय इति । अथ यदि होता याज्यापुरोनुवाक्यासु मुह्येत सर्वाभिराग्नेयीभिर्यजेतेति । विज्ञायते ऽग्निः सर्वा देवता इति । ऐन्द्रीभिर्विज्ञायत इन्द्रो वै सर्वा देवता इति । प्राजापत्याभिर्विज्ञायते प्रजापतिः सर्वा देवता इति । व्याहृतीभिः । विज्ञायते सर्वा वा ऋचः सर्वाणि सामानि सर्वाणि यजूꣳषि यद्व्याहृतय इति । अथ यदि यजमानो याजमानेषु मुह्येत व्याहृतीभिरेवान्तरेण वेद्युत्करौ प्रपदनं व्याहृतीभिरेवोपनिष्क्रमणं व्याहृतीभिरेवानुमन्त्रणम् । विज्ञायते सर्वा वा ऋचः सर्वाणि सामानि सर्वाणि यजूꣳषि यद्व्याहृतय इति । उपासते ह वै यज्ञं देवा अन्तरिता इदमु नो हविर्न हुतं तद्धोष्यत इति । आ स्विष्टकृत इत्येक एडाया इत्येक आनुयाजेभ्य इत्येक आ शंयुवाकादित्येक आ समिष्टयजुष इत्येके । ऊर्ध्वं चेत्समिष्टयजुषः स्मरेत्सꣳस्थाप्यैता-मिष्टिमन्यामिष्टिमनुल्बणां तन्वीत । यज्ञो ह वै यज्ञस्य प्रायश्चित्तिरिति विज्ञायते ॥ १२ ॥ नवमः ॥

अथ सांनाय्यदुहो धयेयुश्चेद्वत्सा वायव्यया यवाग्वा सायं यजेत् । अप्येकस्यां दुग्धायां न धीतां दोहयेच्छुग्धाभिः सꣳस्थाप्यादुग्धानां वत्सानपाकृत्य श्वः सांनाय्येन यजेत । सायंदोहश्चेदार्तिमार्छेदिन्द्राय

by associating them (with something).[14] He indeed burns them who without first pouring clarified butter offers the portions and does not pour clarified butter afterwards. By the burnt portions the gods do not become gratified nor the sacrificer. He who beforehand pours clarified butter, then offers the portions and then pours clarified butter over them, satiates them. When the portions become satiated, the divinities become gratified and the sacrificer becomes gratified. If one offers to Agni-Soma out of the cake to Agni, or to Agni out of that to Agni-Soma, that is not the (correct) offering. (In such a case) he should offer a spoonful on the Āhavanīya with the verse, "O gods Maruts, the excess involving offence towards gods which I have prepetrated with regard to you through speech, which seeks to harm us who are poor, do you place it away from us."[15] Tḥe puronuvākyās and yājyās to Agni effect the clearing of mind of gods; the puronuvākyās and yājyās to Indra effect the clearing of mind of gods; those to Prajāpati effect the clearning of mind of gods; those to Prajāpati effect the clearing of mind of gods; the Vyāhṛtis effect the clearing of mind of gods. If the Hotṛ becomes inadvertant with regard to the puronuvākyās and yājyās, he should recite those addressed to Agni. It is said, Agni indeed is all divinities. (Or) with those addressed to Indra. It is said, Indra indeed is all divinities. (Or) with those addressed to Prajāpati. It is said, Prajāpati indeed is all divinities. (Or) with Vyāhṛtis. It is said, the Vyāhṛtis are all Ṛks, all Sāmans, all Yajuses. If the sacrificer becomes inadvertant with regard to his duties, he should pass between the altar and the rubbish-heap with the Vyāhṛtis; should go out with the Vyāhṛtis; or should following an offering with the Vyāhṛtis. It is said, the Vyāhṛtis indeed are all Ṛks, all Sāmans and all Yajuses. The divinities who have been passed over, linger at the sacrifice thinking "such and such offering is not offered to us; it may still be offered." They linger up to the Sviṣṭakṛt offering according to some teachers; upto the invocation of Iḍā according to some teachers; upto the Anūyāja offerings according to some teachers, upto the Śaṁyuvāka according to some teachers, upto the Samiṣṭayajus according to others. If one is reminded of (the passing over) subsequent to the Samiṣṭayajus, one should conclude that Iṣṭi and perform another in the regular form. A sacrifice is the expiation for a sacrifice, so is it said.

XXVII.13

If the calves suck their mothers yielding the Sāṁnāyya, one should offer in the evening gruel to Vāyu. Even if one cow has been milked, he should not have another cow milked whose calf has sucked her. He should have his purpose served with (the

14. The printed text reads *samūhaitāny eṣa tarpayati.* In consideration of the vaiants recorded in the Foot-note the correct text would be *samūhy aitāny eṣa saṁtarpayati.*
15. TBr III.7.11.2

व्रीहीन्निरुप्योपवसेदिति यथासमाम्नातम् । अपि वा प्रातर्दोहं द्वैधं कृत्वान्यतर- दातच्य सायंदोहस्थाने कुर्याच्छृतस्थान इतरत् । प्रातर्दोहश्चेदार्तिमार्च्छेदैन्द्रं वा माहेन्द्रं वा पुरोडाशं निरुप्य तेन दध्ना सह प्रचरेत् । उभयं चेदार्तिमार्च्छेदैन्द्रं पञ्चशरावमोदनं निर्वपेदिति । प्रसिद्धमाग्नेयेन प्रचर्यैन्द्रेण प्रचरेत् । सर्वाणि चेद्धवीꣳषि दुष्येयुर्नश्येयुरपहरेयुर्वाज्येनैता देवताः प्रतिसंख्यायमिष्ट्वैतामिष्टिमन्यामिष्टिमनुल्बणां तन्वीत । यज्ञो ह वै यज्ञस्य प्रायश्चित्तिरिति विज्ञायते ॥ १३ ॥ दशमः ॥

अथातश्छन्दस्यनाम्नातानि हुतानुमन्त्रणानि व्याख्यास्यामः । वैमृध- मिष्टमनुमन्त्रयत इन्द्रस्य वैमृधस्याहं देवयज्ययेन्द्रियाव्यसपत्नो वीर्यवाञ्छ्रीमान्भूयासमित्यसपत्नो वीर्यवान्भूयासमिति वा । पर्जन्यस्याहं देवयज्यया सुयवसो भूयासम् । सोमस्याहं देवयज्यया प्र प्रजया च पशुभिश्च जनिषीय सुरेता रेतो धिषीयेति वा । सवितुरहं देवयज्यया स्वस्तिमान्पशुमान्भूयासम् । सरस्वत्या अहं देवयज्यया वाचमन्नाद्यं पुषेयम् । सरस्वतो ऽहं देवयज्यया श्रद्धामना भूयासम् । पूष्णो ऽहं देवयज्यया पुष्टिमान्पशुमान्भूयासम् । मरुतामहं देवयज्यया प्राणैर्ऋध्यासम् । विश्वेषां देवानामहं देवयज्यया प्राणैः सायुज्यं गमेयम् । द्यावापृथिव्योरहं देवयज्ययोभयोर्लोकयोर्ऋध्यासं भूमानं प्रतिष्ठां गमेयमिति वा । वाजिनामहं देवयज्यया रेतस्वी भूयासम् । वरुणस्याहं देवयज्यया धर्मभाग्भूयासम् । कस्याहं देवयज्यया शविष्ठो भूयासम् । विश्वकर्मणो ऽहं देवयज्यया विश्वानि कर्माण्यवरुन्धीय । अदित्या अहं देवयज्ययाꣳहसो मुच्येय । वायोरहं देवयज्यया रत्नभाग्भूयासम् । सूर्यस्याहं देवयज्यया सुदृशीको भूयासम् । अग्राविष्ण्वोरहं देवयज्यया वीर्यवान्भूयासम् । विष्णोरहं

milk of) the cows which have been already milked, drive away the calves of the cows which have not been milked, and offer the Sāṁnāyya next day. If milk milked in the evening becomes spoilt, one should pour out paddy (for a cake) to Indra and wait; so is it prescribed.[1] Alternatively, one should divide the morning milk in two parts, curdle one of them and employ the other as the evening milk; one should use the other part as the hot milk. If the morning milk becomes spoilt, one should pour out paddy for a cake to Indra or Mahendra (as the case may be), and offer it together with curds. If both the milks become spoilt, one should pour out paddy measuring five potfuls for Indra.[41] Having offered the cake to Agni as prescribed, he should offer cooked rice to Indra. If all the oblations become polluted or are lost or are snatched away, one should go throgh the Iṣṭi by offering as many offerings of clarified butter as the number of divinities, and perform another Iṣṭi in the regular form. A sacrifice is indeed the expiation for a sacrifice; so is it said.

XXVII.14

HUTĀNUMANTRAṆAS

Now we shall explain the followings of offerings (by the sacrificer) not recorded in the (Taittirīya) Veda. He follows the offering to Vaimṛdha Indra with the formula, "May I become powerful, without an enemy, possessing valour and wealth through the offering to Vaimṛdha Indra" or "... without an enemy and possessing valour." "May I become possessing ample barley through the offering to Parjanya." "May I propagate offspring and cattle through the offering to Soma," or "May I have seminal fluid and be possessing ample seminal fluid." "May I be faring well and possessing cattle through the offering to Savitṛ." "May I develop power of speech and food through the offering to Sarasvatī." "May I become faithful-minded through the offering to Sarasvant." "May I become prosperous and possessing cattle through the offering to Pūṣan.""May I become accomplished with vital breaths through the offering to Maruts." "May I be associated with vital breaths through the offering to Viśve Devas." "May I prosper in both the worlds through the offering to Dyāvāpṛthivī," or "May I obtain abundance and stability." "May I be possessing semial fluid through the offering to Vājins." "May I be observing law through the offering to Varuṇa." "May I become mighty through the offering to Ka." "May I achieve all deeds through the offering to Viśvakarman." "May I be relieved of evil through the offering to Aditi." "May I be receiving gifts through the offering to Vāyu." "May I be possessing good sight through the offering to Sūrya." "May I become possessing valour through the offering to Agni-Viṣṇu." "May I become pervaded by rays throgh the offering to Viṣṇu." "May I reach the heaven through the offering to Aryaman." In this way he follows the offering to the relevant divinity.

1. TB III. 7.1

देवयज्यया शिपिविष्टो भूयासम् । अर्यम्णो ऽहं देवयज्यया सुवर्गं लोकं गमेयमिति। यथादेवतमिष्टमनुमन्त्रयत एवमनादिष्टानष्टाकपालानाग्नेयविकारानाचक्षत एकादशकपालानग्नीषोमीयविकारान्द्वादशकपालान्वैश्वदेवविकारानेककपालं भूमिकपालं च द्यावापृथिव्यविकारावतो ऽन्यानाग्नेयविकारान् । चरून्सौम्यविकारान् । दधिपयआमिक्षापशवः सांनाय्यविकाराः। वनस्पतिः स्विष्टकृद्विकारः। उपांशुयाजानुपांशुयाजविकारानाचक्षत इति । अथाप्युदाहरन्ति हविःसामान्यं देवतासामान्यं कपालसामान्यमिति । हविर्देवताकपालसामान्ये हविःसामान्यं बलीय इति । अपि वास्य यज्ञस्यागुर उदृचमशीयेति सार्वत्रिकम् ॥ १४ ॥ एकादशः ॥

॥ इति सप्तविंशः प्रश्नः ॥

The cakes on eight potsherds without the mention of the specific divinity are said to be the modifications of the cake to Agni. The cakes on eleven potsherds are said to be the modifications of the cake to Agni-Soma. The cakes on twelve potsherds are said to be the modifications of the cake to Viśve Devas. The cake on one potsherd and that on ground are the modifications of the cake to Dyāvāpṛthivī. The cakes (to deities) other than these are the modifications of the cake to Agni. All (potfuls of) cooked rice are the modifications of cooked rice to Soma. The offerings of curds, milk, Āmikṣā and animal are the modifications of the offering of Sāṁnāyya. The offering to Vanaspati is the modification of the Sviṣṭakṛt offering. The Upāṁśuyāja offerings are said to be the modifications of the Upāṁśuyāja offering.

Now they speak about similarity of the oblation, divinity and the number of potsherds (for the cake). In the event of the similarity between the oblation, divinity and number of potsherds the similarity of oblation is more weighty.

Alternatively the general following of an offering (by the sacrificer) should be "May I achieve the conclusion (of the sacrifice) through the approving exclamation of this offering."

CHAPTER XXVII ENDS.

अथ वै भवति यः पापयक्ष्मगृहीतः स्याद्यो वापरुध्येत देवेभ्य ऋषिभ्यः पितृभ्यो गोभ्यो ब्राह्मणेभ्य स्तेनाभिशस्तोऽभिशस्यमानो वा रहस्येष्ट्या यजेतेति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्यम् । तस्याः प्रज्ञात उपवसथः । अथ प्रातर्हुते ऽग्निहोत्रे पुरापां प्रणयनाद्गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने येन देवाः पवित्रेणात्मानं पुनते सदा । तेन सहस्रधारेण पावमान्यः पुनन्तु मा स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव जुहोति प्राजापत्यं पवित्रꣳ शतोद्यामꣳ हिरण्मयम् । तेन ब्रह्मविदो वयं पूतं ब्रह्म पुनीमहे स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव जुहोतीन्द्रः सुनीती सह मा पुनातु सोमःस्वस्त्या वरुणः समीच्या । यमो राजा प्रमृणाभिः पुनातु मां जातवेदा मोर्जयन्त्या पुनातु स्वाहेति । अथ पृष्ठ्या ꣳ स्तीर्त्वापः प्रणीयाग्नये ऽꣳहोमुचे ऽष्टाकपाल इति दशहविषमिष्टिं निर्वपति । श्रपयित्वासादयति । तस्याः सप्तदश सामिधेन्यः । समिध्यमानां च

CHAPTER - XXVIII

MṚGĀREṢṬI

XXVIII.1

It is indeed said, "One who is seized by a chronic illness or who is deprived of gods, Ṛṣis, Pitṛs, cattle and the brāhmaṇas, or who is or is being accused for robbery, should perform the Rahasyeṣṭi." One who is going to perform this Iṣṭi procures a piece of gold. The rite to be performed on the Upavasatha-day is well known. Next morning after the Agnihotra has been offered, one melts clarified butter over the Gārhapatya before the carrying forth of the Praṇītā waters, purifies it, takes four spoonfuls into the ladle, and makes an offering on the Āhavanīya, while the sacrificer has contacted him, with the verse "May the Pāvamānī verses purify me through that thousand-streamed purifier through which the gods always purify themselves svāhā."[1] He takes another four spoonfuls and offers on the Āhavanīya itself with the verse, "The purifier which belongs to Prajāpati, is made of a hundred darbha-blades and is golden. We who possess divine knowledge shall purify the pure divine song through that purifier, svāhā."[1] He takes another four spoonfuls and again offers on the Āhavanīya with the verse, "May Indra together with Sunītī purify me; Soma together with Svasti; Varuṇa together with Samīcī. May king Yama together with the Pramṛṇās purify me; may Jātavedas Agni together with Ūrjayantī purify me svāhā."[1]

Having strewn the Pṛṣthyā line and having carried forth Praṇītā waters, he polurs out paddy for the Iṣṭi of ten oblations beginning with a cake on eight potsherds to Aṁhomuc Agnī.[2] Having cooked (the oblations) he places them (within the altar). For this (Iṣṭi) there are seventeen Sāmidhenī verses. Between the two (Sāmidhenī verses) respectively beginning with the words *samidhyamāna*[3] and *samiddha*[3] (the Hotṛ) inserts two additional verses containing the word *pāvaka*, namely, "This is the source of waters, the storing place of ocean. O Agni, let thy weapons strike somebody different from us. Purifier, do thou be auspicious to us.— O Agni obeisance to thy heat, thy brilliance, obeisance to thy flame. O Agni let thy...."[4] The Ājyabhāgas are also the verses containing the word *pāvaka*. (The Hotṛ) recites the puronuvākyā (for Agni), "Agni, the bright-flamed, immortal, bright, purifier, venerable, drives away the Rakṣases,"[5] and recites the yājyā, "O Agni, may

1. TBr I.4.8.6
2. TS VII.5.22
3. Namely, *samidhyamāno adhvare* ... and *samiddho agna āhutaḥ* ... TBr III.5.2.
4. TS IV.6.1.3

समिद्धां चान्तरेण पावकवत्यौ धाय्ये दधात्यपामिदं न्ययनं नमस्त इति द्वे। पावकवन्तावेवाज्यभागौ । अग्नी रक्षाꣳसि सेधति शुक्रशोचिरमर्त्यः । शुचिः पावक ईड्य इति पुरोनुवाक्यामनूच्य यत्ते पवित्रमर्चिष्यग्ने विततमन्तरा । ब्रह्म तेन पुनीमह इति यजति । यो धारया पावकया परिप्रस्यन्दते सुतः । इन्दुरश्वो न कृत्विय इति पुरोनुवाक्यामनूच्या कलशेषु धावति पवित्रे परिषिच्यते । उक्थैर्यज्ञेषु वर्धत इति यजति । अथ हविषामग्नेर्मन्वे प्रथमस्य प्रचेतस इत्येतस्मिन्ननुवाके याज्यापुरोनुवाक्याः सहसंयाज्या भवन्ति । अथ पुरस्तात्स्विष्टकृतः स्रुवाहुतीरुपजुहोति पवमानः सुवर्जन इत्येतेनानुवाकेन प्रत्यृचम् । प्रसिद्धेडा । अथान्वाहार्यमासाद्य हिरण्यं ददाति । समानं कर्मा पत्नीसंयाजेभ्यः । अथ पुरस्ताद्गृहपतेः स्रुवाहुतीरुपजुहोति यद्देवा देवहेडनमित्येतेनानुवाकेन प्रत्यृचम् । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । एतयैव यजेतर्तुव्यतिक्रमे दारव्यतिक्रमे ऽयोनौ वा रेतः सिक्त्वा । एतयैव यजेत पातकोपपातकसंयुक्तो द्वादशाहं महापातकसंयुक्तो मासं पुण्यमिच्छन्संवत्सरमृतुं वा । तामेतां महापवित्रेष्टिरित्याचक्षते मृगारेष्टिरिति वा रहस्येष्टिरिति बौधायनः ॥ १ ॥ प्रथमः ॥

यथो एतत्सो ऽपरिमितं प्रवसतीति न संवत्सरमतिप्रवसतीत्येवेदमुक्तं भवति । स उ चेदति प्रवसेत्पवित्रेष्ट्या यजेतेति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्यम् । तस्याः प्रज्ञात उपवसथः । अथ प्रातर्हुते ऽग्निहोत्रे

we purify our divine song through thy purifier which is spread amidst thy flame."[6] (For the Ājyabhāga to Soma he recites the verse), "The pressed Soma which flows around in a purifying stream like an active horse,"[7] as the puronuvākyā, and recites the yājyā : "(The pressed Soma) flows into the wooden trough (after) it is passed through the woolen strainer. It is extolled in the sacrifice with prayers."[8] The puronuvākyās and yājlyās for the principal offerings together with the Sviṣṭakṛt offering are from the Anuvāka[9] beginning with "I think of Agni the first and the wise one ...." Before the Sviṣṭakṛt offering he offers spoonfuls respectively with the verses from the Anuvāka beginning with "(the Soma) which is being passed through the filter, which is born in the heaven ...."[10] The invocation of Iḍā is as prescribed. Having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away a piece of gold as Dakṣiṇā. The rite upto the Patnīsaṁyājas is similar. Before the offering to Gṛhapati Agni, the Adhvaryu offers spoonfuls respectively with the verses from the Anuvāka[11] beginning with "O gods, the sons of Aditi, do you relieve us of the deed by which we may have disturbed the gods. Relieve me with the best order." This Iṣṭi comes to an end with the pouring down of the Praṇītā waters and the Viṣṇu-strides. the sacrificer releases his vow. One who has transgressed the rule of approaching his wife after her menses, who has not at all approached his wife or has dropped his seminal fluid at a place other than the womb, should perform this Iṣṭi. One who has perpetrated a sin or a minor sin should perform this sacrifice for twelve days; if he has perpetrated a great sin, he should perform it for a month; one who desires to acquire merit should perform it for a year or for a season. This Iṣṭi is known as Mahāpavitreṣṭi or Mṛgāreṣṭi or Rahasyeṣṭi. So says Baudhāyana.

XXVIII.2
PAVITREṢṬI

When it is said that "he (the sacrificer) goes on a journey for a longer time,"[1] it is presumed that he should not go on a journey for a period longer than a year. If he goes on a journey for a period longer than a year, he should perform the Pavitreṣṭi. One who is going to perform this Iṣṭi procures a piece of gold. The

5. TBr II.4.1.6
6. TBr I.4.8.2
7. RV IX.101.2; ĀśvŚS II.12.3
8. RV IX.17.4; ĀśvŚS II.12.4
9. TS IV.7.15; cf BaudhŚS XV.37
10. TBr I.4.8
11. TBr III.7.12

1. BaudhŚS III.14 : also cf. BaudhŚS XXIX.9

पुरापां प्रणयनाद्गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने येन देवाः पवित्रेणात्मानं पुनते सदा। तेन सहस्रधारेण पावमान्यः पुनन्तु मा स्वाहेति। अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव जुहोति प्राजापत्यं पवित्रं शतोद्यामꣳहिरण्मयम्। तेन ब्रह्मविदो वयं पूतं ब्रह्म पुनीमहे स्वाहेति। अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव जुहोतीन्द्रः सुनीती सह मा पुनातु सोमः स्वस्त्या वरुणः समीच्या। यमो राजा प्रमृणाभिः पुनातु मां जातवेदा मोर्जयन्त्या पुनातु स्वाहेति। अथ पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयाग्नये पवमानाय पुरोडाशमष्टाकपालं निर्वपति सरस्वत्यै प्रियाया उपाꣳश्वाज्यमग्नये पावकाय पुरोडाशमष्टाकपालं निर्वपति

Upavasatha-rite of this Iṣṭi is well known. Next morning, after the Agnihotra has been offered, one melts clarified butter over the Gārhapatya before the carrying forth of Praṇītā waters, purifies it, takes four spoonfuls into the ladle, and makes an offering on the Āhavanīya, while the sacrificer has contacted him, with the verse, "May the Pāvamānī verses purify me through that thousand-streamed filter through which the gods always purify themselves svāhā."[2] He takes another four spoonfuls and offers on the Āhavanīya with the verse, "The strainer which belongs to Prajāpati is made of a hundred darbha-blades and is golden. We who possess divine knowledge shall purify the pure divine song through that strainer, svāhā."[2] He takes another four spoonfuls and offers again on the Āhavanīya with the verses, "May Indra, together with Sunītī, purify me; Soma together with Svasti; Varuṇa together with Samīcī. May king Yama together with the Pramṛṇās purify me; may Jātavedas Agni together with Ūrjayantī purify me, svāhā."[2]

Having strewn the Pṛṣthyā line and having carried forth Praṇītā waters, he pours out paddy for a cake on eight potsherds to Pavamāna Agni, clarified butter to be offered to Priyā Sarasvatī in the *upāṁśu* manner,[3] paddy for a cake on eight potsherds to Pāvaka Agni, clarified butter to be offered to Satyaprasava Savitṛ in the *upāṁśu* manner,[3] paddy for a cake on eight potsherds to Śuci Agni, clarified butter to be offered to Niyutvant Vāyu in the *upāṁśu* manner,[3] paddy for a cake on eight potsherds to Vratapatī Agni, clarified butter to be offered to Śipiviṣṭa Viṣṇu in the *upāṁśu* manner,[3] paddy for a cake on eight potsherds to Vaiśvānara Agni and clarified butter to be offered to Dadhikrāvan in the *upāṁśu* manner.[3] Having cooked (the oblations) he places them (within the altar). For this Iṣṭi there are seventeen Sāmidhenīs. Between the two Sāmidhenī verses, namely, the ones beginning with the words *samidhyamāna*[4] and *samiddha*[4] he inserts two additional verses containing the word *pāvaka*, namely, "This is the source of waters ..." and "O Agni, obeisance to thy heat ...."[5] The Ājyabhāgas are also the verses containing the word *pāvaka*. (The Hotṛ) recites the puronuvākyā "Agni, the bright-flamed .."[6] and recites the yājyā : "O Agni, may we purify our divine song ...."[7] (For the Ājyabhāga to Soma) he recites the verse, "The pressed Soma which flows around ..."[8] as the

2. TBr I.4.8.6
3. At the offering the Adhvaryu and the Hotṛ pronounce the name of the divinity to oneself and the Hotṛ recites the puronuvākyā and the yājyā to oneself.
4. Namely, *samidhyamāno adhvare* ... and *samiddho agna āhutaḥ* .... *TBr* III.5.2; BaudhŚS XXVIII.1.
5. TS IV.6.1.3
6. TBr II.4.1.6; BaudhŚS XXVIII.1
7. TBr I.4.8.2
8. RV IX.101.2; ĀśvŚS II.12.3; BaudhŚS XXVIII.1

सवित्रे सत्यप्रसवायोपाꣳश्वाज्यमग्नये शुचये पुरोडाशमष्टाकपालं निर्वपति वायवे नियुत्वत उपाꣳश्वाज्यमग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति विष्णवे शिपिविष्टायोपाꣳश्वाज्यमग्नये वैश्वानराय पुरोडाशमष्टाकपालं निर्वपति दधिक्राव्ण उपाꣳश्वाज्यमिति । श्रपयित्वासादयति । तस्याः सप्तदश सामिधेन्यः । समिध्यमानां च समिद्धां चान्तरेण पावकवत्यौ धाय्ये दधात्यपामिदं न्ययनं नमस्त इति द्वे । पावकवन्तावेवाज्यभागौ । अग्नी रक्षाꣳसि सेधति शुक्रशोचिरमर्त्यः । शुचिः पावक ईड्य इति पुरोनुवाक्यामनूच्य यत्ते पवित्रमर्चिष्यग्ने विततमन्तरा । ब्रह्म तेन पुनीमह इति यजति । यो धारया पावकया परिप्रस्यन्दते सुतः । इन्दुरश्वो न कृत्विय इति पुरोनुवाक्यामनूच्या कलशेषु धावति पवित्रे परिषिच्यते । उक्थैर्यज्ञेषु वर्धत इति यजति । अथ हविषामग्न आयूꣳषि पवसे ऽग्ने पवस्वेत्यग्नेः पवमानस्योत नः प्रिया प्रियास्विमा जुह्वाना युष्मदिति सरस्वत्याः

puronuvākyā, and recites the yājyā : "(The pressed Soma) flows into the wooden trough ..."[9]

Now (the puronuvākyās and yājyās) of the principal offerings : those for Pavamāna Agni are : "O Agni, thou purifiest life; do thou give food and strength to us. Do thou drive away ill fortune."[10] "O Agni, doing good work, do thou promote vigour and valour for us granting me prosperity and wealth."[11] For Priyā Sarasvatī: "Sarasvatī, beloved among the beloved, having seven sisters, very agreeable, has become worthy of praise. O Sarasvatī, these offerings are made to thee with obeisance. Do thou accept our song of praise. May we be in the most beloved favour, resorting to thee like a tree serving as a guardian."[12] For Pāvaka Agni : "O Pāvaka Agni, do thou bring the gods through brilliant and gentle speech, and carry their oblations. —O Pāvaka Agni, do thou, brilliant, bring the gods here, and carry our sacrificial oblation towards them."[11] For Satyaprasava Savitṛ : "We invoke with our imploring the universal god, lord of all that exists, Savitṛ, who impels all that exists. God Savitṛ comes up with his golden chariot, beholding all beings, turning up again and again along the true region and setting the mortal and immortal."[13] For Śuci Agni : "Agni with the most brilliant vow, wise, learned, shines brightly when offering is made to him. —O Agni, thy lustrous flames, shining, brilliant, are coming up."[14] For Niyutvant Vāyu : "May the advancing Vāyu, being gratified with offerings, gentle, come to the sacrifice with mental speed together with gentle mares. O Vāyu, I carry to thee standing among the gods in heaven the essence of sweet Soma which is bright. O God, well ascending, do thou come for drinking Soma with the chariot carried by mares."[15] For Vratapati Agni : "O god Agni, thou art the guardian of ordinances among the mortals; thou art worthy of being honoured in sacrifice.— O gods, we the ignorant have violated the ordinances promulgated by you who are wise. May Agni the wise compensate all of them with those acts with which he enables the gods to enjoy the offerings."[16] For Śipiviṣṭa Viṣṇu : "O Śipiviṣṭa, I, knowing thy forms and devoted to thee, praise thy name. Being feeble, I praise thee, stronger and residing beyond this midregion. O Viṣṇu, what is censurable in that thou sayest "I am covered ?" Do thou not conceal this (name) from us even though

9. RV IX.17.4; ĀśvŚS II.12.4
10. TS I.6.6.2
11. TS I.3.14.8
12. TBr II.4.9
13. TS III.4.11.2
14. TS I.3.14.9
15. TBr II.4.7.6
16. TS I.1.14.4

प्रियाया: अग्ने पावक स न: पावकेति पावकस्या विश्वदेवमा सत्येनेति सवितु: सत्यप्रसवस्याग्नि: शुचिव्रततम उदग्ने शुचयस्तवेति शुचेर्वायुरग्रेगा वायो शुक्रो अयामि त इति वायोर्नियुत्वतस्त्वमग्ने व्रतपा असि यद्वो वयं प्रमिनाम व्रतानीति व्रतपते: प्र तत्ते अद्य किमित्ते विष्णो परिचक्ष्यं भूदिति विष्णो: शिपिविष्टस्य वैश्वानरो न ऊत्या पृष्टो दिवीति वैश्वानरस्य दधिक्राव्णो अकारिषमा दधिक्रा इति दधिक्राव्ण: । अथ हुतानुमन्त्रणमग्ने: पवमानस्याहं देवयज्यया शुचि: पूतो मेध्यो विपाप्मा ब्रह्मवर्चस्यन्नादो भूयासमग्ने: पावकस्याग्ने: शुचेरग्नेर्व्रतपतेरग्नेर्वैश्वानरस्याहं देवयज्यया शुचि: पूतो मेध्यो विपाप्मा ब्रह्मवर्चस्यन्नादो भूयासमिति । उपांशुयाजायामुपांशुयाजवदिति । अथ पुरस्तात्स्विष्टकृत: स्रुवाहुतीरुप-जुहोति पवमान: सुवर्जन इत्येतेनानुवाकेन प्रत्यृचम् । अतिथिवत्यौ दमूनवत्यौ संयाज्ये जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुपयाहि विद्वान् । विश्वा अग्ने अभियुजो विहत्य शत्रूयतामाभरा भोजनानि ॥ मार्जाल्यो मृज्यते स्वे दमूना: कविप्रशस्तो अतिथि: शिवो न: । सहस्र-शृङ्गो वृषभस्तदोजा विश्वांऽ अग्ने सहसा प्रास्यन्यानिति । प्रसिद्धेडा । अथान्वाहार्यमासाद्य हिरण्यं ददाति । समानं कर्मा पत्नीसंयाजेभ्य: । अथ

thou hast a different (feeble) form at the meet (with the demons at dawn)."[17] For Vaiśvānara Agni; "May Vaiśvānara Agni come to us with his favour from a long distance as a result of our song capable of bringing him. —Vaiśvānara Agni attached to the heaven, attached to the earth, attached he has entered all plants. May he, attached severely, guard us against injury by day and at night."[18] For Dadhikrāvan, "I have sung the praise of Dadhikrāvan, the swift strong horse. May he make our mouth fragranti may he prolong our life. Dadhikrā, with his glory, has overspread the five peoples, as the sun with his light the waters. May the strong steed, winning hundreds and thousands, fill with honey these songs of ours."[19]

Now the following (by the sacrificer) of the offering: "May I become radiant, pure, holy, sinless, having divine splendour, and capable of eating food through the offering to Pavamāna Agni." May I become raidant, pure, holy, sinless, having divine splendour, and capable of eating food through the offering to Pāvaka Agni." "May I ... to Śuci Agni." "May I ... to Vratapati Agni." "May I ... to Vaiśvānara Agni." With regard to the Upāṁśuyāja offering (the following should be) as in the case of (normal) Upāṁśuyāja offering.[20] Before the Sviṣṭakṛt-offerings (the Adhvaryu) offers spoonfuls with the verses from the Anuvāka beginning with the verse, "The (Soma) which is being passed through the filter ...."[21] The puronuvākyā and yājyā for the Sviṣṭakṛt offerings should be the verses containing the word *atithi* and *damunas*, namely, "O Agni, do thou, dear (to men), belonging to the house, guest in the house, wise, come to this our sacrifice. Having dispelled all the attacks of the enemies, do thou bring us desirable objects."[22] Agni, worthy of being cleansed, residing in the house, praised by the learned, the guest, auspicious to us, of a thousand flames, giver of plenty, is being cleansed. O Agni, thou overcomest all others by thy strength."[23] (The invocation of) Iḍā is as prescribed. After having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away a piece of gold (as Dakṣiṇā). The procedure upto the Patnīsaṁyāja-offerings is similar. Before the offering to Gṛhapati Agni the Adhvaryu offers spoonfuls respectively with the verses from the Anuvāka beginning with the verse, "O gods, the sons of Aditi, do you relieve us of the deed by which we may have disturbed the gods. Do you relieve me with the best order."[24] This Iṣṭi comes to an end with the pouring

17. TS II.2.12.5
18. TS I.5.11.1
19. TS I.5.11.4
20. "Thou art injury; may I be uninjured, may I injure N.N." cf. BaudhŚS III.18.
21. TBr I.4.8
22. TBr II.4.1.1
23. RV V.1.8
24. TBr III.7.12.1

पुरस्ताद्गृहपतेः स्रुवाहुतीरुपजुहोति यद्देवा देवहेडनमित्येतेनानुवाकेन प्रत्यृचम् । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । एतयैव यजेताभिशस्तो ऽभिशस्यमानो वा । एतयैव यजेतर्तुव्यतिक्रमे दारव्यतिक्रमे ऽयोनौ वा रेतः सिक्त्वैतयैव यजेत संवत्सरमर्धपादमेकविꣳशतिरात्रं वा । तिर्यग्योनिगतान्ज्ञातीन्जात्यन्तरे वर्तमानान्दुष्कृतैरपरुद्धान्दश पूर्वान्दशा–परानात्मानं चैकविꣳशं पङ्क्तिं च पुनाति न च पुनरावर्तत इति । अथाप्युदाहरन्ति ।

वैश्वानरीं व्रातपतीं पवित्रेष्टिं तथैव च ।
ऋतावृतौ प्रयुञ्जानः पुनाति दशपूरुषमिति ॥ २ ॥ द्वितीयः ॥

अथातो नक्षत्रेष्टीर्व्याख्यास्यामः । अग्निर्वा अकामयतान्नादो देवानाꣳ स्यामिति ता ब्राह्मणेन व्याख्याताः । सा या वैशाख्याः पौर्णमास्याः पुरस्तादमावास्या भवति सा सकृत्संवत्सरस्यापभरणीभिः संपद्यते तस्यामारभेतेति । तस्या उपवसथे ऽरण्योरग्नीन्समारोह्योदवसाय मथित्वाग्नीन्विहृत्याजस्रान्वापि वा पौर्णमास्याममावास्यायां वोपवसेद्यस्यां तल्लक्ष्म संपद्यते । तत्रैषो ऽत्यन्तप्रदेशः । हविरुच्छिष्टव्रतो यजमानो भवतीति विज्ञायते ऽपि वा जन्मनक्षत्रे कुर्यादायुष्कामस्य यावज्जीवं

down of the Praṇītā goblet and the striding of Viṣṇu-steps. The sacrificer releases his vow.

One who has been accused or is being accused should perform this Iṣṭi. One should perform this Iṣṭi in the event of transgression of the season or transgression of the rule of approaching his wife after menstruation, or dropping seminal fluid in a place other than the womb. One should continue to perform this Iṣṭi for a year or for one and a half month or twentyone days. He sanctifies his kinsmen born in the animal-world or being in a different life or fallen on account of evil deeds (he purifies) twentyone generations —ten preceding and ten following and himself. And he is not born again. In this connection they quote the following stanza : "One who performs in every season the Vaiśvānarīṣṭi, the Vrātapatīṣṭi, and the Pavitreṣṭi, sanctifies ten generations."

XXVIII.3

NAKṢATREṢṬIS

Now we shall explain the Nakṣatreṣṭis. These have been described in the Brāhmaṇa"[1] beginning with "Agni verily desired : may I become the eater of food among the gods." The new-moon day which comes before the full-moon day of Vaiśākha is conjoined with the Bharaṇī constellation once in a year. On that day one should commence the Nakṣatreṣṭis. On the Upavasatha day of the first Iṣṭi, one should consign the sacred fires into the kindling woods, move away, churn out fire; or he should carry the permanently maintained fires. Alternatively he may observe the Upavasatha-day on that full-moon day or new-moon day which is characterised by that sign (= Bharaṇī constellation). In that case this is the special procedure : the sacrificer is required to consume only remnants of oblations as the Vrata-food, so is it said. Or for one desiring long life one should make the beginning of the Nakṣatreṣṭis on the day conjoined with the constellation at his birth. The Nakṣatreṣṭis should be performed throughout one's life or three times in minmum. (The Hotṛ) should recite the puronuvākyās containing the word *jīva*, namely, "O Agni possessing good knowledge, do thou give pleasant wealth adequate for our livelihood.—O Soma, thou bestowest fortune to the elderly one; thou bestowest mental power to the young obeying the law for his maintenance."[2] The Adhvaryu pours out (paddy for a cake on eight potsherds) with the formulas, "I pour out (the oblation) dear to Agni and Kṛttikās." He gives out the call to the Hotṛ to recite the yājyā "Do you recite the yājyā for Agni and Kṛttikā." In every Iṣṭi he should offer along with oblation to the constellation, additional oblations, namely a cake on eight potsherds to Agni and cooked rice to Anumati. Having cooked (the oblations) he

1. TBr III.1.4-6
2. TBr II.4.5.3

त्र्यवराध्यो वा प्रयोगः । जीववन्तावाज्यभागौ यजत्या नो अग्ने सुकेतुना त्वꣳ सोम महे भगमिति । अथ निर्वपत्यग्नये कृत्तिकाभ्यो जुष्टं निर्वपामीति । अग्निं कृत्तिका यजेति संप्रेष्यति । आग्नेयमष्टाकपालमनुमत्यै चरुमिति सर्वत्रानुषजति नक्षत्रहविर्मध्ये । श्रपयित्वासादयति । तस्याः सप्तदश सामिधेन्यः । समिध्यमानां च समिद्धां चान्तरेण श्रीमत्यौ धाय्ये दधाति स्वारुहा यस्य श्रियो दृशे ऽदाभ्यः पुरएतेति । रयिमन्तौ पुष्टिमन्तावाज्यभागौ यजत्यग्निना रयिमश्नवद्वयस्फानो अमीवहेति । अथ हविषामग्निर्मूर्धा भुवो ऽनु नो ऽद्यानुमतिरन्विदनुमते त्वमिति संचरयोर्याज्यापुरोनुवाक्याः । नक्षत्रहविषामग्निर्नः पातु कृत्तिका इति यथासमाम्नातम् । अथ पुरस्तात्स्विष्टकृतः स्रुवाहुतीरुपजुहोत्यग्नये स्वाहा कृत्तिकाभ्यः स्वाहेति यथासमाम्नातम् । स्विष्टवत्यौ संयाज्ये हव्यवाहꣳ स्विष्टमिति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् ॥ ३ ॥

places them (within the altar). For that (i.e. each Iṣṭi) there should be seventeen Sāmidhenī verses. Inbetween the verses respectively containing the words *samidhyamāna* and *samiddha*, the Hotṛ inserts two additional verses containing the word *śrī*, namely, "Whose (Agni's) glory, while he is being enkindled at the beginning of sacrifice, is self-made and becomes manifest like the wealth of one having heroic sons. —Invulnerable Agni is the forerunner of human beings. His chariot is always new and speedy."[3] He offers the two Ājyabhāgas with the puronuvākyās containing the word *rayi* and *puṣṭi*, namely, "One obtains through Agni wealth, prosperity and glory consisting of heroic sons. —O Soma, do thou, promoting domestic wealth, destroying pain, granting riches, promoting prosperity, be our good friend."[4]

Now (the puronuvākyās and yājyās) of the principal oblations : "Agni is the head of the heaven, the height, lord of the earth; he quickens the seeds of waters."[5]—"Thou art the leader of the sacrifice and the region with which thou becomest associated together with thy auspcious mares. Thou placest in the heaven thy head winning light. Thou renderest O Agni, thy tongue capable of carrying oblation."[6] And "May Anumati accompany us today and favour our sacrifice today among the gods. May she and the oblation-carrier Agni be cheerful to the worshipper. —O Anumati, do thou favour us and give us bounty; impel us for wisdom and power; prolong our lives." —These are the puronuvākyās and yājyās for the two continuing divinities. (The puronuvākyā-yājyās) for the offerings to the constellations are as laid down in the scripture, beginning with "May Agni and the Kṛttikās the divine constellation granting power help us. Do you (O priests) offer into their mouths the shining oblation."[7] Before the Sviṣṭakṛt offering the Adhvaryu offers spoonfuls respectively with the formulas, "To Agni svāhā, to Kṛttikās svāhā," as laid down in the scripture.[8] The puronuvākyā-yājyā for the Sviṣṭakṛt offering are the verses containing the word *sviṣṭa*, namely, "We make an offering to Sviṣṭakṛt Agni, carrier of oblation, smiter of enemies, killer of the Rakṣas, winning the armies, lustrous, shining and bountiful. —O god Agni, do thou fulfil the well-offered oblation; dispel all enemies; do thou shine showing us the wide path; grant us enlightened and non-decaying life."[9] This Iṣṭi comes to an end with the pouring down of the Praṇītā-goblet and the striding of Viṣṇu-steps. The sacrificer relinquishes the vow.

3. TBr II.4.8.1
4. TS IV.3 13.5
5. TS I.5.5.1
6. TS IV.4.4.1
7. TBr III.1.1-3
8. TBr III.1.4-6
9. TBr II.4.1.4

एवमुत्तरमुत्तरं प्रतितन्त्रमुत्तरउत्तरे ऽहनि यजेत । विशेषान्व्याख्या-स्यामः । प्रजापतिः सवितेत्युपाꣳशु सर्पेभ्य आश्रेषाभ्य आज्ये करम्भ-मिति । सर्वे यवा भवन्ति । अधिश्रयणकाले तिरः पवित्रमाज्यमानीयाधिश्रित्य तिरः पवित्रं करम्भानावपति । पितृभ्यो मघाभ्यः पुरोडाशꣳ षट्कपाल-मिति । पैतृयज्ञिकेन निर्वपणप्रोक्षणाधिवपनसंवपनादीनि व्याख्यातानि भवन्ति । तार्तीयसवनिकेन सौम्येन प्रचरणकल्पो व्याख्यातः । अथैतद्वायवे निष्ट्यायै गृष्ट्यै दुग्धमिति । पयसः प्रातर्दोहवत्सꣳस्कारोऽथ विशाखाभ्या-मिष्ट्वा तदानीमेव पौर्णमासीमाज्येन यजेत । अथ श्वो भूते मित्रायानूराधेभ्यश्चरु-मिति। उत्तराभिरषाढाभिरिष्ट्वा तदानीमेवाभिजिता यजेत । अथ श्वो भूते विष्णवे श्रोणायै पुरोडाशं त्रिकपालमिति । उत्तरेषु प्रोष्ठपदेषु पुरोडाशं भूमिकपालमिति । कपालमात्रं भूमौ परिलिख्याङ्गारमधिवर्तयति । तस्यैककपालवत्सꣳस्कारोऽथापभरणीभिरिष्ट्वा तदानीमेवामावास्यामाज्येन यजेत । अथ श्वो भूते चन्द्रमसे प्रतीदृश्यायै पुरोडाशं पञ्चदशकपालमिति। अभिनीयैवाहनि निर्वपेदुदिते चन्द्रमसि प्रचरेत् । ते एतमहोरात्राभ्यां चरुं निरवपतां द्वयानां व्रीहीणां शुक्लानां च कृष्णानां न सवात्योर्दुग्धे श्वेतायै च कृष्णायै चेति । अभिनीयैवाहनि निर्वपेदस्तमिते प्रचरेत् । अपि वा सन्धावेव निर्वपेत्सन्धावेव प्रचरेत् । निर्वपणन्यायेन प्रचरेत् । अथैतमुषसे चरुमिति । अभिनीयैव रात्रौ निर्वपेदुषसि प्रचरेत् । अथैतस्मै नक्षत्राय चरुं

XXVIII.4

In this manner one should perform each succeeding Iṣṭi on each subsequent day following the (above-mentioned) procedure. We shall (however) mention the special features. (The puronuvākyā and yājyā) in the sacrifice to Prajāpati and in that to Savitṛ should be recited in a low tone. (In the Iṣṭi) to Sarpas and the Āśreṣās (the oblation should be) flour of parched barley mixed with ghee. (Here) barley-grains should be used. At the time of putting it over the fire the Adhvaryu should pour out clarified butter (into a vessel) over the strainers, heat the clarified butter, and put the flour of parched barley into it over the strainers. One should offer a cake on six potsherds to the Pitṛs and the Maghās. The pouring out (of barley), the sprinkling, the pouring out (for pounding) the pouring our (of the flour etc.) should be regarded as having been explained through (the procedure in) the Mahāpitṛyajña (of the Cāturmāsyas). The procedure of offering should be regarded as having been explained by the offering of cooked rice to Soma in the third pressing (of Soma). In regard to the milk of a cow which has borne a calf only once offered to Vāyu and Svāti constellation; the milk should be accomplished as the morning milk (in the New-moon sacrifice).

Having offered to the Viśākhās one should at the same time offer clarified butter in the Iṣṭi on the full-moon day. Next day he should offer cooked rice to Mitra and Anūrādhās. Having offered to Uttarāṣāḍhās one should immediately offer to the Abhijit constellation. Next day he should offer a cake on three potsherds to Viṣṇu and the Śravaṇa constellation. As for the cake on the ground regarded as the potsherd to Uttarā Proṣṭhapadā: one should trace a potsherd on the earth and pass the ember upon it. That should be accomplished as one potsherd. Having offered to Apabharaṇīs one should immediately offer clarified butter on the new-moon day. Next day he should offer a cake on fifteen potsherds to Candramas and its reflection. He should allow some time to pass and pour out paddy by day, and make the offering after the moon has risen. (The day and night) poured out paddy for cooked rice to Ahorātra of two varieties white and black, to be cooked in the milk of a white cow and a black cow both being the calves of the same mother-cow. Having allowed some time to pass, he should pour out (paddy) by day and make the offering after sunset. Or he may pour out during the (morning) twilight and offer during the (evening) twilight. He should make the offering in accordance with the time of pouring out of the oblation-material.

Now the cooked rice for Uṣas. Having allowed the time to pass, one should pour out (paddy) at night, and make the offering at dawn. He pours out paddy for cooked rice to nakṣatra (in general). The sacrificer, being seated in his seat, murmurs at the time of pouring out (of the paddy) the formula, "May I become (the best) among men just as thou art (the best) among the gods." Having allowed time

निर्वपति । यथा त्वं देवानामस्येवमहं मनुष्याणां भूयासमिति निर्वपणकाले यजमानायतन आसीनो यजमानो जपति । अभिनीयैवाहनि निर्वपेदुदितेषु नक्षत्रेषु प्रचरेत् । अथैतꣳ सूर्याय नक्षत्रेभ्यश्चरुमिति । अभिनीयैव रात्रौ निर्वपेदुदिते सूर्ये प्रचरेत् । अथैतमदित्यै चरुमथैतं विष्णवे चरुमिति । यज्ञो वै विष्णुर्यज्ञ एवान्ततः प्रतितिष्ठतीति ब्राह्मणम् । वरो दक्षिणा भवतीति विज्ञायते ऽपाघावद्वा । प्रसिद्धः पशुः । पाथिकृत्येष्ट्येष्ट्वा दर्शपूर्णमासाभ्यां यजेत । नक्षत्रसत्रेण द्युतिरानन्त्याय । ज्योतिषामयनेनेष्ट्वा पापं निर्णुद्य ज्योतिष्ट्वमुपजायते ऽप पुनर्मृत्युं जयतीति ह स्माह बौधायनः ॥ ४ ॥ तृतीयः ॥

नवैरेवामावास्यायां पौर्णमास्यां वा यजेत नवैर्वाग्निहोत्रं जुहुयात् । अपि वाग्निहोत्रीं वा नवानादयित्वा तस्याः पयसा जुहुयादपि वा नवानां यवाग्वा सायंप्रातरग्निहोत्रं जुहुयादपि वा गार्हपत्ये चतुःशरावमोदनꣳ श्रपयित्वाग्रयणदेवताभ्यः स्विष्टकृच्चतुर्थीभ्यो जुहुयादपि वा नवैरेव ब्राह्मणान्भोजयेत् । स एष इष्ट्युपचारकल्पः । हरितयवशमीधान्यौषधि-वनस्पतिमूलफलशाकानामनिष्ट्वाग्रयणं याथाकामी स्यात्पक्तिवैषम्यात् । व्रीहिभिरिष्ट्वा व्रीहिभिरेव यजेता यवेभ्यो यवैरिष्ट्वा यवैरेव यजेता व्रीहि-भ्यः । अपि वा व्रीहिभिरेव यवैर्वा यजेत । संतिष्ठन्त आग्रयणानि ॥ ५ ॥ चतुर्थः॥

अथातः पशुप्रायश्चित्तानि व्याख्यास्यामः । स यदि पशुरुपाकृतो वाश्येत यदस्य पारे रजस इत्येताꣳ हुत्वा नैमित्तिकीं द्वितीयां जुहोति

to pass, he should pour out by day, and make the offering after the stars appear. Now this cooked rice to Sūrya and the Nakṣatras. Having allowed time to pass, he should pour out at night, and make the offering after the sun has risen. Now this cooked rice to Aditi and cooked rice to Viṣṇu. "Viṣṇu indeed is sacrifice; therefore he finally resides in sacrifice," so says the Brāhmaṇa. A boon is given as Dakṣiṇā, so is it said. Or (the Dakṣiṇā should be) as in the Āpāghā sacrifice.[1] The animal-sacrifice is as prescribed. Having performed the Pāthikṛtī Iṣṭi one should perform the Full-moon and New-moon sacrifices. (One should perform) the Nakṣatra-sattra for the eternity of splendour. By performing the Jyotiṣām Ayana one gets rid of the sin, obtains illumination and wins unnatural death, so says Baudhāyana.

XXVIII.5
ĀGRAYAṆAPRĀYAŚCITTA

One should perform the New-moon sacrifice or the Full-moon sacrifice with new corn. Or one should offer Agnihotra with new corn. Or one should feed Agnihotra-cow with new corn and offer the Agnihotra with her milk. Or one should offer the evening and morning Agnihotra with the gruel of new corn. Or one should cook on the Gārhapatya rice of paddy measuring four Śarāvas, and make offerings to the divinities of Āgrayaṇa with Sviṣṭakṛt Agni as the fourth. Or one should give to brāhmaṇas food of new corn. These are alternatives to the performance of an Iṣṭi. Without having offered the first fruits of green barley, leguminous grains, plants, trees, roots, fruits and vegetables, one may consume them at will, since the times of their ripenings vary. Having performed the Āgrayaṇeṣṭi of paddy, one should offer paddy alone (in the Full-moon and New-moon sacrifices) until the Āgrayaṇeṣṭi with barley. After having performed the Āgrayaṇeṣṭi with barley, one should offer barley alone (in the Full-moon and New-moon sacrifices) until the Āgrayaṇeṣṭi with paddy. Alternatively one may offer paddy or barley (in the Full-moon sacrifices). The Āgrayaṇa performances come to an end.

XXVIII.6
PAŚUPRĀYAŚCITTA

Now we shall explain the expiations pertaining to an Animal-sacrifice. If the animal bellows after it is dedicated, one should make an offering with the verse, "O Vaiśvānara Agni, may that brilliant light which is created beyond this region lead us beyond the enemies, svāhā."[1] He makes the second incidental offering with the

1. TBr III.12.4.7

1. TS IV.2.5.2

यस्माद्भीषावाशिष्ठास्ततो नो अभयं कृधि । प्रजाभ्यः सर्वाभ्यो मृड नमो रुद्राय मीढुषे स्वाहेति । यस्माद्भीषावेपिष्ठाः पलायिष्ठाः समज्ञास्थाः शकृदकृथा मूत्रमकृथा इत्येतेषु निमित्तेषु य इदमकस्तस्मै नमस्तस्मै स्वाहेति तृतीयाम् । स यदि निषीदेद्यस्माद्भीषा न्यषद इत्येताः हुत्वा तं मैत्रावरुणदण्डेनोत्थापयेदन्येनौदुम्बरेण वा । ऊर्ग्वा उदुम्बर ऊर्क् पशव ऊर्जैवास्मा ऊर्जं पशूनवरुन्द्ध इति ब्राह्मणम् । उदुस्त्र तिष्ठेत्युस्त्रमुदश्वेत्यश्व-मुच्छागेति छागमुन्मेषेति मेषमुद्वश इति वशाम् । स उ चेत्प्राक् पर्यग्नि-करणान्म्रियेत याश्वमेधे प्रायश्चित्तिस्तां कृत्वाथान्यं तद्दैवत्यं तद्वर्णं तद्वयसं तद्रूपं तज्जातीयं पशुमालभेत । तस्योपाकरणादि सर्वमावर्तते निर्मन्थ्य सामिधेनीतच्छेषाघारसंप्रैषसंमार्गप्रवरप्रयाजवर्जम् । अथ यदि तज्जातीयं न विन्देताजावयो गोअश्वा इत्यन्योन्यस्य प्रतिनिधयो भवन्तीति । तेषां छागश्च मेषश्चोपाकरणीयौ । अलाभे ऽन्यतममालभेत । त्वाष्ट्रेण प्रचरणकल्पो व्याख्यातः । अथास्य शरीरमप्सु प्रवेशयति न वा उवेतन्म्रियस आशानां त्वा विश्वा आशा इति द्वाभ्याम् ॥ ६ ॥

verse, "(O animal), do thou render us fearless (from that spirit) for whose fear thou hast bellowed. Obeisance to bountiful Rudra, svāhā." In the event of these incidences : "From whose fear thou hast trembled ...." "... hast run away ...," "... art dead ...," "... hast evacuated faeces ...," "... hast urinated ...," he should make a third offering with the part "obeisance to him, svāhā to him who has done this" joined to the preceding portion. If it sits down, he should make an offering with the verse, "From whose fear thou hast sat down ..." and should make it get up with the Maitrāvaruṇa's staff or any other staff of *Ficus glomerata*. "*Ficus glomerata* is strength; animals are strength; through strength he obtains for him strength i.e. cattle." So says the Brāhmaṇa. If it is a bull, he should modify the verse as "O bull, do thou get up ...." If it is a goat, he should modify the verse as "O goat, do thou get up ...." If it is a sheep, he should modify the verse as "O sheep, do thou get up ...." If it is a barren cow, he should modify the verse as, "O barren cow ....." If it dies before carrying the fire around, one should perform the expiation prescribed in the Aśvamedha,[2] and immolate another animal for the same divinity, of the same colour, of the same age, of the same form and of the same class. In its case the entire procedure beginning with dedication is repeated except the churning out of fire, putting of fire-sticks at the Sāmidhenī-recitation, keeping back (one fire-stick), the Āghāra by means of the spoon, the giving out of a call to the Āgnīdhra to cleanse the fire, the cleansing of the fire, the choosing (of the Hotṛ and the Maitrāvaruṇa) and the Prayājas. If one does not get an animal of the same species, goats and sheep, and bulls and horses become the substitutes for each other. He should, however, take a goat itself as a substitute for a goat, and a ram itself as a substitute for a ram. If it is not available, one may take any.[3] (If no animal at all is available) the procedure in respect of the animal to Tvaṣṭṛ[4] is recommended. One should throw away the carcass of the (dead) animal into water with the two verses, "(O animal), thou art not really dead (through immolation), (therefore) dost not ruin, thou goest to gods by an easy path. May god Savitṛ place thee where the good-doers, not the evil-doers, reach,"[6] and with the two verses, "(I dedicate) thee to the four immortal guardians of the quarters.[5] We worship the supervisor of this animal with the oblation. —I unite all quarters with honey; may the waters and plants be faultless. May this sacrificer dispel the enemies; may all animals be not snatched."[6]

2. BaudhŚS XV.8
3. The text is doubtful; the translation is tentative.
4. Offering of clarified butter in place of the organs of the animal, cf. BaudhŚS XVII.15.
5. Namely, Indra, Yama, Varuṇa and Soma.
6. TBr III.7.8.3

अथ यद्यङ्गहीनः पशू रूपतो वर्णतो वाग्नेयीमाग्नावैष्णवीमैन्द्रीं वायव्यां प्राजापत्यामिति च हुत्वा तमेवोपाकुर्यात् । अथ यदि वपामाह्रियमाणाꣳ श्येनो ऽपहरेन्नश्येद्वा पात्र्याꣳ हिरण्यमन्तर्धाय चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमान उद्यन्त्सुपर्णो न विभाति सर्वꣳ हिरण्यकुक्षिः सप्तशिराः पुरस्तात् । सर्वेषु लोकेषु विभुः प्रविष्टो गातुमस्मिन्यज्ञे यजमानाय विन्द स्वाहेति । अथैतस्यै वपायै स्थाने यत्किंचिन्मेदोरूपमवशिष्टꣳ स्यात्तदुत्पाट्य तेन प्रचरेत् । अथ यद्येनां पुनर्विन्देत नैनामाद्रियेत । अथ यदि वपा हविरवदानं वा स्कन्देदा त्वा ददे यशसे वीर्याय चास्मास्वघ्निया यूयं दधाथेन्द्रियं पय इत्यादाय जुहोति यस्ते द्रप्सो यस्त उदर्षो दैव्यः केतुर्विश्वं भुवनमाविवेश । स नः पाह्यरिष्ट्यै स्वाहेति । अथ यद्यसꣳस्थिते पशौ शकुनिश्चषाल उपविशेच्चषालं प्रक्षाल्य यूपं प्रोक्ष्य तथैवाज्येन जुहोत्यापवस्व वदस्व वा सोमपीतये गातुमस्मिन्यज्ञे यजमानाय विन्द स्वाहेति ॥ ७ ॥ पञ्चमः ॥

अथातश्चातुर्मास्यान्तरालव्रतानि व्याख्यास्यामः । तस्यैतद् व्रतम् । नानृतं वदति न माꣳसमश्नाति न स्त्रियमुपैति नास्य पल्पूलनेन वासः पल्पूलयन्त्यमृन्मयपाय्यशूद्रोच्छिष्टो स्वयं पादौ प्रक्षालयते न

XXVIII.7

If the animal is deficient in respect of colour or appearance, one should offer (clarified butter) with the verses respectively addressed to Agni, Agni-Viṣṇu, Indra, Vāyu and Prajāpati, and dedicate the very animal. If an eagle snatches away the omentum being brought over, or if it is lost, one should take into a vessel four spoonfuls across a piece of gold, and make an offering on the Āhavanīya, while the sacrificer has contacted him, with the verse, "The rising (sun) with golden bowels and seven heads shines in front like an eagle. Do thou, all-pervading and entering into all regions, secure the path for the sacrificer in this sacrifice, svāhā."[1] He should tear out whaever remnant of fat might be sticking on the spot of the omentum, and offer it. In case he regains it (the omentum) he should ignore it. If the omentum or portion of the oblation falls down, one should take it with the mantra, "I take thee for glory and valour; O cows, do you grant us might and milk," and offer it with the mantra, "Do thou, whose drop or overflow, the divine sign has entered the entire region, guard us against injury, svāhā."[2] If a crow rests upon the Caṣāla while the animal is not yet immolated, he should wash the Caṣāla, sprinkle the sacrificial post, and make an offering of clarified butter with the verse, "Do thou pass through for the drinking of Soma (by gods); do tho (O crow) cry; do thou secure the path for the sacrificer in this sacrifice, svāhā."[3]

XXVIII.8

CĀTURMĀSYA-PRĀYAŚCITTĀNI

Now we shall explain the ordinances to be observed in the interval between the Cāturmāsya-parvans. The ordinance is : one does not speak untruth, does not eat flesh; does not approach a woman; his garment is not washed with water impregnated with alkline salt. He drinks through a pot other than an earthen one; he does not give the remnants of food to a Śūdra. He himself washes his own feet; he does not eat salty things; he does not consume leguminous grains except sesame; he does not sleep on a wooden bed; he does not appraoch a woman (for sexual enjoyment). If he wills, he may approach his wife after her menstruation provided he has no son. At both times he eats Vrata-food along with honey. "One consumes honey," so says the Brāhmaṇa. Ghee is meant thereby. It is regarded as divine honey. It is said : "O Vanaspati, those seeking divine favour besmear thee with divine honey in the sacrifice."[1] He should not eat the remnants of another person; he should not

1. This verse is not traced anywhere.
2. TBr III.7.10.1
3. The mantra is not traced anywhere.

1. TBr III.6.1.1

लवणमश्नाति न कौशीधान्यमन्यत्र तिलेभ्यो नासन्द्याः शयीत न स्त्रियमुपेयात्काममृतौ जायामुपेयाद्यद्यजातपुत्रः स्यादुभयोः कालयोर्मधुपूर्वं व्रतमुपैति मध्वश्नातीति ब्राह्मणम् । घृतमित्येवेदमुक्तं भवति । दैव्यं मध्विति । विज्ञायते ऽञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना दैव्येनेति। नान्यस्योच्छिष्टं भुञ्जीत । नान्यस्यार्त्विज्यं कुर्वीत नाञ्जीत नाभ्यञ्जीत न श्राद्धं भुञ्जीत न लोमानि वापयीत न दतो धावते न नखानि निकृन्तते कामं पर्वसु केशश्मश्रुलोमनखानि वापयीत । चतुर्षुचतुर्षु मासेषु निवर्तयेतेति ब्राह्मणम् । संवत्सरादूर्ध्वं दार्शपौर्णमासिकमेव व्रतमुपदिशन्ति तस्य चेद्वैश्वदेवस्य कालो नातीयाद्यद्यतीयादग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । आमावास्यकालादिति व्याख्याताः । कालातिक्रमेष्वापदि यजेत ॥ ८ ॥ षष्ठः ॥

अथातो ऽध्वरदीक्षाप्रायश्चित्तानि व्याख्यास्यामः । दीक्षितश्चेदनृतं वदेदिमं मे वरुण तत्त्वा यामि त्वं नो अग्ने स त्वं नो अग्न इति चतस्रो वारुणीर्जपेत् । कृष्णाजिनाद्व्यवच्छिन्नो दण्डाद्वा देवाञ्जनमगन्यज्ञस्ततो मा यज्ञस्याशीरवतु । वर्धतां भूतिर्दध्ना घृतेन मुञ्चतु यज्ञो यज्ञपतिमꣳहस इति जपेत् । अमेध्यमनिष्टं वा दृष्ट्वा जपतीत्युक्तमेतत् । अभिवृष्टो ऽभिवृष्यमाणो वा जपतीत्युक्तमेतत् । व्रतयित्वाप आचम्य जपति शिवाः पीता भवथ यूयमापो ऽस्माकं योनावुदरे सुशेवाः । इरावतीरनमीवा अनागसः स्वस्ति नो भवथ जीवस इति । छर्दयित्वा निष्ठीव्य वा जपति यदत्रापि रसस्य मे निरष्ठविषमस्तृतः । अग्निष्टत्सोमः पृथिवी पुनरात्मन्दधातु म इति । रेत स्कन्नमनुमन्त्रयते यन्मे रेतः परीतोषात्तदर्पिथ । अग्निहोत्रमिव सोमेन तदहं पुनराददद इति । मूत्रं करिष्यन्पुरीषं वा पृथिव्या लोष्टमादत्त इयं ते यज्ञिया तनूरिति करोत्यपो मुञ्चामि न प्रजामꣳहोमुचः स्वाहाकृताः पृथिवीमा-

officiate as a priest in another's sacrifice; he should not put collyrium in his eyes; he should not anoint himself; he should not consume food at Śrāddha; he should not cause the hair on the body to be shaved; he should not cleanse his teeth; he should not get his nails pared; if he wills he may cause his hair, beard, hair on the body to be shaved and nails pared on the Parvan-days. He should get his hair turned back every four months, says the Brāhmaṇa.[2] After the year is passed over, one should observe the ordinance prescribed for the Ful-moon and New-moon sacrifices provided the day for the (next) Vaiśvadevaparvan is not passed over. If it is passed over, he offers a cake on eight potsherds to Vratapati Agni. The Iṣṭi comes to a close as prescribed. (The options) "until the day of the New-moon sacrifice" etc. are explained.[3] In the event of a calamity one may perform a rite even after the expiry of the proper time.

XXVIII.9
ADHVARADĪKṢĀPRĀYAŚCITTĀNI

Now we shall explain the expiations pertaining to the initiation for a Soma-sacrifice. If the initiated person speaks untruth, he should murmur the four verses addressed to Varuṇa, namely, "Do thou, O Varuṇa, harken my call ... —Praying to thee with the divine song, I come to thee .... —Do thou O Agni, the wise .... —Do thou, O Agni, be nearest to us ...."[1] If he is separated from the skin of black antelope or from the staff, he should murmur the verse, "The sacrifice has gone to the gods and to men; may its benediction guard me. May the welfare grow through the curds and ghee; may the sacrifice relieve the lord of sacrifice from sin."[2] After gazing at an impure or unwanted object he murmurs —this is already dealt with. One over whom it has rained, or is raining, murmurs—this is already dealt with. Having taken Vrata-food, he sips water and murmurs the verse, "O waters, do you, when drunk, become auspicious to us, gracious in our stomach, in our womb. Full of food, propitious and harmless, do you become kind for our life." After vomitting or spitting, he murmurs the verse, "May Agni, Soma and Pṛthivī reinstate within me the sap which I, invincible, spat." He follows the seminal fluid which he has dropped with the verse, "The seminal fluid which I have dropped voluntarily, I take it back like the Agnihotra (subjugated) by Soma."[3] When he is going to urinate or to evacuate faeces, he takes a clod of earth with the formula, "This is thy sacrificial form." He urinates with "I relinquish water, not progeny; do you, relieving from sin,

2. TBr I.5.6
3. In the sequel, cf. BaudhŚS XXVIII.12

1. TBr III.7.11.1-4; BaudhŚS XXVII.1
2. cf. MS I.4.4; IV. 8.9
3. cf. ĀpŚS X. 13.10

विशतेति । लोष्टं प्रतिनिदधाति पृथिव्या संभवेति । बीभत्सा नाम स्थाप: स्वाहाकृता: पृथिवीमाविशतेत्यश्रु । कफस्या नाम स्थाप: स्वाहाकृता: पृथिवीमाविशतेति स्नूहानम् । तपस्या नाम स्थाप: स्वाहाकृता: पृथिवीमाविशतेति स्वेदम् । दु:स्वप्नं दृष्ट्वा जपत्यभिपर्यावर्तते दु:स्वप्न पापस्वप्नादभूत्यै ब्रह्माहमन्तर करवै न हि स्वप्नमुपग्रथ इति । स्वप्ने ऽन्नं भुक्त्वा जपति यदन्नमद्यते नक्तं न तत्प्रात: क्षुधो ऽवति । सर्वं तदस्मान्मा हिꣳसीन्न हि तद्ददृशे दिवेति । लोहितमुत्पतितं दृष्ट्वा कण्डूय वा जपति नमो रुद्रियाभ्यो ऽद्भ्य: स्वाहेति । न वर्षति धावेत् । यदि धावेन्नमो रुद्राय वास्तोष्पतय इत्येतामृचं जपेत् । नान्येन दीक्षितेन समेयात् । यदि समेयात्कया नश्चित्र आभुवदित्येतामृचं जपेत् । देवयजनादन्यत्राभ्युदितो ऽभिनिम्रुक्तो वा सूर्यो मा देवो देवेभ्य: पात्विति जपेत् । इतीन्वा इमानि सर्वास्वेवाध्वरदीक्षासु प्रायश्चित्तानि भवन्तीति बौधायन: । आवान्तरदीक्षायै विसर्गादिति शालीकि: ॥ ९ ॥ सप्तम: ॥

अथात: सर्वयज्ञानां प्रायश्चित्तानि व्याख्यास्याम: । सर्वत्र स्कन्नच्छिन्नभिन्नभग्रनष्टदुष्टविपरीतहीनेषु हवि:स्यन्दनास्रावितपतित-स्फुटितेष्वद्विजश्वानबिडालकाकखरमृगपशुपक्षिसरीसृपादीनामन्यत्कीटा-नामृत्विजो ऽग्नीनामन्तरागतानां द्वादशगृहीतेन स्रुचं पूरयित्वा दुर्गां मनस्वतीं महाव्याहृतीस्तिस्रो जुहुयाज्जातवेदसे सुनवाम सोममरातीयतो निदहाति वेद: । स न: पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्नि: स्वाहे-ति । कार्यविपर्यासे च मन्त्रब्राह्मणमात्रम् । दर्भेध्माबर्हि:परिधिवि-धृतिपवित्रहवि:कपालस्रुक्स्रुवारणिकृष्णाजिनप्रणीताग्न्युद्वासनेन यत्किंचित्कार्यविपर्यास: स्याद्ये चान्ये चाज्यस्थाल्या: स्रुवेणोपघातं

enter into the earth with Svāhā-utterance." He replaces the clod with "Do thou be united with the earth." He sheds tears with "You are disgusting water; do you enter into the earth with Svāhā-utterance;" cough with "You are nauseous water; do you enter into the earth with Svāhā-utterance;" sweat with "You are originated by heat; do you enter into the earth with Svāhā-utterance."[4] Having seen a bad dream, he murmurs the verse, "I return from the bad dream, the evil dream, the damage. I hold the prayer against it, the sorrows indicated by the dream are driven away."[5] If one eats food in a dream, he murmurs the verse, "The food which is eaten at night does not save one from hunger in the morning. May it not injure us; it is not seen by day." If one looks at blood fallen on the ground, or rubs, he murmurs, "Obeisance to water belonging to Rudra, svāhā." One should not walk when it is raining. If he walks, he murmurs the verse, "Obeisance to Rudra the lord of residence. I invoke (Rudra) who guards at arrival, at departure, at leaving, at final departure, at coming back and at moving around."[6] One should not come across another initiated person. If he comes, he should murmur the verse, "With which help, with which most powerful help will the wonderful and ever-growing friend come to us ?"[7] If the sun rises or sets while the initiated is away from the sacrificial place, the initiated murmurs the verse, "May god Sūrya protect me from the gods; Vāyu from the midregion. May Agni the sacrificer protect me from the evil eye. O strong one, O impetuous one, O instigator, O thou of all men with these names, O Soma, we shall worship thee; with these names, O Soma, we shall worship thee."[8] These are the expiations in all kinds of initiation at a Soma-sacrifice, so says Baudhāyana. These are applicable upto the relinquishment of the intermediate initiation, says Śālīki.

XXVIII.10

THE EXPIATIONS AT ALL SACRIFICES

Now we shall explain the expiations for all kinds of sacrifice. In all cases where oblation is fallen down, broken, split, shattered, lost, defiled, inverted, or defective, or flows out, leaks out, falls down, or is cracked, where a non-twiceborn, a dog, a cart, a cat, a crow, an ass, a deer, an animal, a bird, a serpent and the like, or any of the

4. cf. BhārPariS 69; ĀpŚS X.14.1
5. One may favourably compare with this mantra which is partly corrupt, AV VII.100.
6. TBr III.7.9.7
7. TS IV.2:11.2
8. TS III.5.5.1

प्रायश्चित्तानि जुहोति प्रजापतये स्वाहा हिरण्यगर्भाय स्वाहेति । अथ पितामहां जुहोति भृगूणां पतये स्वाहाङ्गिरसां तपसे स्वाहेति । अथ महाव्याहृतीर्जुहोति भूरग्नये च पृथिव्यै च महते च स्वाहा भुवो वायवे चान्तरिक्षाय च महते च स्वाहा सुवरादित्याय च दिवे च महते च स्वाहा भूर्भुवः सुवश्चन्द्रमसे च नक्षत्रेभ्यश्च दिग्भ्यश्च महते च स्वाहेति । अथ व्याहृतीर्जुहोति भूः स्वाहा भुवः स्वाहा सुवः स्वाहा भूर्भुवः सुवः स्वाहेति ॥ १० ॥ अष्टमः ॥

मन्त्रहीने ऽतिरिक्ते वा दुरधीते दुरागते ।
अनागते ऽवषट्कारे अतीते वापि यद्धुते ॥
हविषः स्यन्दनादग्नेर्होतुर्हीनस्वरेण च ।
अतिदाहे च हविषां यत्किंचित्पात्रभेदने ॥
कपालनाशे भेदे च चतुष्पाद्यन्तरागते ।
प्रणाशे च पवित्रस्य आज्यस्यैवावलोडने ॥
हविषां च विपर्यास ऋत्विक्ष्वप्रयतेषु च ।
यज्ञप्रसारणीकाले द्वैधीभावे समुत्थिते ॥
मिन्दाहुती च होतव्ये व्याहृत्यः प्रणवादिकाः ।
वारुण्यस्तन्तुमत्यश्चान्वग्निश्च मनस्वती ॥
महाव्याहृतयः सप्त प्राजापत्या तथैव च ।
प्रसंधानाय यज्ञस्य त्वेते मन्त्राः प्रकीर्तिताः ॥
अप्रायश्चित्तिको यज्ञो ह्यसुरैः संप्रभुज्यते ।
असुरैर्भुक्तयज्ञस्तु देवान्दोषेण सꣳश्रयेत् ॥
ऋत्विजो यजमानं च आयुषो ब्रह्मवर्चसात् ।
प्रच्यावयेद्दुरिष्टं तत्तस्माद्दोषान्प्रणाशयेदिति ॥
॥ ११ ॥ नवमः ॥

insects passes between the officiating priests and the firs, one should take twelve spoonfuls in the ladle and make offerings with the verse containing the word *durga*, another containing the word *manas*[9] and with three Mahāvyāhṛtis. (The *durga* offering is to be made with the verse), "We press Soma for Jātavedas Agni; he burns the riches of those entertaining enmity. May he lead us beyond all adversities. May Agni carry us beyond all misbehaviours as if crossing the sea by a boat, svāhā.[10] In the event of any transposition in procedure, the expiation should be just the one prescribed in the Brāhmaṇa or the mantra. If there occurs any transposition in respect of darbha-grass, sacrificial grass and faggot, enclosing sticks, separating blades, strainer, oblation, potsherds, ladle, spoon, kindling woods, skin of a black antelope, Praṇītā-goblet, taking down from the fire, or if there is any other transposition, one should make expiatory offerings each time dipping the spoon into the vessel of clarified butter with the formula, "To Prajāpati svāhā, to Hiraṇyagarbha svāhā," "the *pitāmahā* offering with "To the lord of Bhṛgus svāhā; to the Tapas of the Aṅgirases svāhā." Then offers the Mahāvyāhṛtis "To *Bhū*, Agni, Pṛthivī and Mahat svāhā to *Bhuvaḥ*, Vāyu, Antarikṣa and Mahat svāhā; to *suvaḥ*, Āditya, heaven and Mahat svāhā; to *bhūr bhuvaḥ suvaḥ* Candramas, Nakṣatras, Diśes and Mahat svāhā." Then he offers the Vyāhṛtis "*bhūḥ* svāhā; *bhuvaḥ* svāhā, *suvaḥ* svāhā, *bhūr bhuvaḥ suvaḥ* svāhā."

XXVIII.11

If an offering is made without the relevant formula, if it is superfluous, if (the mantra) is recited incorrectly, if the offering is made at a wrong time, if it is made in advance, if offered without Vaṣaṭ-utterance, if it is passed over, if the oblation is spilt out from the fire, if the Hotṛ's voice is defective, if the oblations are overburnt, if any vessel is broken, if a potsherd is lost or broken, if any quadruped passes between the fires, if the strainers are lost while agitating the clarified butter, if the oblations are transposed, if the priests are inattentive, if there is a difference of opinion during the sacrificial procedure, one should offer two Mindāhutis, make offerings with praṇava and Vyāhṛtis, with verses addressed to Varuṇa, also to Tantumant Agni with the verse, *anv agnir uṣasām* ...,[1] with the verse containing the word *manas*, seven Mahāvyāhṛtis, and offerings to Prajāpati. These mantras are prescribed for the restoration of the sacrifice. A sacrifice concluded without the (essential) expiations is consumed by demons. The sacrifice consumed by demons invests the gods with blemish. A defective offering deprives the priests and the sacrificer of (long) life and divine splendour. Therefore one should remove the deficiencies (in rites).

9. Namely, *mano jyotir juṣatām* ... TS I.5.3.2; BaudhŚS XXVII.9
10. TĀ X.1.16
1. TS IV.1.2.2

अथातो ऽनुग्रहान्व्याख्यास्यामः । सायꣳहोमं चोपोदयं जुहुयात्प्रातर्होमं चोपास्तमयं कालेन कालमनतिक्रम्य । कालो दर्शपूर्णमासयोरग्निहोत्रस्य न स्कन्दते न व्यथत इति विज्ञायते । आ प्रातराहुतिकालात्सायमाहुतिकालो नातीयादा सायमाहुतिकालात्प्रातराहुतिकालः । अथ यदि सायꣳ सायं दोषा वस्तोर्नमः स्वाहेत्याहुतिꣳ हुत्वाग्निहोत्रं जुहुयात् । यदि प्रातः प्रातर्दोषा वस्तोर्नमः स्वाहेत्याहुतिꣳ हुत्वाग्निहोत्रं जुहुयात् । अथ यदि पूर्वस्यामाहुत्याꣳ हुतायामाहवनीयो ऽनुगच्छेदग्निर्दारौ दारावग्निरिति वदञ्छकले हिरण्यं निधायोत्तरामाहुतिं जुहुयात् । कालातिक्रमेष्वापद्धोमः । आमावास्यस्य कालात्पौर्णमासस्य कालो नातीयादा पौर्णमासादामावास्यस्या व्रीह्याग्रयणस्य कालाच्छ्यामाकाग्रयणस्य कालो नातीयादा यवाग्रयणस्य कालाद्व्रीह्याग्रयणस्या श्यामाकाग्रयणाद्यवाग्रयणस्या वरुणप्रघासानां कालाद्वैश्वदेवस्य कालो नातीयादा साकमेधेभ्यो वरुणप्रघासानामा शुनासीर्यात्साकमेधानामा वैश्वदेवाच्छुनासीर्यस्या दक्षिणायनपशोः कालादुत्तरायणपशोः कालो नातीयादोत्तरायणपशोर्दक्षिणायनपशोः । औत्तरवसन्तज्योतिष्टोमस्य कालात्पूर्ववसन्तज्योतिष्टोमस्य कालो नातीयात् । समस्तस्य संवत्सरस्यानिज्यासुत्या । ऋषयो ह स्म तत्प्रयोयुगा आसꣳस्ते ऽर्धमासायार्धमासायाग्निहोत्रमजुहवुः ।

XXVIII.12
ANUGRAHAS
Secondary employments

Now we shall explain the secondary employments. One should offer the evening Agnihotra before the next sunrise, and the morning Agnihotra before sunset without transgressing the time (of the next offering) by the (belated) time. The period of Full-moon and New-moon sacrifices and the Agnihotra does not pass away nor it becomes disturbed, so is it said. The period of evening Agnihotra does not pass away until the (next) morning Agnihotra; the period of morning Agnihotra does not pass away until the evening Agnihotra. If the evening (Agnihotra is belated), one should make an offering with the formula, "Obeisance to the illuminator of dark in the evening svāhā," and then offer the Agnihotra. If the morning (Agnihotra is belated), one should make an offering with the formula, "Obeisance to the illuminator of dark in the morning svāhā," and then offer the Agnihotra. If the Āhavanīya becomes extinguished after the first Agnihotra-offering is made, one should place a piece of gold on a chip of wood with the formula, "Agni is in the wood, in the wood is Agni" and then make the second offering. If the proper time for the Agnihotra is transgressed, the practice of offering the Agnihotra in emergency should be adhered to.[1] The time for the Full-moon sacrifice does not pass over until the time for the New-moon sacrifice; the time for the New-moon sacrifice does not pass over until the time for the Full-moon sacrifice. The time for the Śyāmākāgrayaṇa does not pass over until the time for Vrīhyāgrayaṇa. The time for the Vrīhyāgrayaṇa does not pass over until the time for the Yavāgrayaṇa. The time for the Yavāgrayaṇa does not pass over until the time for the Śyāmākāgrayaṇa. The time for the Vaiśvadevaparvan (of the Cāturmāsyas) does not pass over until the time for the Varuṇapraghāsaparvan. The time for the Varuṇapraghāsaparvan does not pass over until the time for the Sākamedhaparvan. The time for the Sākamedhaparvan does not pass over until the time for the Śunāsīrīyaparvan. The time for the Śunāsīrīyaparvan does not pass over until the time for the Vaiśvadevaparvan (in the next cycle).

The time for the Animal-sacrifice pertaining to the northern course of the sun does not pass over until the time for the Animal-sacrifice pertaining to the southern course of the sun. The time for the Animal-sacrifice pertaining to the southern course of the sun does not pass over until the time for the Animal-sacrifice pertaining to the northern course of the sun. The time for the performance of the Jyotiṣṭoma to be performed in the former Vasanta does not pass over until the time

1. cf. BaudhŚS XXIV.8

प्रतिपदि सायं चतुर्दशगृहीतानि गृह्णाति । सकृदुन्नयते हविरेका समित्सकृद्धोमः सकृदुपस्थानꣳ सकृत्पाणिनिमार्जनमेवं प्रातः । अथ षण्मासानहुते ऽग्निहोत्रे दर्शपूर्णमासाभ्यामनिष्ट्वाग्रयणैश्चातुर्मास्यैः पशुबन्धेन चाग्नये पथिकृते ऽग्नये तन्तुमते ऽग्नये वैश्वानरायाग्नये व्रतपतय इति पुरोडाशान्निरुप्याग्निहोत्रꣳ हुत्वा दर्शपूर्णमासाभ्यामिष्ट्वाग्रयणैश्चातुर्मास्यैः पशुबन्धेन च । अथ संवत्सरमहुते ऽग्निहोत्रे दर्शपूर्णमासाभ्याम-निष्ट्वाग्रयणैश्चातुर्मास्यैः पशुबन्धेन चाग्नये पवमानायाग्नये पावकायाग्नये शुचये ऽग्नये पथिकृते ऽग्नये तन्तुमते ऽग्नये वैश्वानरायाग्नये व्रतपतय इति पुरोडाशान्निरुप्याग्निहोत्रꣳ हुत्वा दर्शपूर्णमासाभ्यामिष्ट्वाग्रयणैश्चातुर्मास्यैः पशुबन्धेन च ॥ १२ ॥

अथ हविषामर्थे व्रीहियवौ । तयोरलाभे प्रियङ्गवः कोद्रवोदारवरक-वर्जꣳ श्यामाकनीवारवेणुयवास्तरसंपाककन्दमूलफलान्यापः सक्तुमिति। घृतमाज्यार्थे । गव्यमिति प्रत्ययः । तस्यालाभे माहिषमाजं वा घृतमाज्यार्थे प्रयुञ्जीत । भोजनेष्वविरुद्धं मन्यन्त एके । तयोरलाभे तैलं प्रतिनिधिः । तस्यालाभे जर्तिलतैलमतसीकुसुम्भसर्षपवार्क्षस्नेहा इति शिष्ट-प्रामाण्यात् । अत ऊर्ध्वमलाभे यवपिष्टानि व्रीहिपिष्टानि श्यामाकपिष्टानि वाद्भिः सꣳसृज्याज्यार्थे प्रयुञ्जीत । कुशा स्तरणार्थे । तेषामलाभे शरमयकुतपाश्ववालमुञ्जसुगन्धितेजनार्जुनादारदूर्वाश्यामाकाः क्षीरवृक्षा इक्षव इत्येतेभ्यः प्रस्तरबर्हिर्विधृतिपवित्रयूपरशनाशालाकपरिस्तर-णान्तर्धानासनशयनस्तोत्रोपाकरणार्थाः कार्याः सर्वतृणेभ्यो वा शुष्क-

for the Jyotiṣṭoma to be performed in the latter Vasanta. In the case of a combined year, there should be no performance of an Iṣṭi nor of a Soma-sacrifice (at the next year's beginning).

There were sages who were experts in ritual-practice. They offered the Agnihotra every month-half. On the Pratipad-day in the evening one takes up fourteen portions of Agnihotra; he takes the oblation at once. One firestick should be put. There should be a single offering. The praying should be done at one time. Cleansing of the palms should be done once only. Similarly at the morning Agnihotra. If one has not offered the Agnihotra for six months, has not performed Full-moon and New-moon sacrifices, the Āgrayaṇeṣṭi, the Cāturmāsyas and the Animal-sacrifice for six months, one should offer cakes on eight potsherds to Pathikṛt Agni, Tantumant Agni, Vaiśvānara Agni and Vratapati Agni, and then offer the Agnihotra. (He should then perform) the Full-moon and New-moon sacrifices, the Āgrayaṇa, the Cāturmāsyas and the Animal-sacrifice (at the proper time). If one has not offered the Agnihotra, has not performed the Full-moon and New-moon sacrifice, the Āgrayaṇa, the Cāturmāsyas and the Animal-sacrifice for one year, he should offer cakes on eight potsherds to Pavamāna Agni, Pāvaka Agni, Śuci Agni, Pathikṛt Agni, Tantumant Agni, Vaiśvanara Agni and Vratapati Agni, and then offer the Agnihotra. (He should then perform) the Full-moon and New-moon sacrifices, Āgrayaṇa, Cāturmāsyas and the Animal-sacrifice (at the proper time).

XXVIII.13

For the purpose of oblations paddy and barley (are the normal grains). If they do not become available, one should employ the grains of *Panicum italicum* unmixed with *Paspalum scrobicufatum* and *udāravaraka*, or grains of *Panicum frumentaceum* or *Hygrorhiza aristata* or bamboo-seed or fully roasted bulbs, roots or fruits or flour of parched barley. One should use ghee for clarified butter. The convention is that it should be made out of cow's milk. In its absence one should use the ghee prepared out of the milk of she-buffalo or she-goat. Some teachers think that one should employ such ghee as is not unsuitable as food. In the absence of both of them one should use sesame-oil as a substitute. In its absence one should use the oil of wild sesamum. Oils prepared out of linseed or safflower or mustard are also allowed under the sanction of the wise. If these are not available, one may use flour of barley or paddy or *Panicum frumentaceum* mixed with water in place of clarified butter. The grass of *Poa cynosuroides* should be used for spreading. If that is not available, one may used *Saccharum Śara* or *Kutapa* or *Saccharum spontaneum*,

शुण्ठिनलबल्बजकृष्णतूलतृणवर्जम् । पालाशः खादिरो वेध्मः । तयोरलाभे याज्ञिकानां वा वृक्षाणामन्यतमस्तेषामलाभे ऽररुकपित्थकोविदार-शल्मलिश्लेष्मातकनीपनिम्बतिलकवाधकविभीतकराजवृक्षकरञ्ज-पलाण्डुवर्जम् । सर्ववनस्पतीनामिध्मो भवतीत्येके । दक्षिणानां काले गौर्हिरण्यं वासः । तेषामलाभे फलानां मूलानां भक्ष्याणां दद्यान्न त्वेव न यजेत ।

नित्यं नित्येषु युक्तः स्यात्तथैवाजस्त्रिकेषु च ।
यस्य नित्यानि लुप्तानि तथैवाजस्त्रिकाणि च ॥
विपथस्थो न स स्वर्गं गच्छते पतितो हि सः ।
तस्मान्मूलैः फलैर्वापि मधुना तरसेन वा ।
नित्यं नित्यानि कुर्वीत न च नित्यानि लोपयेत् ॥
न च नित्यानि लोपयेदिति ॥ १३ ॥ दशमः ॥

॥ इत्यष्टाविंशः प्रश्नः ॥

or *Saccharum Muñja,* or the fragrant grass, or *arjuna* or *ādāra* or *Dūrvā* or *Panicum frumentaceum,* or twigs of milky trees or sugarcane for the Prastara, Barhis, separating blades, strainer, cord for the sacrificial post, sticks, strewing grass, concealment, seat, bed and introduction of a Stotra. Or one may prepare these out of any grass except dry ginger, *nala, balbaja* and the grass having black tufts. The sacrificial faggot should be of *Butea frondosa* or *Acasia catechu.* If both these are not available, one may procure from any sacrificial tree; if it is not available, one may procure from any tree except *araru, kapittha, kovidāra, Śalmali, Śleṣmātaka, Nīpa, Nimba, Tilaka, Bādhaka, Vibhītaka, Rājavṛkṣa, Karañja* and *Palāṇḍu.* According to some teachers one may procure the faggot from any tree. At the giving away of Dakṣiṇā one should give a cow or a piece of cloth. If these are not available, one may give fruits or roots or other eatables. It should however not happen that one does not perform a sacrifice (because he has nothing to give away as Dakṣiṇā).

One should always be devoted to the obligatory rites and also to the ceaseless maintenance of the fires. One whose obligatory rites are discontinued and permanent fires are not maintained, becomes deprived of the right path; he does not reach the heaven; he becomes sinful. Therefore one should always perform the obligatory rites by means of roots, fruits, honey or flesh. One should not discontinue obligatory rites.

CHAPTER XXVIII ENDS.

अथाभिदग्धानि सदोहविर्धानानि समस्तदेवयजनमावृतैव क्रियेरन्ननावृता वा । वसतीवरीः प्रथमं गृह्णीयादिति वाधूलकस्य मतम् । अथेतरानानुपूर्वमिति । अथ यदि भिन्नेषु कपालेषु सर्वाणि निपतेयुस्तत्र यावत्मूतं पुरीषमादाय वसतीवरीभिः संयुत्य विस्राव्य प्रचरेत्तत्र प्रायश्चित्तं ग्रहाणामेकेन जुहुयात् । आग्नीध्रीयविनाश आग्नेय्यर्चा जुहुयादग्निर्मूर्धा दिव इति । वैष्णव्या हविर्धाने विष्णो त्वं नो अन्तम इति । आग्नेय्या स्रुक्ष्वयमग्निः सहस्रिण इति । वायव्यया वायव्येषु वायो शतꣳहरीणामिति । ऐन्द्रिया सदसीन्द्रं विश्वा अवीवृधन्निति । वैश्वदेव्या प्राग्वꣳशे विश्वे देवाः शृणुतेमꣳ हवं म इति । सर्वेषु मिन्दाहुती जुहुयाद्व्याहृतीश्च । अपि

CHAPTER - XXIX

SOMA-SACRIFICES

XXIX.1

If the Sadas and the Havirdhāna sheds (and other constructions) are burnt out, they may be reconstructed in the in the manner of, or irrespective of the manner of, the entire sacrificial place. One should take up the Vasatīvarī waters first - this is the view of Vādhūlaka.[1] One should restore the other things in the regular order. If all (oblations) crumble down because of the broken potsherds, one should collect whatever dough becomes available, mix it with Vasatīvarī waters, cause the fluid to flow out, and make the offering. The expiation for this is that he should offer (clarified butter) with any of the *graha* formulas.[2] If the Āgnīdhrīya chamber is burnt, one should make an offering with the verse addressed to Agni, "Agni is the head of the heaven ...."[3] If the Havirdhāna shed is burnt, one should make an offering with the verse addressed to Viṣṇu, "O Viṣṇu, thou art nearest to us ...."[4] If the ladles (are burnt), one should make an offering with the verse addressed to Agni, "This Agni is the lord of wealth counted in thousands and hundreds ...."[5] If the Vāyavya cups (are burnt), one should make an offering with the verse addressed to Vāyu, "O Vāyu, do thou provide me with a hundred horses ...."[6] If the Sadas shed (is burnt), one should make an offering with the verse addressed to Indra, "All praises have promoted Indra."[7] If the Prāgvaṁśa (is burnt), one should make an

1. Baudhāyana's tradition, and also the Taittirīya tradition in general, lay down the procedure of the Upavasatha rites as (1) the piling up of the Dhiṣṇya mounds, (2) the carrying forth of Agni and Soma, (3) the offering of omentum of the Agnīṣomīya animal, and (4) the taking up of Vasatīvarī waters (BaudhŚS VI. 29-32). The VādhŚS VI. 19.3 has prescribed the taking up of the Vasatīvarī waters immediately after the piling up of the Dhiṣṇya mounds; the carrying forth of Agni and Soma and the offerings of the omentum follow the taking up of the Vasatīvarī waters. The author of the Baudhāyana Prāyaścittasutra chose to draw attention to this fact while dealing with the expiations. By the word *prathamam* he probably meant "prior to the carrying forth of Agni and Soma and the offering of the omentum of the Agnīṣomīya animal." It may be noted that Aupamanyava's view recorded in the BaudhŚS XXI.15 (Dvaidha) fully agrees with Vādhūla's prescription.
2. TĀ III.1-7
3. TS I.5.5.1
4. TS III.1.10.3
5. TS II.6.11.1
6. TS II.2.12.7
7. TS IV.6.3.4

वेष्टिं निर्वपेत् । अगारदहने क्षामवान् सर्वविनाशे तन्तुमती । दग्धेषु सोमेषु वा नष्टेषु वा सोमानामुपघातापहारेषु वा यथालाभमंशून्गृहीत्वा वसतीवरीभिः संयुत्याभिषुत्य प्रचरेत् । सर्वविनाश ओषधीभिरभिषुत्य प्रचरेत् । तत्कृत्वा पुनर्यजेतेति श्रुतिः । एवमेव कुर्यात्सा प्रायश्चित्ति-रिति ॥ १ ॥ प्रथमः ॥

अथ होत्रकाणामन्योऽन्यस्य मैत्रावरुणश्चोदयेदपि वान्योऽन्यस्य याज्यापुरोऽनुवाक्याभ्यां यजेत तस्य प्रायश्चित्तम् । ब्राह्मण एकहोतेत्यस्या-नुवाकस्य प्रथमेन होतुर्जुहुयात् । द्वितीयेन मैत्रावरुणस्य तृतीयेन ब्राह्मणाच्छंसिनश्चतुर्थेन पोतुः पञ्चमेन नेष्टुः षष्ठेनाच्छावाकस्य सप्तमेनाग्नीध्रस्य । अध्वर्युः प्रधानदेवतामनुच्चारयित्वा योऽन्यामुच्चरयेद्यद्वो देवा अतिपादयानीत्येतया स्रुवाहुतिं जुहुयात् । दशात्मकेनाष्टमेन नवमेन पूर्वोक्तं प्रायश्चित्तं कुर्यात् । उक्थ्यपर्यायेषु यथाक्रमेण जुहुयात् । दशमेन षोडशिरात्रिपर्यायेभ्यो राथंतराय संधये । तथा शिपिविष्टस्तोत्रे वाजपेये । तथातिरिक्तस्तोत्रेष्विति । यथाचोदितमन्यो यजेत्तत्प्रथमो यजेज्जपेद्वा स्वयं

offering with the verse addressed to Viśve Devas, "O Viśve Devas, do you listen to my call ...."[8] If all (are burnt), one should offer two Mindāhutis[9] and the offerings with the Vyāhṛtis. Or one should perform an Iṣṭi. If a shed is burnt, one should offer a cake to Kṣāmavant Agni; if the whole sacrificial place is burnt, one should offer a cake to Tantumant Agni. If Soma-shoots are burnt or injured or snatched away, one should procure Soma-shoots from any place, mix them with Vasatīvarī waters and make the offerings. Having finished the procedure one should again perform a Soma-sacrifice, so is it prescribed. One should adopt this procedure. This is the expiation.

XXIX.2

Now (we shall explain) the expiation for the contingency when the Maitrāvaruṇa addresses a call to a Hotraka other than the proper one or (if any priest) recites the puronuvākyā and yājyā relating to a different divinity. (with regard to the mistake) of the Hotṛ (the Adhvaryu) should make an offering with the first formula of the Anuvāka *brāhmaṇa ekahotā ....*"[1] For the Maitrāvaruṇa he should make an offering with the second; for the Brāhmaṇacchaṁsin with the third; for the Potṛ with the fourth; for the Neṣṭṛ with the fifth; for the Acchāvāka with the sixth; for the Āgnīdhra with the seventh. If the Adhvaryu pronounces the name of the divinity other than the principal divinity, he should offer a spoonful with the verse, "O Maruts, the excess involving the violation of good ...."[2] He should (also) make offerings for the aforesaid expiation with the eighth and the ninth formulas of (the above-mentioned Anuvāka) comprising ten formulas. With regard to the Ukthyaparyāyas,[3] he should make offerings with the formulas in the serial order. In respect of the Ṣoḍaśiśastra,[4] the nocturnal rounds[5] and the Rāthantara Saṁdhi,[6] he should make an offering with the tenth formula. Similarly (with the tenth formula) in regard to the Stotra for Śipiviṣṭa Viṣṇu[7] in the Vājapeya sacrifice. Similarly (with the tenth formula) in regard to the Atiriktastotras.[8] As impelled, the

8. TS II.4.14.4
9. TS II.2.5.

1. TĀ III.7
2. TBr III.7.11.2
3. cf. BaudhŚS XVII.2
4. cf. BaudhŚS XVII.4
5. cf. BaudhŚS XVII.7
6. cf. BaudhŚS XVII.9
7. cf. BaudhŚS XI.13
8. cf. BaudhŚS XVIII.15

चोदितः स्वयमेव यजेद्द्वितीय एवं प्रायश्चित्तं भवेत्सोमे ऽन्यत्रैवं कुर्याद्धोतान्येन यजेदन्येनैव मैत्रावरुणो वा पूर्वोक्तं प्रायश्चित्तं कुर्यात्। तथा याज्यापुरोऽनुवाक्यास्वन्यथान्यत्प्रायश्चित्तं भवेत्। अथाश्वमेधस्यान्नहोमेष्वा-रण्यानां पशूनाꣳ स्रुवाहुत्या ऊनातिरिक्तपुनरुक्तव्याघातेषु मिन्दाहुती जुहुयात्। अथेष्टकोपधाने। अथ देवसुवाꣳ हविषामन्यद्बीजमन्यदैवतस्य कुर्यात्तदुत्सृज्य पुनरुत्पाद्य यजेत्। अतिशिष्टꣳ सह यजेज्जपेद्वा। पूर्वोक्तं प्रायश्चित्तं कुर्यादिति ॥ २ ॥ द्वितीयः ॥

अथ वितते यज्ञकर्मणि प्रायश्चित्तानि व्याख्यास्यामः। तत्रौषधं पयः पशुः सोम आज्यमित्येतेषु न्यूनेषु वा नष्टेषु वापहृतेषु वा पुनरुत्पाद्य गृह्णीयात्। यत्र स्मरेत्प्राक् स्विष्टकृत उत्पादनं भवति। स्विष्टकृत ऊर्ध्वꣳ स्मरेत्तत्सꣳस्थाप्यैतेनैव पुनर्यजेत्सह यजेद्वा। अथ यदि निरुप्य स्मरेदन्यदैवतममुष्मै त्वेति प्रतिविभज्याभिमृश्य वा सर्वं जुहुयादमुष्मै स्वाहेति। यत्र स्मरेत्तत्रैवमेव कुर्यादासादनादथ यद्यासाद्य स्मरे-दन्वायात्यस्थानेषु जुहुयादन्यद्वा पूर्वोक्तं प्रायश्चित्तं कुर्यात्। अन्यासु देवतास्विष्टासु नष्टेषु दुष्टेषु वा दोषवति तन्त्रे प्रधानमावर्तयेत्सर्वेष्टि-रशेषतः। तस्य कः कर्मण उपक्रमो भवतीति। भागिनो दैवतस्य

latter or former priest should recite the yājyā and murmur (the formula). If the latter himself has realised (the mistake), he should himself recite the yājyā. This should be expiation in a Soma-sacrifice. In other sacrifices the Hotṛ should do the thing; he should recite the (correct) yājyā. Or the Maitrāvaruṇa should observe the aforesaid expiation. He should act similarly in respect of the puronuvākyā-yājyā. Otherwise the expiation may be different. In respect of the Annahomas in relation to the wild animals, being less or excessive or duplicate or violated, one should offer two spoonfuls as Mindāhutis. Similarly in respect of the piling up of bricks. If in respect of Devasū Havis one offers the oblation of a specific corn to a different divinity, one should discard that oblation, produce a new one and offer. One may simultaneously offer the superfluous oblation, or murmur (the above-mentioned formula). One should observe the aforesaid expiation.

XXIX.3

DURING SACRIFICIAL PROCEDURE

Now we shall explain the expiations to be observed for the deficiencies occurring during the sacrificial procedure. If an oblation of grains or milk or animal or Soma or clarified butter becomes reduced in quantity or is lost or is snatched away, one should procedure a fresh one and employ. At whatever stage one may realise, it has to be procured before Sviṣṭakṛt offering. If one realises subsequent to the Sviṣṭakṛt offering, he should conclude the sacrifice, and perform the sacrifice anew, or he may make both the offerings at one time. If he realises after the pouring out of the oblation-material, he should divide the oblation to be offered to another divinity with "to so-and-so thee," or he may touch the oblation and offer it in entirety with "to so-and-so svāhā." At whatever stage one realises, he should do so until the time for placing the oblation within the altar. If one realises after the placing, he should make the offering at the time of adding the names of principal divinities; or he may observe another aforesaid expiation. If offerings are made to different divinities, or if oblations are lost or have become defective, or if the procedure is disturbed in some other way, one should repeat the principal offering, and the Iṣṭi should be brought to completion. What should be the order of its rites ? One should go through the rite beginning with taking up of the winnowing basket in respect of the oblation to the relevant divinity, bake (the cake), place within the altar, and offer in the proper order. As an expiation one should offer two Mindāhutis and make offerings with the Vyāhṛtis. In respect of an Animal-sacrifice one should go through the rite beginning with the formal dedication upto the Sviṣṭakṛt offering; he should also observe the above-mentioned expiation.

If the sun rises before the introduction of the Prātaranuvāka, what should be the expiation ? One should make an offering with the verse, "May Uṣas receive with her brightness the sacrifice followed by the gods, the sweetest (oblation) for gods,

शूर्पादानप्रभृति कर्म कृत्वा श्रपयित्वासाद्य स्वस्थाने प्रचरेत् । तत्र प्रायश्चित्तं मिन्दाहुती जुहुयाद्व्याहृतीश्च । एवं पशावुपाकरणप्रभृत्या स्विष्टकृतः पूर्वोक्तं प्रायश्चित्तं कुर्यात् । अथ यदि प्रातरनुवाकमनुपाकृतमा-दित्यो ऽभ्युदियात्कथं तत्र प्रायश्चित्तं भवतीति । उषाः केतुना जुषतां यज्ञं देवेभिरन्वितम् । देवेभ्यो मधुमत्तमꣳ स्वाहेति मिन्दाहुती व्याहृतीश्च हुत्वोपाकुर्यात् । अथ यदि प्रातरनुवाके शस्यमान आदित्यो ऽभ्युदियादुद्वयं तमसस्पर्युदु त्यं चित्रमित्येताभिः स्रुवाहुतीर्जुहुयात् । अथ यदि सोमो नाविः स्यान्नवोनवो भवति जायमानो यमादित्या अꣳशुमाप्याय-यन्तीत्येताभ्याꣳ स्रुवाहुती जुहुयात् । यदि सूर्याचन्द्रमसोर्ग्रहणं विद्यत एतदेव ॥ ३ ॥

अथ यदि ग्रहान्ग्रहीष्यमाणो भागिनीं देवतामगृहीत्वा यो ऽन्यां गृह्णीयादथामुष्मै स्वाहेति तदानीमेव सर्वं जुहुयात् । भागिनीं पुनर्गृहीत्वा मिन्दाहुती जुहुयात् । अपि वा ग्रहाणामेकेन जुहुयात्सर्वान्वाचस्पते विधे नामन्नित्येवमादीन्ग्रहान्होतॄणाम् । ग्रहेषु वा चमसेषु वा हविर्दोषोक्तदोषो भवेत् । तथापो ऽभ्यवहृत्य तत्प्रायश्चित्तꣳ हुत्वा तथा पुनर्गृहीत्वा जुहुयाच्चमसेषु पुनरुन्नीय जुहुयाद्धुत्वा वा तस्मिन्हिरण्यमन्तर्धायाप आनीय भक्षयेत् । सैव ततः प्रायश्चित्तिः । अथ यदि सवनकालो ऽतिक्रा-मेदग्निर्मूर्धा दिव इत्येतस्यानुवाकस्य प्रथमेन गायत्रेण जुहुयात्प्रातः-सवने । तथा त्रैष्टुभेन माध्यंदिने सवने तथा जागतेन तृतीयसवने । अत ऊर्ध्वमतिरात्र उत्तरमहर्नाधिगच्छेत् । यदि गच्छेद्यज्ञभ्रेष आगच्छेत्तत्र

svāhā."[1] He should also offer two Mindāhutis and make offerings with the Vyāhṛtis, and then introduce the Prātaranuvāka. If the sun rises while the Prātaranuvāka is being recited, one should offer spoonfuls with the verses. "We have gone above darkness .... The rays bear upwards god Sūrya .... —The bright face of the gods has arisen ...."[2] If the moon does not become visible, one should offer two spoonfuls respectively with the verses, "Being born, (the moon) becomes new (every time). The ensign of days, it appears at the front of the evenings. Coming, it imparts shares to the gods. The moon gives long life. May king Varuṇa, Bṛhaspati (and other gods), guardians of the universe swell us with the shoot which the Ādityas thrive and which, invincible, the ever-living gods consume."[3] If there is an eclipse of the moon or the sun, the same expiation should be observed.

XXIX.4

If while taking up the draughts, one takes up one for a different divinity, he should immediately offer the entire draught saying "to so-and-so svāhā." He should again take a draught for the relevant divinity, and offer two Mindāhutis. Or he should offer one of the draughts with all *graha*-portions of the Hotṛ-formulas beginning with "O lord of speech, creator, the name ...."[1] If the cups or goblets meet with any of the deficiencies mentioned in connection with the oblation,[2] one should cast it into water as prescribed (BaudhŚS XXVII.9), perform a similar expiation, (that is) take up (clarified butter) and make an offering. He should again take up the draught in the (cup or) goblet and offer. Or he should offer (the cup or goblet), pour water into it across a piece of gold, and consume it. That is the expiation. If the time for offering of Soma passes over, one should make an offering with the first Gāyatrī verse from the Anuvāka beginning with "Agni is the head of heaven,"[3] at the morning pressing; with a verse in the Triṣṭubh metre at the midday pressing, and with a verse in the Jagatī metre at the third pressing. Even then (the offering of draughts of the first day) should not reach the next day. If it reaches, it will bring a deficiency in the sacrifice. An expiation therefor is: one should make offerings with all Hotṛ-formulas.[4] It is said, "the divine power indeed are the

1. BhārŚS IX.10.9
2. TBr III.7.11.1-4
3. TS II.4.14.1

1. TĀ III.1. Caland reads *hotrakāṇām*. Certain MSS have *hotṛṇām* which is the correct reading.
2. BaudhŚS XXVII.9
3. TS IV.4.4.1
4. TĀ III.1-4

प्रायश्चित्तम् । सर्वान्होतृञ्जुहुयात् । विज्ञायते ब्रह्म वै चतुर्होतार इति । तस्माच्चतुर्होतृनेव जुहुयादत ऊर्ध्वमहःसंख्यां नाधिगच्छेदेकाहेषु । अथ सवनीयानां प्रायश्चित्तिः । अथ यदि पूतिगन्धः स्यात्तदुत्सृज्य पुनरुत्पाद्य प्रचरेत् । अपि वोष्णोदकेन प्रक्षाल्याऽवधाय पुनः श्रपयित्वा प्रचरेत् । तत्रापि यदि पूतिगन्धो भवेत्तदुत्सृज्य पुनरेवोत्पाद्य प्रचरेत् । तथा सवनीयानां पुरोडाशानां तथा सांनाय्यानाम् । अथ यदि स्तोत्रꣳ शस्त्रं प्रतिगरं वोत्सृजेन्मिन्दाहुती हुत्वोपाकुर्यात् । अथ यद्येकाꣳस्तोत्रीयाꣳ सूक्तं वर्चं वार्धर्चं वा प्रतिगरं वोत्सृजेन्मिन्दाहुती हुत्वा जपेत् । स्तोत्रोपाकरणप्रभृत्या होमाद्वाचं यच्छेत् । यदि वाचं विसृजेद्वैष्णवीमृचं जपेत् । अथ यद्याश्राव्य वाचं विसृजेद्वैष्णवीमृचं जपेद्विष्णो त्वं नो अन्तम इति । पुनरेवाश्राव्य यजेत् । ऊनातिरिक्तपुनरुक्तव्याघातेष्वन्येषु वान्यत्र प्रायश्चित्तं मिन्दाहुती जुहुयात् । सर्वस्थानेषु मिन्दाहुती यज्ञशरीरमिति श्रुतिः । तस्मात्सर्वेषामाचार्याणां प्रशस्तमिति ॥ ४ ॥ तृतीयः ॥

अथ यदि हुताहुतौ सोमौ सꣳसृज्येतायामाहवनीयादुदीचोऽङ्गारान्निरूह्य तेषु जुहुयाद्यज्ञस्य हि स्थ ऋत्वियाविन्द्राग्नी चेतनस्य च । हुताहुतस्य तृप्यतमहुतस्य हुतस्य च ॥ हुतस्य चाहुतस्य चाहुतस्य हुतस्य च । इन्द्राग्नी अस्य सोमस्य वीतं पिबतं जुषेथाꣳ स्वाहेति । तस्य नित्यभक्षमनुवर्तयति मा यजमानं तमो विदन्मर्त्विजो मो इमाः प्रजाः मा

Caturhotṛ-formulas." Therefore one should make offerings with the Caturhotṛ-formulas. Hereafter there would be no defect of number of days in respect of Ekāhas.

Now the expiation in respect of the Savanīya oblations. If an oblation has a bad smell, one should abandon it, prepare a new one and offer. Of one should cleanse it with hot water, put down, bake again and offer. Even then if it has a bad smell, he should abandon it, prepare a new one and offer. A similar expiation should be for the Savanīyapuroḍāśas. Similar for the Sāṁnāyya oblations. If one misses a Stotra or a Śastra or a response, he should offer two Mindāhutis and employ (the missing one). If one misses a single Stotriyā, or a hymn or a verse or a verse-half or a response, he should offer two Mindāhutis and murmur (the *graha*-formula). He should restrain speech from the introduction of the Stotra upto the offering. If he releases speech, he should murmur a verse addressed to Viṣṇu. If after having caused (the Āgnīdhra) to announce he releases speech, he should murmur the verse addressed to Viṣṇu, "O Viṣṇu, thou art the nearest to us ...." He should again cause to announce and then make the offering. In the event of a missed utterance, excessive utterance, repetition, a defect or any other deficiency, one should, besides the prescribed expiation, offer two Mindāhutis. In all instances (of deficiency) Mindāhutis constitute the body of the sacrifice, so is it said. Therefore it is esteemed by all teachers.

XXIV.5

If Soma (-fluids), offered and not offered, come into contact, one should take out embers from the Āhavanīya towards the north, and offer them on them with the verses, "O Indra-Agni, you are the keepers of the proper time of the sacrifice and of the visible. Do you be satisfied with the offered and non-offered Soma.—O Indra-Agni, do yo be awae of drink and enjoy the offered and non-offered Soma, svāhā."[1] He joins to the normal formula for the partaking of Soma the verse, "Let not the darkness reach the sacrificer, nor the priests, nor this progeny, nor the one who has drunk this mixed up Soma."[2] The same expiation holds good if goblets offered by some one have come into contact with the goblets offered by others, or if one pours Soma into the one already taken. The same expiation holds good if the priests chosen by one are mixed up with those chosen by another, or the initiated ones are mixed up with others who are initiated (for a different purpose) except in the Vrātyastoma and in a Sattra. If rain showers over the pressed Soma, one should make offerings with the two verses, "Even a learned is not aware f the goal where the

1. TS III.1.10.3
2. TBr III.7.8.3

यः सोममिमं पिबात्सꣳसृष्टमुभयं कृतमिति । अथ यद्यन्यहुताश्चमसा अन्यहुतैः सꣳसृज्येरन्सोमे वा सोममभिगृह्णीयादित्येतदेव । अथ यद्यन्यवृता ऋत्विजो ऽन्यवृतैः सꣳसृज्येरन्दीक्षिता दीक्षितैर्वान्यत्र व्रात्यस्तोमात्सत्राच्चेत्येतदेव । अथ यदि सुतः सोमो ऽभिवृष्येत तदित्पदं प्रत्यस्मै पिपीषत इत्येताभ्याꣳ स्रुवाहुती हुत्वा तस्य नित्यभक्षमनुवर्तयतीन्दुरिन्दुमवागादिन्दोरिन्द्रो ऽपात्। तस्य त इन्दविन्द्रपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । अथ यदि सुते सोमे यजमानो म्रियेत भयं वागच्छेत्सर्वाणि हवीꣳषि पात्र्याꣳ समवधाय द्रोणकलशे सोमं जुह्वामाज्यं पशुमन्यस्यामित्येकामाहुतिं जुहुयाद्ये देवा येषामिदं भागधेयं बभूव येषां प्रयाजा उतानूयाजाः । इन्द्रज्येष्ठेभ्यो वरुणराजभ्यो ऽग्निहोतृभ्यो देवेभ्यः स्वाहेति हुत्वात ऊर्ध्वं पैतृमेधिकं कर्म प्रतिपद्येताभये वा पुनर्यजेत । जीर्णस्याशक्तस्य चाग्निहोत्रचेष्टायामात्मन्यग्निसमारोपणं विद्यत इति । आत्मनि समारूढेष्वग्निषु न खादेन्न पिबेन्नोपरि शय्याꣳ शयीत नाप्सु निमज्जेन्न मैथुनं व्रजेत्कामं खादेत्कामं पिबेत्कामं त्वेवोपरि शय्याꣳ शयीत नैवाप्सु निमज्जेन्न मैथुनं व्रजेदिति । प्रक्षालितपादपाणिरप आचम्य प्राङ्मुख उपविश्याग्निहोत्रयजुषा यावन्मात्रं व्रतयित्वा तूष्णीं भूयो व्रतयेत्प्रजापतिं मनसा ध्यायन्निति । एवमेवोपासीता शरीरविमोक्षणात् ॥ ५ ॥ चतुर्थः ॥

अथ वै भवति यथा वै पुत्रो जातो म्रियत एवं वा एष म्रियते यस्याग्निरुख्य उद्वायति । यन्निर्मन्थ्यं कुर्याद्विच्छिन्द्याद्भ्रातृव्यमस्मै जनयेत् । स एव पुनः परीध्यः । स्वादेवैनं योनेर्जनयति नास्मै भ्रातृव्यं जनयतीति ब्राह्मणम् । उख्यश्चेदुद्वायेदप्सु भस्म प्रवेश्योखाꣳ शकृत्पिण्डेन परिलिप्य पुनरेवैनां प्रवृज्य परिदायाहुतिषाहं कृत्वाथैनाꣳ स्रुवाहुतिभिरभिजुहोति सुवर्न घर्मः स्वाहा सुवर्नार्कः स्वाहा सुवर्न शुक्रः स्वाहा सुवर्न

dead reaches and from where he again meets the living. Rotating thrice like the chariot of the universe, a living being does not die (ultimately); he lives (again).—O Soma, do thou be restored for one desiring to consume thee, knowing all things ready to help, striving and not staying behind."[3] He joins to the normal formula for consuming Soma the formula, "Soma has known Soma, Indra has consumed Soma. O Soma, acquiesced, I partake of thee, acquiesced, sweet and drunk by Indra."[2] If, after the Soma has been pressed, the sacrificer expires or he meets with a calamity, one should collect all oblations into a pan, the Soma into the wooden trough, the clarified butter into the ladle, and the (cooked) organs of the animal into another one, and offer all at once with the verse, "To those gods among whom Indra is the seniormost and of whom Varuṇa is the King and Agni is the Hotṛ who has all this as their share, to whom Prayāja and Anūyāja offerings are generally made, (these oblations are offered) svāhā."[4] Then one should commence the funeral rites. When the calamity is over, one should again perform the sacrifice. For one who has become old and is incapable of offering the Agnihotra, consigning the fires within oneself is prescribed. When the fires are consigned within oneself, one should not eat, nor should he drink, nor should lie on an upper bed, nor should dip into water, nor should have copulation. One may eat, drink, lie on upper bed; but he should not dip himself into water and should not have copulation. Having washed his hands and feet, he should sip water, sit down facing towards the east, take with the Agnihotra-formula Vrata-milk in the quantity prescribed for the Agnihotra-offering, and meditating upon Prajāpati, drink additional milk. In this manner he should continue his worship until the fall of the body.

XXIX.6

It is indeed said, "Just as a son, (lately) born, dies, similarly one dies whose fire maintained in the cauldron becomes extinguished. If he produces fire by churning, he would break (the ritual); it will bring him hostility. (Therefore) the same fire should be rekindled. Thus he creates him from his own womb. He does not bring him hostility." So says the Brāhmaṇa."[1] If the fire in the cauldron becomes extinguished, one should cast the ashes into water, besmear the cauldron with cowdung, rekindle it, add fuel and render it capable of admitting oblation and offer spoonfuls around with the formulas, "To Gharma like the sun, svāhā; to Arka like the sun svāhā; to Śukra like the sun svāhā; to Jyotis like the sun svāhā; to Sūrya like

3. TBr VII.10.3
4. TBr III.7.10.4

1. TS V.7.5.1 cf. VādhŚS VIII.50.20; ĀpŚS XVII.20.16

ज्योतिः स्वाहा सुवर्न सूर्यः स्वाहेति । अर्कवतीभ्यामर्कसमिधावभ्याद-धात्यर्कः पवित्रं पवित्रमर्को रजसो विमान इति द्वाभ्याम् । मुञ्जकुलायप्रभृतिना कर्मणा प्रतिपद्येता कृष्णाजिनवाचनात् । अथ वै भवति तमो वा एतं गृह्णाति यस्याग्निरुख्य उद्वायति मृत्युस्तमः कृष्णं वासः । कृष्णा धेनुर्दक्षिणेति । कृष्णं वासः कृष्णां धेनुꣳ शतमानꣳ हिरण्यमिति ददाति। तमसैव तमो मृत्युमपहते । अथो तेजो वै हिरण्यं तेज एवात्मन्धत्त इति ब्राह्मणम् । अथ यद्यासन्दी शिक्यमगारं वा दह्येत वैश्वानरीभिः समिधो ऽभ्यादध्याद्वैश्वानरो न ऊत्येत्येतेनाष्टर्चेन । अथ यदि वसतीवरीकलशः पान्नेजन एकधनाः कुम्भेष्टकाः क्वथनेष्टका वा परासिच्येरन्यूपो वा भिद्येत रशना वा छिद्येत चषालं वा भिद्येतौदुम्बरी वा भिद्येत ग्रावा वा भिद्येत द्रोणकलशो वा दीर्येतान्यद्वा यज्ञे दारुमयं मृन्मयं वा पात्रं भिद्येत तत्स्वेनैव यजुषा स्व आयतने निधायोपधायाभिमन्त्रयते भूरायुर्मे धारयत प्राणं मे धारयत प्रजां मे धारयत पशून्मे धारयत मा म आयुः प्राणाः प्रजाः पशवः परासिच्येरन्निति । अथ यदि दारुमयं पात्रमाहवनीये ऽनुप्रहरेत् । अथ यदि मृन्मयमपो ऽभ्यवहरेद्भूमिर्भूमिमगान्माता मातरमप्यगात्। भूयास्म पुत्रैः पशुभिर्यो नो द्वेष्टि स भिद्यतामिति ॥ ६ ॥ पञ्चमः ॥

अथातो ऽग्निहोत्रस्य लौकिकविधिं व्याख्यास्यामः । पुराग्निहोत्रा-द्गार्हपत्यादरण्योरग्नीन्समारोपयन्त्ययं ते योनिर्ऋत्विय इति । अन्तर्वेद्यरणी निधाय लौकिके ऽग्नौ जुहुयात् । सायमुद्धरति । सायमाहुतिꣳ हुत्वा । प्रातरुद्धरति । प्रातराहुतिꣳ हुत्वेति विज्ञायते । अथाग्निहोत्रं चतुर्भिर्लुप्यते

the sun svāhā."[1] He puts on the fire two fire-sticks with the Arkavatī verses, "The sun, the purifier, traversing the midregion, purifies all beings belonging to the gods. (Thereby) the heaven and earth, being harmoninous and full of sap, yield sweet water. —The sun, the purifier, traversing the midregion, purifies all beings belonging to the gods. May we attain the lustrous heaven, the great glory and stability on the earth."[2] He should commence the rite beginning with the procurement of cobweb and ending with making the sacrificer recite the formula pertaining to the skin of black antelope.[3] It is indeed said, "Darkness catches hold of him whose fire in the cauldron becomes extinguished. Death indeed is darkness. A black piece of cloth and a black milch-cow are the Dakṣiṇā."[4] The sacrificer gives away a black piece of cloth, a black milch-cow and a hundred Mānas of gold as Dakṣiṇā. "Through darkness he drives away darkness i.e. death." "Moreover lustre indeed is gold. He holds lustre itself within." So says the Brāhmaṇa.[4]

If the stool or the sling or the chamber is burnt, he puts fire-sticks on the fire with verses addressed to Vaiśvānara Agni with the eight verses beginning with "May Vaiśvānara Agni come to us with favour from a distance."[5] If a pitcher used for Vasatīvarī waters or the vessel used for keepping the earth of the footprint of the Soma-purchasing cow, or Ekadhana pitchers employed as bricks or burnt out bricks spill out or are cast away, if a sacrificial post breaks off or if a cord is cut off, or a top of the sacrificial post is broken, or if the Andumbarī post is broken, or if a pressing stone is broken, or if the wooden trough has a crevice or if any wooden or earthen sacrificial implement is broken; one should keep it in its place or near with the relevant formula, and recite over it the formula, "*bhūḥ*, do you hold my life, do you hold my vital breath, do you hold my progeny, do you hold my cattle; may my life, vital breath, progeny and cattle not be cast away." If it is a wooden implement, he should throw it on the Āhavanīya; If it is earthen, he should throw it into water with the verse, "Earth has gone to the earth; mother has gone to the mother. May we grow with sons and cattle; may one who hates us be torn."[6]

XXIX.7

AGNIHOTRA

Now we shall explain the rite of offering Agnihotra on secular fire. Before the (time for the) Agnihotra fires are consigned into the kindling woods from the

2. TBr III.7.9.9
3. cf. BaudhŚS XII.12-14
4. TS V.7.5.1
5. TS IV.4.12.5
6. ṢaḍBr XVI.20; BhārŚS III.18.6

होमोपस्थानव्रतदर्शपूर्णमासैरिति । तन्तुमत्येष्ट्येष्ट्वा दर्शपूर्णमासाभ्यां यजेत । संतिष्ठते विच्छिन्नप्रायश्चित्तिः ॥ ७ ॥ षष्ठः ॥

अथापद्यग्निहोत्राणाꣳ समासः । तद्यथा राष्ट्रविभ्रमो व्याधयो ऽध्वगमनं गुरुकुलवासो देशकालद्रव्यानुपपत्तिरन्यैश्चायोगो यासु विद्यत इति । तस्य कः कर्मण उपक्रमो भवतीति । कामं पूर्वाह्णे वापराह्णे वाग्निहोत्रवेलायां वा प्रसिद्धं यजमानस्या प्रवासात् । प्रवसतः प्रतिपदि सायं चतुर्दश चतुर्गृहीतानि गृह्णाति सोपवसथे पार्वणे वा प्रसिद्धꣳ सर्वꣳ समित्प्रभृति कर्म । मन्त्राꣳश्चैकवत्सꣳस्थाप्य सायमग्निहोत्राणि हुत्वा प्रातरग्निहोत्राणि जुहुयात् । सायमुपक्रमः प्रातरपवर्गः । काले पार्वणेन यजेत । नोर्ध्वं पाक्षिकात्समासो न प्रसङ्गेनाश्रद्दधानस्य । अथाप्युदाहरन्ति

अश्रद्धा परमः पाप्मा पाप्मा ह्यज्ञानमुच्यते ।
अज्ञानाल्लुप्यते धर्मो लुप्तधर्मो ऽधमः स्मृतः ॥
श्रद्धया शुध्यते बुद्धिः श्रद्धया शुध्यते मतिः ।
श्रद्धया प्राप्यते ब्रह्म श्रद्धा पापप्रणाशिनी ॥

तस्माच्छ्रद्दधानेनाप्रसङ्गेन संपन्ने काले तन्तुमत्या यजेत । एवं लौकिकप्रयोग एवमहुत एवं विध्यपराधे च । अथाप्युदाहरन्ति न वृथाग्नीनुद्वासयेन्नैवानापत्सु । वीरहा वा एष देवानां यो ऽग्निमुद्वासयत इति । तस्माच्छ्रद्दधानस्याप्रासङ्गिकस्य च । अन्यत्रापि

Gārhapatya with the verse, "This is thy natural birth-place ...."[1] One should keep the kindling woods within the altar and offer (the Agnihotra) on the secular fire. In the evening one draws out fire (out of the Gārhapatya). After one has offered the evening Agnihotra (that fire is rendered secular). In the morning one should draw a portion (out of the Gārhapatya). After he has offered the morningAgnihotra (that fire is rendered secular). So is it said. Now (the vow of) the Agnihotra becomes violated through the (missing of) offering, prayer, ordinance and the performance of Full-moon nad New-moon sacrifices. Having performed the Iṣṭi for Tantumant Agni, one should commence performing Full-moon and New-moon sacrifices. The expiation for the missing performance comes to an end.

XXIX.8

AGNIHOTṚSAMĀSA

Now the collective Agnihotra-offering in adversity. For example, disturbance common to the whole country, diseases, journey, living at the teacher's house, unfavourable conditions regarding place, time and materials, and such circumstnaces in which there is non-availablity of other things, what is the procedure of the contingent rite ? The procedure, as prescribed, may take place in the morning or in the evening or at the time of the Agnihotra until[1] the sacrificer's being away on a journey. For the sacrificer going on a journey one should take fourteen four-spoonfuls in the evening of the Pratipad or on the Parvan-day joined with the Upavasatha.[1] The entire procedure beginning with the taking up of a firestick is as prescribed. He should consequently recite the formulas in the specific number. After having offered the evening Agnihotras, he should offer the morning Agnihotras. The beginning is to be made in the evening and the conclusion in the morning. At the proper time one should perform the Parvan-sacrifice.[2] There should be no collective offering over and above a fortnight; not for one having no faith through attachment.[3] It is said, "Absence of faith is a great sin; ignorance is also said to be a great sin. through ignorance the ritual-practice is violated. One whose

1. TBr I.2.1.16

1 I have considerably changed the text on the basis of varianls recorded by Caland.
2. The Full-moon or New-moon sacrifice as the case may be. The printed text *pārvaṇe na* is to be read as *pārvaṇena.*
3. Caland reads *prasaṅge nāśraddadhānasya.* It should be read as *prasaṅgenā 'śraddadhānasya.*

येये विशेषा लघवो यत्रयत्रोपलक्षिता: ।
तै: कर्मसंस्तरे कुर्यान्न्यायोपेतं यथा भवेत् ॥
स्वशास्त्रे विद्यमाने य: परशास्त्रेण वर्तते ।
भ्रूणहत्यासमं तस्य स्वशास्त्रमवमन्यत: ॥
आर्षेयस्य स्वशास्त्रस्य प्रदेशास्तद्गुणै: समा: ।
कर्मणां प्रविचारार्थमापत्सु च समाप्नुयादिति ॥ ८ ॥

यथो एतत्सो ऽपरिमितं प्रवसति न संवत्सरमतिप्रवसतीत्य-विशेषाज्जायापत्योराहिताग्न्योरित्येवेदमुक्तं भवति । विज्ञायते चार्धो वा एष आत्मनो यत्पत्नीति । अथ यदि प्रवसति यजमाने पत्न्या: प्रवासनिमित्तꣳ स्यात्तद्वास्तोष्पतीयꣳ हुत्वाध्वर्यु: समारोपयेदयं ते योनिर्ऋत्विय इति । यत्र गच्छेत्तत्रानो हरेत् । तत्र प्राप्याग्निं मथित्वा विहारं कल्पयित्वा गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं जुहोति मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञꣳ समिमं दधातु । या इष्टा उषसो निम्रुचश्च ता: संदधामि हविषा घृतेन स्वाहेति । अथाग्नये तन्तुमते पुरोडाशमष्टाकपालं निर्वपति शरावं दक्षिणां ददाति । सा प्रसिद्धेष्टि: संतिष्ठते । अथ यदि यजमानश्चैव पत्नी चोभौ त्वेव निष्क्रामतो ग्रामान्ते ग्रामसीमान्ते वा वसतो

ritual-practice is violated is considered a lowliest person. Intellect becomes pure by faith; the faculty of thinking becomes pure by faith. By faith the divine bliss is obtained; faith destroys sin. Therefore a faithful person who is without attachment[4] should perform the Tantumatī Iṣṭi at the appropriate time. This expiation is applicable also to the offering on secular fire if offering is not made, and to the deficiency of action. It is also said that one should not extinguish the fires without any reason, nor in the absence of a calamity. One who extinguishes the fire is the killer of a heroic son of gods. Therefore in the case of a faithful person having no occasion (on should observe the rule).[5] Elsewhere also whichever options have been prescribed in different contexts, one should adopt them in connection with the ritual in a manner which would be right. Whoever follows other injunctions when one's own injunctions exist—in his case the disregarding of his own injunctions is tamtamount to infanticide. The instructions of one's own traditional injunctions are equal in value to (those in others possessing) equal merit. Therefore in emergencies one should resort even to the instructions in other injunctions for the determining of the ritual.

XXIX.9

As for the contingency that one who has set up fires goes on a journey for a longer period, (the limit however is that) he does not go on a journey for a period longer than a year. This is said in general about the Āhitāgni husband and wife. It is said in the Brāhmaṇa, "Wife is indeed the half of self." If while the sacrificer is on a journey, his wife is also required to join him, the Adhvaryu should make an offering to Vāstoṣpati Agni, and consign the fire into the kindling woods with the verse, "This is thy natural birth-place ...."[1] Wherever he has to go, he should carry (the kindling woods) in a cart. Reaching the place, he should churn out fire, spread out fires, melt clarified butter over the fire, purify it, take four spoonfuls into the ladle and offer on the Āhavanīya the Saṁtanī offering with the verse, "May mind rejoice in the light ..."[2] He then offers a cake on eight potsherds to Tantumant Agni. He gives away a potful of paddy as Dakṣiṇā. The Iṣṭi comes to a close as prescribed. If the sacrificer and his wife both go out and camp on the outskirts of the village or outside the border of the village, the Agnihotra would be violated. He should then perform the entire rite of setting up of fires. While carrying the actual fires, one should not breathe over them. If one breathes over, the fires would become secular.

4. The instrumental *śraddadhānenā'prasaṅgena* is defective.
5. The genitive *śraddadhānasyā'prāsaṅgikasya* cannot be explained.

1. TBr I.2.1.16; BaudhŚS II.16
2. TS I.5.10.1; BaudhŚS III.14

ऽग्निहोत्रमेव लुप्येताविकृतमग्न्याधेयं कुर्वीत । अग्नीन्हरन्तो नोच्छ्व-सेयुर्यद्युच्छ्वसेयुरग्नयो लौकिकाः संपद्येरन् । अनो विना समारूढेष्वग्निषु नाद्रियेत शम्याप्रासे सत्त्रनिदर्शनात् ॥ ९ ॥ सप्तमः ॥

अथ वै भवति सर्वान्वा एषो ऽग्नौ कामान्प्रवेशयति यो ऽग्नीनन्वाधाय व्रतमुपैति स यदनिष्ट्वा प्रयायादिति । स यदनिष्ट्वा प्रयास्यन्भवति तद्गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने तुभ्यं ता अङ्गिरस्तमेति । यो ऽग्नीनन्वाधाय व्रतमुपैति स यद्युद्वायतीति तत्पुरस्ताद्व्याख्यातम् । यस्याहिताग्नेरग्निरपक्षायति यावच्छम्यया प्रविध्येद्यदि तावदपक्षायेत्तꣳ संभरेदिदं त एकं पर उत एकमिति । संभृत्यानुप्रहरेदग्निहोत्रकालेषु वान्येषु वा । यदि परस्तरामपक्षायेदनुप्रयायावस्येदिति । अनुप्रयायावस्येत्तद्यत्रैवावस्येत्तत्र वोद्वासयेयुः । ओषधीर्वा एतस्य पशून्पयः प्रविशति यस्य हविषे वत्सा अपाकृता धयन्ति । तान्यद्दुह्याद्यातयाम्ना हविषा यजेत । यन्न दुह्याद्यज्ञपरुरन्तरियात् । वायव्यां यवागूं निर्वपेदित्यथैतेषां दोहयित्वा तस्मिन्नप आनीय व्रीहिप्रभृति सिद्धमत ऊर्ध्वम् । अथ यस्य सायं दुग्धꣳ हविरार्तिमार्च्छतीन्द्राय व्रीहीन्निरुप्योपवसेदिति । निर्वपणान्तं कर्म कृत्वा श्वो भूत आग्नेयेन प्रचर्यैन्द्रेण प्रचरेच्छृतस्थानं तत्कुर्यात् । अथ यस्योभयꣳ हविरार्तिमार्च्छत्यैन्द्रं पञ्चशरावमोदनं निर्वपेदिति । प्रकृत्या वा निर्वपेच्छरावेण

One should not resort to consigning the fires into kindling woods unless he has to use a cart (for the journey) by analogy that one undertaking a sacrificial session does not consign fires if he has to halt at a distance of a throw of the yoke-halter.

XXIX.10
MISCELLANEOUS

It is indeed said, "One who observes vow after having added fuel to the fires, places all his desires with Agni. If he goes on a journey without having performed the Iṣṭi ...."[1] When he is going on a journey without performing the Iṣṭi (on the Parvan day), he should melt clarified butter over the Gārhapatya, purify it, take four spoonfuls into the ladle and make an offering on the Āhavanīya while the sacrificer has contacted him, with the verse, "To thee the best of Aṅgirases all folks with their fair dwellings, O Agni, have turned severally to gain their desire."[45] "If the fire becomes extinguished after one has added fuel to the fires and has then observed vow" this is already explained.[2] If the fire of one who has set up fires spills out upto the distance of a throw of the yoke-pin, one should collect it with the verse, "This is thine; that is thine; with the third luminary do thou set down thyself. Setting down thyself, do thou be comfortable for thy person in the highest dear abode of gods."[3] Having collected, he should put it back at the time of the Agnihotra-offering or at any other time. "If it spills out beyond that, one should follow it and halt there."[3] He should follow it and halt there. He may optionally remove fires there where he halts. "The milk of the sacrificer returns (back) to the plants and the cattle for whose oblation the calves separated from their mothers suck their mothers. If one milks them, he would be offering stale oblation. If he does not milk, a limb of the sacrifice would be broken. One should offer gruel to Vāyu."[3] He should cause (one) of the cows to be milked, and add water to that milk. The procedure beginning with the pouring out of paddy is as prescribed. "One whose oblation namely the milk milked in the evening becomes spoilt, should pour out paddy for Indra and wait." Having finished the rite ending with the pouring out, he should, next day, offer first to Agni and then to Indra. He should offer that cake in the place of the hot milk. "One whose both the milks become spoilt, should pour out five potfuls of paddy for cooked rice."[4] He may pour out at random or by means of the Śarāva pot. "He should pour out four pots." In this case he should pour out by means of a pot, not

1. TBr III.7.1.1
2. cf. BaudhŚS XXVII.5
3. TBr III.7.1.3, 4
4. TBr III.7.1.7

वेति । शरावपरिमाणार्थः शरावमिति वदन्तः । चतुष्पात्रं निर्वपेदिति । अत्र पात्र्यामेव निर्वपेत् न प्रकृत्या । प्रसिद्धमाग्नेयेन प्रचर्यैन्द्रेण प्रचरेत् । सांनाय्यस्थाने कुर्यात् । यस्य व्रत्ये ऽहन्पत्न्यनालम्भुका भवति तामपरुध्य यजेतेति । तामपरुध्यैव यजेत । सर्वेणैव यज्ञेन यजते । तामिष्ट्वोपह्वयेतामू हमस्मीत्यृतुकाल उपगमनमन्त्रोऽग्न्यन्वाधानप्रभृत्यपरुध्यैव यजेत । तथैकाहानाम् ॥ १० ॥ नवमः ॥

अथ यद्दीक्षोपसत्सु तथाहर्गणेष्वन्येष्वहःसु वा । अथ त्र्यहे पर्यवेते गोमूत्रेणोष्णोदकमिश्रेण लोहितं छिन्त्स्वेत्युक्त्वा प्रक्षाल्य दर्भपुञ्जीलैः पवयतीति । विज्ञायत आपो वै दर्भास्तैर्हि स्नाता भवतीति । विज्ञायते ब्रह्महत्यायै ह्येषा वर्णं प्रतिमुच्यास्त इति । तस्माद्धविर्नान्वीक्षेत न स्पृशेदिति । अथ सूतिकायां दशाहे पर्यवेते यथाम्नातः शौचं कृत्वा पत्नीं कर्मसु योजयेत् । तत्कर्म पुत्रो ब्रह्मचारी वा कुर्यात् । तन्मन्त्रं यजमानो जपेदेषा पत्न्यकुशली यदि स्यादेवमेव कारयेदिति । अथ यदि सांनाय्ये घर्मे वा प्रवृत्तायां पयो न स्याद्येन केन चिदुपायेन किंचित्पयो दोहयित्वाद्भिः संसृज्य प्रचरेन्नैवान्यत्पय आनीय कुर्यात्सैव ततः प्रायश्चित्तिः । अथ यदि सोमाधानमारभ्य पुरा दीक्षणीयाया अनालम्भुका भवति नाग्निहोत्रं जुहोति । त्र्यहे पर्यवेते ऽप्सुदीक्षाप्रभृति सिद्धमत ऊर्ध्वम् । अथ यदि पुरा व्रतदोहनादनालम्भुका भवति त्र्यहः हविष्यमश्नीयात् । यदि व्रते दुग्धे हविष्यमेव । व्रतमपो ऽभ्यवहरेत् । त्र्यहे पर्यवेते गोमूत्रादि सिद्धमत ऊर्ध्वम् । अथ यदि पुरा प्रवर्ग्यस्य न प्रवृञ्ज्यात् । हविष्यप्रभृति यथाम्नातः

at random. Having first offered to Agni, he should offer to Indra. He should deem (the cakefor Indra) in the place of Sāṁnāyya.[4] "The sacrificer whose wife enters the period of menses on the day of vow, should keep her away and then perform the sacrifice."[5] He should keep her away and then perform the sacrifice. "He indeed performs the whole sacrifice. Having performed the sacrifice, he should invite her with the verse, "I am this, thou art that; I am the heaven; thou art the earth; I am the Sāman; thou art the Ṛk. Come, let us two be united, place the seminal fluid for obtaining a male child for the abundance of wealth, for possessing good progeny and manliness."[6] This is the formula to be recited while approaching her after the period of menses. He should keep her away from the adding of fuel to the fires onwards and perform the sacrifice. (He should do similarly) in respect of the Ekāha sacrifice.

XXIX.11

What is applicable with regard to the Dīkṣā and Upasad days is also applicable in the case of Ahargaṇas and other days. After three days have passed, one should say to her, "Do thou remove the blood by means of cow's urine mixed with hot water." After she has taken bath, he should purify her with bunches of Darbha-blades. It is said, "Water indeed are the Darbha-blades; she becomes bathed thereby." It is also said, "She remains assuming the appearance of the murder of a brāhmaṇa." Therefore she should not gaze at the oblation nor should touch it. Now if she has delivered a child. After ten days have passed, one should achieve cleanliness as prescribed[1] and introduce her to her duties. (Until that) her son or a bachelor should act for her. The sacrificer should murmur her formulas. If she is not feeing well, one should arrange similarly.

If there is no milk while a cow is being milked for Sāṁnāyya or Gharma,[2] one should make her yield a little in some way, add water to it and offer. One should not serve the purpose by procuring another milk. This is the expiation therefor. If the sacrificer's wife enters the period of menses before the Dīkṣaṇīyeṣṭi in the conjunction of setting up of fires and the performance of a Soma-sacrifice, one should not offer the Agnihotra. After three days are over, one should commence the procedure with Apsudīkṣā.[3] The subsequent procedure should be as prescribed. If she

5. The printed text needs to be modified here and there on the authority of manuscripts.
6. TBr III.7.1.9
1. Namely, the murmuring of the relevant verse, cf. BaudhŚS XXIX.10.
2. cf. BaudhŚS IX.9
3. cf. BaudhŚS VI.2

शौचं कृत्वा गोमूत्रादि सिद्धमत ऊर्ध्वम् । अथ यदि प्रवृक्ते ऽनालम्भुका भवति हविष्यामेव । तदहः सꣳस्थाप्य त्र्यहे पर्यवेते गोमूत्रादि सिद्धमत ऊर्ध्वम् । अथ दीक्षित वाचं यच्छ व्रत्य वाचं यच्छ पत्नि वाचं यच्छेति संप्रैषादेकस्तनप्रभृत्यनालम्भुका भवति सिद्धमावभृथात्कृत्वा त्र्यहे पर्यवेते ऽवभृथमवयन्ति । सुत्ये ऽहनि मार्जालीये सिकतोपोप्ते परिश्रित्यो-पविशेत् । अन्येष्वहःसु पत्नीशालायामेवोपविशेत्प्राग्वꣳशं न प्रपद्येत ॥ ११ ॥ दशमः ॥

अथातः प्रायश्चित्तसमुच्चयं व्याख्यास्यामः । सर्वत्रानादिष्टेषु मनस्वती मिन्दाहुती व्याहृतयो होतार इति जुहुयात् । सर्वेष्वव्रत्येषु मिन्दाहुती । पितृयज्ञलोपे सप्तहोतारमिति जुहुयात् । अथ यद्यग्न्याधेये सर्वमौपासनमभि-प्रव्रजेयुः पुनस्त्वादित्या रुद्रा वसवः समिन्धतामित्येतया स्रुवाहुतिꣳ हुत्वा लौकिके ऽग्नौ गृह्याणि कर्माणि प्रयुञ्जीत । अथ यद्यर्धमवशिष्येताथ यदि ब्रह्मौदनिको धारितः स्यादौपासनवत्स्यात् । तथोद्वाते पाकादूर्ध्वं जयादीꣳश्च जुहुयात् । अथ यदि गार्हपत्यमनाहितमादित्यो ऽभ्युदियादादित

enters the period of menses prior to the milking of Vrata-milk, she should eat the food obtained from the oblations. If after the Vrata-milk has been milked, she should eat food obtained from oblations. One should throw the Vrata-milk into water. After three days are over, the procedure beginning with the cow's urine should be as prescribed.[4] If before the Pravargya, one should not start the procedure of Pravargya, the rule of eating food obtained from oblations should be applied; one should achieve cleanliness as prescribed; and the procedure beginning with the use of cow's urine should be as prescribed. If she enters the period of menses after the Pravargya, she should eat food obtained from oblations; one should conclude the procedure of that day, and after three days are over, the procedure beginning with the use of cow's urine should be prescribed. If she enters the period of menses from the time of the call to cause the milk from one udder to be milked[5] until the call "O Initiated, do thou restrain speech, O thou to be served with the Vrata-milk; do thou restrain speech; O sacrificer's wife, do thou restrain speech." One should go through the procedure upto the Avabhṛtha. After three days are passed, they proceed to the Avabhṛtha. On the pressing day she should sit down enclosed on the Mārjālīya mound covered with sand. On other days she should sit in her chamber; she should not enter the Prāgvaṁśa shed.

XXIX.12

PRĀYAŚCITTASAMUCCAYA

Now we shall explain a group of expiations. Where no specific expiation is mentioned, one should offer offerings with Manasvatī, Mindāhuti, Vyāhṛtis and Hotṛ-formulas. In all violations of the vow one should make offerings with Mindāhuti. If the Piṇḍapitṛyajña is missed, one should make an offering with the Saptahotṛ-formulas. If at the setting of fires the whole Aupāsana fire is to be employed, one should offer a spoonful on it with the verse, "O wealth-bringing agni, may the Ādityas, Rudras, Vasus and Brahmans enkindle thee in sacrifice. Do thou get thy bodies promoted by clarified butter. May the desires of the sacrificer be fulfilled,"[1] and should perform domestic rites on the secular fire. If half of the Aupāsana fire is kept back or if the Brahmaudanika fire has been maintained, one should deem it as the formal Aupāsana fire. If that fire becomes extinguished after the oblation is cooked over it, one should make offerings (on the enkindled fire) with Jaya and other (i.e. Abhyātāna and Rāṣṭrabhṛt) formulas . If the sun rises while the

4. BaudhŚS XXIX.11 above
5. BaudhŚS VI.24

1. TS IV.2.3.4

आरभ्यान्यस्मिन्काल आदध्यात् । मध्ये चेदग्निविनाश एतदेव । अथ पत्नीमृत्वियं विन्देत प्राग्दक्षिणाया एतदेव । अत ऊर्ध्वमपरोधो ऽग्निहोत्रे च सोमे चावभृथादिषु । सर्वत्रेष्टिपशुसोमेषु तावन्मात्रं पत्न्या वा सर्वम् । अथ यदि गार्हपत्याहवनीयावुद्वायेतामभिनिम्रोचेदभ्युदियाद्वाग्न्याधेयं तत्र प्रायश्चित्तिःपुनराधेयमित्येके । अथ यदि पत्नी बहिः सीमां पुनराधानम् । अथ यद्यात्मनि समारूढेष्ववृत्यं चरेदरणिविनाशोक्तदोषो वा भवेदग्न्याधेयम् । अरणिविनाशेनाग्निविनाश उक्तः । अथ यदि ग्राममर्यादां नदीं वाग्नीनतिहरेयुरेतानेवाग्नीन्ह्रियमाणानन्वारभेयाताम् । प्रवसति यजमाने न पत्नी प्रवसति नात्र प्रायश्चित्तम् । भिन्नयोनिश्चेदन्वाहार्यपचन उद्वायेद्वा प्रकृतिस्तत आहरणं पृथगरणी वा ॥ १२ ॥

अथ यद्येककपालः परावर्तते प्रजापतेर्वर्तनिमनुवर्तस्वेत्यध्वर्युः स्वस्थाने प्रतिष्ठापयेत् । प्रति क्षत्रे प्रतितिष्ठामि राष्ट्रे विश्वमन्याभिवावृध इत्येताभ्यां यजमानो ऽनुमन्त्रयते । अस्कान्द्यौः पृथिवीमस्कानजनि प्राजनीत्येताभ्याꣳ स्रुवाहुती जुहुयात् । सꣳस्थिते वैश्वानरीमिष्टिं निर्वपेत्। विज्ञायते च यत्प्राङ्पद्येत देवलोकमभिजयेत् । यद्दक्षिणा पितृलोकं

Gārhapatya is not yet set up, one should set it at another time beginning the rite freshly. If the fire becomes extinguished any time inbetween, the same expiation holds good. If the wife enters the period of menses before the giving away of Dakṣiṇā, the same expiation holds good. If she enters the period after that, she should be kept away. At the Agnihotra and in a Soma-sacrifice subsequent to the Avabhṛtha (she should be kept away). In all sacrifices namely the Iṣṭis, Animal-sacrifices and Soma-sacrifices (if the wife enters the period of menses, the sacrificer should recite the mantras of his wife) upto the point (upto which she would be away); or he may recite all her mantras. If the sun sets or rises while both the Gārhapatya and Āhavanīya become extinguished, setting of fires is the expiation. Resetting according to some teachers. If the sacrificer's wife stays outside the border (of the village), resetting (is the expiation). If one breaks the vow while the fires are consigned within himself, or any of the deficiencies leading to the violation of kindling woods occurs, setting of fires (is the expiation). The violation of kindling woods means the violation of fires. If fires are being carried beyond the village-border or a river, (the sacrificer and his wife) should keep contact with them. If while the sacrificer is on a journey, his wife has not joined him (that is, she is staying at home maintaining the fires), there is no expiation. If the Anvāhāryapacana fire, having been procured from outside source becomes extinguished, one should procure it from the very source; or from separate kindling woods.

XXIX.13

If a cake on one potsherd turns about, the Adhvaryu should install it in its place with the verse, "Do thou follow the track of Prajāpati. May we prosper with heroic sons and cattle, with horses and with all kinds of wealth, with progeny and with power. May the gods lead our sacrifice straight."[1] The sacrificer follows it with the two verses, "I remain in the ruling class, in the nation, among the horses, among the cattle, in the progeny, and in that which exists.—(Of the two heaven and earth) one supports all beings; the latter resorts to the other. I pay obeisance to the heaven supporting all and to the earth."[2] (The Adhvaryu) should offer spoonfuls with the two verses, "The heaven has dropped (water) upon the earth; the young bull has dropped (seminal fluid) unto the cows, all these beings are dropped; may the sacrifice dropped (that is, offered) procreate. —What is dropped has grown, has procreated; from the dropped grows the strong one. May we procreate from the dropped."[2] After the parvan is over, he should perform the Vaiśvānarīṣṭi. It is said, if (the cake) falls towards the east, the sacrificer would win the divine world: if

1. TS III.4.4
2. TBr III.7.10.2, 3

यत्प्रत्यग्रक्षाꣳसि यज्ञꣳ हन्युर्यदुदङ् मनुष्यलोकमभिजयेत् । प्रतिष्ठितो होतव्य इति । अथ यदि पशुबन्धः सोमो वा लुप्येत वैश्वानरीमिष्ट्वा पुनर्यजेत । सर्वं चेत्सुत्यमहरतिक्रामेत् । समन्वारब्धाः प्रागुपवेश-नादपच्छिद्येरन्समाप्य पुनर्यजेत । सोमेन दीक्षितो न दद्यान्न जुहुयान्न पचेन्न जपेदिति । आदित एव विभजेदित्याहुः । व्रतोपेतो न स्नायान्नापो ऽवगाहेत न वासो जह्यान्न रजः प्रप्लावयेत् । सर्वत्र यजमानस्यर्त्विजां च यावत्कर्म व्रतमुपदिशन्ति । नर्त्विजामार्त्विज्यमन्यत्र विद्यते । न महर्त्विजाꣳ समासो न सर्वत्र यजमानस्यार्त्विज्यमन्यत्र सत्रात् । सर्वेषु सोमेषु सोमापचारका-लातिक्रमान्तरितविपर्यासव्यवायसमासादिष्वन्येषु चाज्ञातेषु ज्ञातेषु च दोषेषु प्राक् समिष्टयजुष आज्यस्थाल्याः स्रुवेणोपघातꣳ सर्वप्रायश्चित्तानि जुहुयात् । जयानित्येके ऽभ्यातानानित्येके राष्ट्रभृत इत्येके ऽमात्यहो-मानित्येके छन्दाꣳसीत्येके सौरीरित्येके तनूरित्येके होतॄनित्येके दशात्मकमित्येके पौरुषीरित्येके वैष्णवीरित्येके महाव्याहृतीरित्येके

towards south, the paternal world; if towards the west, the Rakṣases would attack the sacrifice; if towards the north, the sacrificer would win the human world. One should offer so that it would remain stable." If an Animal-sacrifice or a Soma-sacrifice is missed, one should perform the Vaiśvānarīṣṭi, and again perform it. If the entire pressing day is passed over (one should perform the Vaiśvānarīṣṭi and again perform the sacrifice). If the priests, one catching hold of the other (while moving out for the Bahiṣpavamāna chanting on the pressing day) leave the contact befoı e taking their seats, one should conclude the sacrifice and perform again. One who is initiated for a Soma-sacrifice should not give away, should not make any offering, should not cook, should not murmur. He should distribute (food) at the outset, so they say.

One who has adopted the vow should not bathe, should not enter into water, should not leave his garments, should not dip the garment into alkaline water. In all cases they prescribe the adoption of vow by the sacrificer and the priests as long as the ritual is going on. The priests are not allowed to officiate as priests at another place. No combination is allowed in respect of the functions of the high priests. In all cases a sacrificer is not allowed to officiate as a priest except in a Sattra. In all Soma-sacrifices if there occur any faults of bad conduct of Soma, passing over of time, missing (of any rite), reversal, intervention, combination etc. and other unknown or known faults, one should offer Sarvaprāyaścittas. Offerings with Jaya formulas[1] according to some teachers; with Abhyātāna formulas[3] according to some; with Rāṣṭrabhṛt formulas[4] according to some; Amātya offerings[5] according to some; the Chandas verses[6] according to some; verses addressed to Sūrya[7] according to some; Tanu-formulas[8] according to some; Hotṛ-formulas[9] according to some; ten formulas[10] according to some; verses addressed to Puruṣa[11] according to some; verses addressed to Viṣṇu[12] according to some; Mahāvyāhṛtis[13] according

3. TS III.4.5.6
4. TS III.4.7. 8
5. TBr III.7.12
6. TS IV.4.4
7. TĀ IV.11.8
8. TBr I.1.7.2
9. TĀ III.1-6
10. TĀ III.7
11. TĀ III.12
12. TS I.3.6
13. *bhūḥ svāhā, bhuvaḥ svāhā, suvaḥ svāhā, bhūr bhuvaḥ suvaḥ suvaḥ svāhā.*

व्याहृतीरित्येके प्राजापत्यामित्येके प्रणवमित्येके । सर्वानित्याचार्यः सर्वानित्याचार्यः ॥ १३ ॥ एकादशः ॥

॥ इत्येकोनत्रिंशः प्रश्नः ॥

॥ प्रायश्चित्तसूत्रं समाप्तम् ॥

to some; Vyāhṛtis[14] according to some; verse addressed to Prajāpati[15] according to some; Praṇava according to some. The view of the teacher (Baudhāyana) however is that one should make offerings with all of these.

CHAPTER XXIX ENDS.
END OF THE PRĀYAŚCITTASŪTRA.

14. *bhūḥ svāhā, bhuvaḥ svāhā, suvaḥ svāhā.*
15. TS III.2.5.6

GLOSSARY

अंशु m. (1) a shoot of the Soma plant. Shoots are pressed on a stone; the extracted juice is mixed with water or milk or curds or gruel, and is offered to a divinity in a Soma-sacrifice.

(2) a specific draught of Soma to be offered at the morning pressing in a Soma-sacrifice, whose offering is not attended by the chanting of a Stotra and the reciting of a Śastra.

अंस m. Southern shoulder as well as the northern shoulder of the altar (big or small) in a sacrifice.

अक्ष m. 1. an axle of a chariot or a cart.

2. The axle of a chariot as a measure, that is, 104 Aṅgulas.

3. a seed of *Terminalia bellerica* used for gambling.

4. a die for gambling.

अगार m.n. a quadrangular shed.

अग्निचयन n. the piling up of a Fire-altar; a specific sacrificial rite.

अग्निचिति f. a piled up construction or a layer piled up with burnt bricks.

अग्निशाला f. a shed for preserving the set up fires.

अग्निष्ठ adj. (a sacrificial post or any other thing) erected or standing in front of the Āhavanīya fire or to the rear of the Gārhapatya fire.

अग्निहोत्र n. milk or any other substance offered on the fire in the Agnihotra rite; the Agnihotra rite, one of the seven Havis-sacrifices.

अग्निहोत्रहवणी f. the wooden ladle, one cubit long, made on the pattern of the Dhruvā ladle, and being used for offering the Agnihotra.

अग्निहोत्रिन् m. one who has set up the fires and offers the Agnihotra in the evening and in the morning.

अग्निहोत्री f. the cow which is maintained by an Āhitāgni and whose milk is used for the Agnihotra-offering.

अग्नीध् m. = आग्नीध्र

अग्न्यगार m. n. a shed for preserving a set up fire or fires.

अङ्गुलि f. a finger; used as measure, equal to the length of fourteen seeds of *panicum millaceum*.

अच्छावाक m. a priest belonging to the Hotṛ's group, third in status who is required to recite certain Śastras in a Soma-sacrifice.

अज m. a male goat, the main oblation in an Animal-sacrifice.

अजा f. a female goat.

अजाक्षीर n. milk of a female goat.

अणु m. a kind of grain, *panicum millaceum; adj.* thin.

अदाभ्य m. a specific draught of Soma to be offered at the morning pressing in a Soma-sacrifice, whose offering is not attended by the chanting of a Stotra and the reciting of a Śastra.

अधरारणी f. the lower kindling wood made out of the wood of *Ficus religiosa* (Aśvattha tree) grown upon *Prosopis spicigera* (Śamī tree) on which a shallow ditch is made for churning out fire.

अधिदेवन n. a gambling place adjoining the fire-hall of the sacrificer where he and his relatives or friends play the game of dice as a part of the ritual.

अधिषवणचर्मन् n. a skin of a red bull spread over two planks of the Udumbara tree (*Ficus glomerata*) fixed upon four Uparava-holes in the Havirdhāna shed in a Soma-sacrifice. Soma-shoots are pressed upon a stone placed on this skin.

अधिषवणफलक m. a plank of the wood of *Ficus glomerata*. Two such planks are fixed upon four Uparava-holes in the Havirdhāna shed in a Soma-sacrifice.

अध्वर्यु m. one of the four chief priests officiating in a Soma-sacrifice. He belongs to the Yajurveda and makes offerings and carries out other executive functions on behalf of the sacrificer. He functions also in pre-Soma sacrifices.

अनडुत्पर्शु m. a rib of an ox.

अनड्वाह m. an ox yoked to a cart used in a sacrifice on various occasions.

अनस् n. a bullock-cart used in a sacrifice on various occasions.

अनिष्टब्ध स्रुच् f. a wooden ladle which is not carved out, with flat surface.

अनुचर m. a triad or Pragātha of Ṛgvedic verses to be recited by the Hotṛ in his Śastra immediately following the Pratipad triad in a Soma-sacrifice.

अनुरूप m. a triad or Pragātha of Ṛgvedic verses, recited by the Hotraka (i.e. the Hotṛ's assistant) in his Śastra subsequent to the stotriya triad in a Soma-sacrifice.

अनुवाक्या f.= पुरोनुवाक्या

अनूबन्ध्या f. a barren cow (or a female goat) to be offered to Mitra-Varuṇa in the concluding part of a Soma-sacrifice.

अनूयाज m. a type of offerings of clarified butter to be made in any type of sacrifice after the invocation of Iḍā and giving away the Anvāhārya cooked rice and other Dakṣiṇās. Also written as अनुयाज.

अन्त:पात्य m. the rear part (i.e. the passage) of the Mahāvedi.

अन्तर्याम m. name of a specific Soma-draught to be offered in the morning pressing, whose offering is not attended by the chanting of a Stotra and the reciting of a Śastra.

अन्वाहार्यचरु m. the rice cooked on the Anvāhāryapacana fire to be given as Dakṣiṇā in the Full-moon and the New-moon and other sacrifices.

अन्वाहार्यपचन m. name of a fire deposited in a fire-place lying to the south of the Gārhapatya fire. This fire is procured from outside or from the Gārhapatya. Offerings to the Pitṛs and certain minor offerings are made on this fire. The Anvāhārya cooked rice to be given to the priests as Dakṣiṇā is cooked on this fire. Also known as Dakṣiṇāgni.

अन्वाहार्यस्थाली f. an earthen vessel in which the Anvāhārya rice is cooked and given as Dakṣiṇā to the priests in the Full-moon and the New-moon and other sacrifices.

अभिघार m. pouring out of clarified butter over the portions of oblation taken into the ladle for offering to a divinity.

अभिधानी f. a cord intended for tying up a calf or any other animal.

अभिवान्यवत्सा f. a cow whose calf is fed by another cow.

अभिवान्या f. a cow feeding the calf of another cow.

अभ्यञ्जन n. butter used for applying to one's body.

अभ्रि f. a hoe made of wood and used for digging earth.

अम्भृण m. a jar used for storing water or any other liquid like Soma-juice.

अरणी f. a pair of kindling woods made out of the wood of Aśvattha tree (*Ficus religiosa*) grown upon a Śamī tree (*Prosopis spicigera*). A piece of the upper kindling wood is fixed into the churning device; it is held into the shallow ditch of the lower kindling wood and moved around in both directions by means of a cord, and thus fire is generated. These kindling woods are handed over to the sacrificer at the setting up of fires. these are used whenever there is an occasion to generate fire in a ritual.

अरत्नि m. the elbow; a cubit of the middle length, from the elbow to the tip of the middle finger; a measure equal to 24 Aṅgulas (= two Prādeśas).

अर्ध्या f. a variety of burnt bricks used for piling up a Fire-altar.

अर्मकपाल n. a broken piece of a burnt earthen tile lying in a deserted place.

अवका f. a water-plant named *Blyxa octandra.*

अवान्तरेडा f. a portion taken out of the Iḍā. See इडा

अवि m. a sheep, male as well as female.

अशनिहत *adj.* (a tree or a branch) struck by lightning; a piece of its wood is put into a fire-place as one of the substances at the setting up of the fires.

अश्वतर,-री m. f. a mule sometimes yoked to a chariot; an article of Dakṣiṇā.

अश्वपर्शु m. a rib of a horse, used for cutting sacrificial grass.

अश्ववाल m. a variety of grass, *Saccharum spontaneum;* sometimes used for tying up a Prastara.

अषाढा f. a variety of burnt bricks used in the rite of piling up a Fire-altar.

अष्टाश्रि *adj.* (a sacrificial post) having eight corners or edges.

असिद m. a sickle of iron or bronze used for cutting grass.

अहत वासस् n. a new, unwashed piece of cloth. A sacrificer is asked to wear such a piece of cloth on several occasions.

आखुकरीष n. आखुकिरि m. आखूत्कर m. a mole-hill, one of the substances to be put into the Āhavanīya fire-place at the setting up of fires.

आग्नीध्र m. a priest assisting the Adhvaryu. In a Soma-sacrifice he belongs to the Brahman's group and is next to the Brāhmaṇācchaṁsin; as one of the seven Hotṛs he recites the yājyā at the Hotraka-camasa offering and at the Ṛtugraha offerings of Soma at the morning pressing. Also called अग्नीध्

आघाटि f. a cymbal played by the sacrificer's wives in the Mahāvrata sacrifice.

आजि m. a chariot-race which takes place in the Vājapeya and in the Abhiṣecanīya Soma-sacrifice at the Rājasūya. The sacrificer and others particiapte in this race.

आज्य n. clarified butter prepared out of cow's milk; a substance very often offered in any sacrifice.

आञ्जन n. collyrium to be put into the eyes by the sacrificer and his wife at the initiation in a Soma-sacrifice and on other occasions.

आत्रेय m. a brāhmaṇa belonging to the Atri Gotra to whom Dakṣiṇā (gold) is first given away in a Soma-sacrifice.

आधवनीय m. an earthen jar in which Soma-juice is collected before filtering in a Soma-sacrifice.

आनडुहचर्मन् m. a skin of an ox used for spreading on various occasions, especially over the Soma-pressing boards for collecting Soma-juice in a Soma-sacrifice.

आमिक्षा f. coagulated milk or sour milk; when coagulated, the milk is transformed into solid portion and liquid portion; the solid portion is called *āmikṣā*. =पयस्या

आवसथ m. living room.

आवसथ्य m. the fire formally set up in the living room.

आव्रश्चन m. the stump of a tree after a tree is cut for preparing a sacrificial post.

आशिर् n. आशिर n. milk for mixing with Soma-juice in a Soma-sacrifice.

आश्रावण n. the call *ā3śrāvaya* or *o3śrāvaya* or *śrāvaya* ("Do thou announce the offering to the relevant divinity") given by the Adhvaryu to the Āgnīdhra in any sacrifice.

आसन्दी f. a wooden stool woven with threads of darbha-grass used as a seat (for king Soma, sacrificer etc.) cf. राजासन्दी, सम्राडासन्दी

आस्ताव m. the space lying to the north of the Havirdhāna shed in a Soma-sacrifice. Certain priests and the sacrificer occupy this place while the Bahiṣpavamāna Stotra is chanted by the Sāman-chanters.

आहवनीय m. the fire on which the principal offerings and also certain other offerings are made from time to time by the Adhvaryu and other priests. In the usual fire-hall its place is towards the east. In the Cāturmāsyas and the Animal-sacrifice it is deposited within a bigger altar prepared to the east of the normal Vihāra for the Full-moon and the New-moon sacrifices. In a Soma-sacrifice the Āhavanīya is carried forward on the Uttaravedi raised in the Mahāvedi on which the offerings of Soma and other oblations are offered.

आहाव m. the utterance *śoṁsāvom* uttered by the Hotṛ or the Hotraka reciting the Śastra (= Maitrāvaruṇa, Brāhmaṇācchaṁsin or Acchāvāka) at the beginning and inbetween the recital at certain points. At the opening of the Śastra in the midday pressing he recites *adhvaryo śoṁsāvom*, and at the beginning of the Śastra in the third pressing he recites *adhvaryo śośoṁsāvom*.

आहिताग्नि m. one who has set up the fires ceremonially and has been worshipping those fires following the Vedic tradition.

इक्षुशलाका f. a stem of sugarcane which is employed towards the stirring of the mixture of the flour of parched barley and milk of a cow feeding the calf of another cow at the Mahāpitṛyajña in the Sākamedhaparvan of the Cāturmāsyas.

इडसून n. a wooden plank to be used for cutting portions of the cooked organs of an animal at an Animal-sacrifice.

इडा f. sacrificial food, portions of all oblations offered to the divinities. These themselves are deemed as a divinity, and are invoked and prayed. They are finally partaken of by the priests concerned.

इडापात्र n. an oblong wooden goblet for keeping the Iḍā.

इण्ड्व n. a circular wicker-work used as a support to a pitcher or jar.

इध्म m. a faggot to be put on the fire.

इध्मप्रव्रश्चन n. a cutting of faggot.

इध्मसंनहन n. a cord made of darbha-blades for tying up the faggot.

इष्टका f. a burnt brick of a specific pattern and size.

इष्टि f. a sacrifice having the pattern of the Full-moon sacrifice or the New-moon sacrifice.

ईषा f. a pole or shaft of a chariot or a cart; a measure of 188 Aṅgulas.

उखा f. a cauldron prepared out of earth and burnt. This is used for maintaining fire for a specific period in Agnicayana.

उच्छिष्टखर m. an earthen mound prepared and located in the Prācīnavaṁśa shed towards the east for washing the supporting ladle from which the remnants of Gharma were partaken of by the relevant priests in the Pravargya rite.

उत्कर m. a rubbish-heap located in the fire-hall towards the north.

उत्तरनाभि f. a square earthen platform measuring a span raised in the middle of the Uttaravedi in the Cāturmāsyas, an Animal-sacrifice or a Soma-sacrifice.

उत्तरवेदि f. a square earthen mound of a specific size raised within the altar in the sacrificial place prepared for the performance of the Cāturmāsyas, the Animal-sacrifice or a Soma-sacrifice. In a Soma-sacrifice characterised by the Agnicayana a Fire-altar of a specific pattern (normally resembling a flying eagle) takes its place.

उत्तरारणी f. a piece of wood fashioned out of the tree *Ficus religiosa* grown upon the tree *Prosopis spicigera*. A pin of the suitable size is cut out of this piece and is fixed into the device for churning. Fire is churned out by rotating this pin into the shallow ditch of the lower kindling wood (*adharāraṇī*).

उदकुम्भ m. an earthen pitcher full of water.

उदचन n. a wooden spoon withour a handle for taking up Soma-juice.

उदपात्र n. a pot full of water.

उद्गातृ m. one of the four chief priests in a Soma-sacrifice. He is the head among the four priests belonging to the Sāmaveda. He chants his part of each chant in the Stotra in a Soma-sacrifice.

उद्वासनीय खर m. an earthen mound laid down in the easten part of the Prācīnavaṁśa shed in a Soma-sacrifice. In the Pravargya rite after the Gharma is offered on the fire, the Mahāvīra vessel from which the Gharma was offered is disposed on this mound.

उन्नेतृ m. an assistant to the Adhvaryu priest, the third in the order, who fills in with Soma the cups and goblets in a Soma-sacrifice.

उपगातृ m. a person assisting the Sāman-chanters in chanting at a Soma-sacrifice.

उपबर्हण n. a pillow employed in the Piṇḍapitṛyajña rite and also as an article of Dakṣiṇā to be given away in a sacrifice.

उपभृत् f. a ladle made out of the wood of *Ficus religiosa* resembling the Juhū in pattern and serving as a feeder for the Juhū.

उपयमनी n, f. a big wooden ladle held as a support to the normal ladle. The term also denotes the earth (in some container) held as a support (to the fire being carried forth).

उपर m. the lowermost part of a sacrificial post which is not chiseled and which is buried underground.

उपरव m. one of the four holes made into the ground to the west of the mound for Soma-cups, goblets and vessels in the Havirdhāna shed in a Soma-sacrifice. All the four holes are joined to each other at the bottom.

उपला f. upper crushing stone to be used for crushing grains upon the lower crushing stone.

उपवसथ m. the day preceding the principal offering day of any sacrifice.

उपवेष m. a stick (of *Butea frondosa*) for stirring embers.

उपशय *adj.* lying near, subsidiary (Mahāvīra vessel - BaudhŚS IX.2; a sacrificial post - BaudhŚS XV.15 etc.).

उपस्तम्भन n. the support of the yoke of a bullock-cart used while the bullocks are unyoked.

उपस्तरण n. spreading clarified butter into the ladle or any other pot before taking portion of the oblation.

उलूखल n. a wooden mortar for pounding grains.

उष्णीष n. a turban worn by the sacrificer when initiated for a Soma-sacrifice; put as a cover over the Soma plant after it is ceremonially purchased at a Soma-sacrifice.

ऊर्णास्तुका f. a tuft of wool of a sheep; white and black tufts of wool are employed at the purchase of Soma.

ऊष m. saline soil, one of the substances put into the fire-place at the setting up of fires.

ऊषपुट n. saline soil folded in a leaf. The priests strike the sacrificer with such folds when in the Vājapeya sacrifice he climbs down the ladder after having reached the top.

ऋजीष m. residue of Soma after it is pressed out. At the third pressing, Soma-juice is extracted out of the residue. The residue is finally disposed of in water at the Avabhṛtha rite together with the other implements contacted with Soma.

एरका f. a bed prepared out of Darbha-blades, offered to the Pitṛs in the Piṇḍapitṛyajña.

ओदन m. cooked rice of paddy or barley; one of the oblations.

औदुम्बरी f. a two-pronged pole of *Ficus glomerata* to be erected in the southern half of the Sadas. The Sāman-chanters sit down around it and chant.

औपासन m. the domestic fire also known as Smārta or Gṛhya. It is set up by a person belonging to one of the first three social orders at his marriage; it is maintained by him, and he makes offerings on it every evening and morning. He performs all his domestic rites with the help of this fire.

कंस m. a pot of bronze.

कट m. a mat of grass or bamboo.

कठिन n. a specific basket made of bamboo and used in preparing Surā in the Sautrāmaṇī and Vājapeya sacrifices.

कपाल n. a burnt earthen potsherd. A set of such potsherds is used in baking a cake (*puroḍāśa*).

कमण्डलु m. a water-pot.

कम्बुशूर्प n. a winnowing basket of a specific pattern.

करम्भ m. an oblation prepared out of the flour of parched barley (or paddy) mixed with curds (or ghee). The oblation is offered in the Mahāpitṛyajña in the Sākamedhaparvan of the Cāturmāsyas and also as one of the five Savanīyapuroḍāśas in a Soma-sacrifice. Small pots prepared out of its are offered to Varuṇa in the Varuṇapraghāsaparvan of the Cāturmāśyas.

कर्करीका f. a kind of lute played by the sacrificer's wife in the Mahāvrata sacrifice.

कशिपु m. a bed offered to Pitṛs in the Mahāpitṛyajña at the Sākamedhaparvan of the Cāturmāsyas.

कांस्यपात्र n. a pot of bronze, cf. कंस

काण्टकी समिध् f. a thorny firestick.

कारोतर n. a filter for filtering the Surā.

काश m. a kind of grass *sachcharum spontaneum.*

कार्ष्मर्य m. the tree known as *Gmelina arborea.*

कुटरु m. a stone used for striking upon the lower and upper crushing stones.

कुम्भ, कुम्भी m. f. a burnt earthen pitcher used for keeping liquids, water, Soma-juice etc.

कुरुविन्द m. a wild variety of barley.

कुलत्थ m. a kind of pulse, *Dolicos uniflorus.*

कुश m. a kind of grass, *Poa cynosuroides*, commonly used for preparing strainers etc.

कुशा f. a stick. These are arranged as required for counting the chants (*stomas*) of a Stotra by the Prastotṛ in a Soma-sacrifice.

कूर्च m. a bunch of grass.

कूर्म m. a tortoise, laid down at the bottom while piling up the Citi in Agnicayana.

कृष्णतूष m. husk of black paddy (employed in the Kārīrīṣṭi and the Vrātyastoma).

कृष्णल n. the black berry of the plant *Abrum precatorium.*

कृष्णविषाणा f. a horn of black antelope given to the sacrificer when initiated for a Soma-sacrifice.

कृष्णाजिन n. a skin of black antelope.

क्लीतका f. seed of the tree *Pongamia glabra* (used for polishing the Mahāvīra in the Pravargya rite).

क्लीब m. a eunuch. Materials for preparing Surā are purchased from him in the Sautrāmaṇī sacrifice.

क्लोमन् m. a lung, a part of the oblation in an Animal-sacrifice.

क्वलसक्तु m. the flour of this grain after it is parched was employed in accomplishing the oblation (Surā) in the Sautrāmaṇī sacrifice.

क्षत्तृ m. a charioteer.

क्षीरहोतृ m. a priest who was employed to offer one's Agnihotra with milk as the fee.

क्षुद्रचिति f. a fire-altar in which pebbles are piled up.

क्षुद्रपद n. a measure less than a Pada, that is, ten aṅgulas.

क्षुर m. a razor for shaving the hair and beard of a sacrificer on fixed occasions.

क्षौम n. a piece of linen to be worn by a sacrificer at the sacrifices like Vājapeya and the Rājasūya.

खदिर m. a tree *Acasia catechu*; certain sacrificial implements are prepared out of its wood.

खर m. an earthen mound prepared for depositing cups, goblets and vessels for Soma in the Havirdhāna shed at a Soma-sacrifice; certain mounds are to be prepared in the Pravargya rite.

खारी f. a basket of grass or bamboo.

गतश्री *adj.* a brāhmaṇa who has studied the Veda, or a Rājanya or a village-chief. A *gataśrī* enjoys certain special privileges in ritual-practice.

गर्दभ m. an ass employed in carrying earth for preparing the cauldrons etc. in the Agnicayana.

गर्मुत् f. a kind of wild bean; cooked grains of *garmut* are offered as oblation in certain optional sacrifices.

गवीधुक m. a wild grain, *Coix barbata*, used for polishing the Mahāvīra in the Pravargya rite.

गुद, गुदकाण्ड m. the anus (of an animal); a part of the boiled anus is offered as a part of the oblation; another part cut into eleven sections is offered by a priest on a procured fire in an Animal-sacrifice.

गो f. m. a cow; a bull; offered in sacrifice; especially cows are given as Dakṣiṇā; a cow to be given as one of the articles of price to be given in exchange for Soma; a bull yoked to a cart or a plough.

गोधूम m. wheat; grains or dough used as a top on the tip of the sacrificial post in the Vājapeya sacrifice.

गोमय n. cowdung, used for cleansing a fire-place etc.

गोमृग m. the gayal.

गोष्ठ m. cow-stall.

ग्रह m. a draught of Soma.

ग्रामणी m. a village-chief.

ग्रावन् m. a stone (for Soma-pressing).

ग्रावस्तुत् m. a priest belonging to the Ṛgveda who is asked to praise the pressing stones at the beginning of the midday-pressing in a Soma-sacrifice; he is the fourth and the last among the four priests belonging to the Hotṛ's group.

घर्म m. the oblation being a mixture of boiled clarified butter and milk offered in the Pravargya rite; Pravargya-implements.

घर्मदुह् f. the cow whose mil is obtained for the Gharma.

घृत n. melted clarified butter.

चतुर्युज् m. (a chariot) to which four horses have been yoked.

चतुष्पथ m. a place where four roads meet.

चतुःस्रक्ति *adj.* (a sacrificial post, a Soma-cup etc.) having four corners.

चमस m. an oblong wooden goblet with a short handle (for Soma-juice etc.).

चमसाध्वर्यु m. an assistant to the Adhvaryu who offers on or shakes over the Āhavanīya fire the Soma-goblet assigned to a particular priest in a Soma-sacrifice.

चयन n. the piling or the rite of piling bricks on a Fire-altar.

चरु m. boiled rice of paddy or barley; the pot meant for boiling rice.

चर्मकर्त m.a piece of leather.

चषाल m. a wooden ring fixed upon the top of a sacrificial post.

चात्वाल m. the pit lying to the north-east of the altar in an Animal-sacrifice or a Soma-sacrifice, the earth out of which is used for raising the mound of the Uttaravedi in the middle of eastern part.

चिति f. a construction resulting from the piling up of burnt bricks.

छदिस् n. a roof (set over the Havirdhāna or Sadas shed in a Soma-sacrifice).

छाग m. a goat offered to a divinity in an Animal-sacrifice or a Soma-sacrifice.

जर्तिल m. wild sesamum.

जाघनी f. the tail of an animal; it is boiled and its parts are offered as Patnīsaṁyāja offerings in an Animal-sacrifice.

जानु n. the knee; a measure of 32 Aṅgulas.

जाल n. a hair-net worn by the sacrificer's wife over her head when she is initiated for a Soma-sacrifice.

जुहू f. a wooden ladle made of the wood of *Butea frondosa.* It is as long as the hand, has a cavity to hold a liquid or solid oblation, has a beak and a long handle. The Adhvaryu (or any other priest) makes an offering on the fire by means of this ladle.

तरी f. a grain of paddy which, after it is parched, remains intact.

तार्प्य n. a piece of cloth woven out of the thread of the *tṛpā* plant.

तिल m. sesamum.

तिल्वक m. the tree known as *Symplocos racemosa.*

तिसृधन्व n. a bow with three arrows.

तीर्थ n. a bathing place with steps.

तूपर m. a hornless (goat).

तृतीयसवन n. the third pressing in a Soma-sacrifice.

तेजनी f. a bunch of grass (used for filling the gap in a roof).

तोक्म m. a shoot of paddy.

दक्षिणाग्नि m. = अन्वाहार्यपचन

दर्भ m. grass, usually Kuśa, very often used in a ritual for spreading as a seat, within the altar, for preparing strainers, for strewing around the fire-place, etc.

दर्वी f. a wooden ladle in general.

दशापवित्र n. a woollen filter for filtering Soma-juice together with a woollen fringe tied below in the centre for achieving a stream of the passing juice.

दीक्षा f. the vow adopted by the sacrificer and his wife at the initiation for Soma-sacrifice.

दीक्षित *adj.* one who has adopted the vow at the initiation for a Soma-sacrifice.

दुन्दुभि m. a drum. Drums are beaten at the chariot-race and on certain other occasions.

दृति f. a leather-bag used for keeping a liquid.

दृषद् f. a lower crushing stone for crushing grains or for pressing Soma.

देवयजन n. a place for performing a Soma-sacrifice.

द्रोणकलश m. a wooden trough for collecting the Soma-juice passing through the woollen filter.

द्विदेवत्यपात्र n. a wooden cup used for offering Soma to twin-divinities.

द्वियोग *adj.* (a chariot) to which two horses are yoked.

धवित्र n. a fan made out of a piece of the skin of black antelope used in the Pravargya rite for fanning the fire on which the oblation of Gharma is prepared.

धाना f. parched paddy; one of the five oblations forming the Savanīyapuroḍāśa.

धाय्या f. a verse to be recited additionally in the Sāmidhenīs, or in a Śastra or in any other group of verses, to be recited by the Hotṛ or a Hotraka.

धिष्णिय m. a small earthen mound raised in front of the seat of a priest sitting in the Sadas. These priests are : the Maitrāvaruṇa, the Hotṛ, the Brāhmaṇācchaṁsin, the Acchāvāka, the Neṣṭr, the Potṛ and the Āgnidhra. In the Agnicayana mounds are raised by piling bricks.

धृष्टि f. a fire-stirring stick.

धेनु f. a milch-cow.

ध्रुवस्थाली f. an earthen vessel filled with Soma while taking draughts in the morning pressing; it is preserved until the close of the third pressing when it is emptied into the Hotṛ's goblet.

ध्रुवा f. a ladle made of the wood of *Flacourtia sapida* on the pattern of the the Juhū. It is placed within the altar along with the other ladles (Juhū and Upabhṛt). It is filled with clarified butter; oblation of clarified butter is taken up into the Juhū and the Upabhṛt out of the Dhruvā ladle.

नग्नहु m. shoot of the plant of beans; used for the preparation of *surā* (wine).

नलदमाला f. a garland of the flowers of *Nardostachys jatamansi* (Indian spikenard) (worn round the neck of the dead).

नवनीत n. butter.

नादेय *adj.* (a creature) living in river-water.

नाभि f. navel; the central earthen platform raised on the Uttaravedi in an Animal-sacrifice or a Soma-sacrifice.

निदान n. a cord with which the hinder legs of a cow (or goat) are tied while milking.

निर्मन्थ्य m. the fire generated by churning.

निविद् f. a group of prose formulas forming part of a Śastra to be recited by the Hotṛ in a Soma-sacrifice.

निविध्दानीय n. a hymn to which a Nivid is attached . The hymn forms part of a Śastra to be recited by the Hotṛ in a Soma-sacrifice.

निषादस्थपति n. a chieftain of the Niṣādas who is entitled to set up the sacred fires.

निष्क m. a gold-coin of a specific weight; a gold-ornament to be worn around the neck.

निष्कास m. scrapings of cooked rice.

नीवार m. a kind of wild grains.

नेष्टृ m. one of the assistants of the Adhvaryu at a Soma-sacrifice; the third out of the four.

न्यग्रोध m. the tree *Ficus Indica*; one of the sacrificial trees.

पक्षमध्या f. a kind of burnt brick to be piled up in the piling up of a Fire-altar.

पक्षाग्र्या f. a kind of burnt brick to be piled up in the piling up of a Fire-altar.

पक्ष्या f. A kind of burnt brick to be piled up in the piling up of a Fire-altar.

पत्नीशाला f. the shed intended for the sacrificer's wife adjoining to the Prācīnavaṁśa shed on the western side.

पत्न्यगार n. पत्नीशाला

पद n. a foot; a measure equal to fifteen aṅgulas or twelve aṅgulas.

पन्नेजनी f. the earth (or water mixed with it) collected from the foot-print of the Soma-purchasing cow from the seventh foot-step while the cow is led for the purchase of Soma plant.

पयस्या f.= आमिक्षा

परिधि m. an enclosing stick. Three enclosing sticks are laid around the Āhavanīya fire along the borders except the eastern one.

परिप्लवा, परिप्लुf. A small wooden spoon with a short handle used for filling a cup or goblet with Soma juice.

परिवाप m. Parched barley; one of the five constituents of Savanīyapuroḍāśa to be offered at each of the three Soma-pressings.

पर्ण m. The tree *Butea frondosa*; one of the sacrificial trees. The Juhū ladle is made out of the wood of this tree. = पलाश

पर्यग्निकरण n. Carrying a firebrand around one or more sacrificial objects.

पर्शु m. A rib of an animal; it is used for cutting sacrificial grass.

पलाश n.= पर्ण : a leaf.

पवित्र n. a strainer consisting of two (or one) Darbha-blades used for purifying sacrificial objects.

पशु m. An animal to be offered in an Animal-sacrifice or to be given away as Dakṣiṇā (man, horse, cow, bull, male or female goat, male or female sheep).

पशुपुरोडाश m. A cake to be offered subsequent to the offering of omentum in an Animal-sacrifice.

पशुश्रपणी f. An earthen pitcher used for cooking the organs of an animal.

पष्ठौही f. a four-year old heifer; given away as Dakṣiṇā.

पाजक n. a wicker-work basket used in preparing *surā* (wine).

पात्र n. a vacant wooden cup or earthen vessel used for taking a draught of Soma in a Soma-sacrifice.

पात्री f. an earthen pan for keeping an oblation.

पादेष्टका f. a quarter-brick (burnt) used in the piling up of a Fire-altar.

पाद्या f. = पादेष्टका

पार्श्व n. thoracic walls on both sides of an animal; part of an oblation in an animal-sacrifice.

पिञ्छोला f. a specific string-instrument.

पिण्ड m. a ball; a ball of cooked rice.

पिधानपात्र n. a lid used for covering a pitcher or any other pot full of milk or any other liquid.

पिन्वन n. a milking pot.

पिष्टलेप m. a bit of dough used for preparing a cake or cakes.

पिष्टसंवपनी f. a wooden pan used for mixing flour with water.

पुरीतत् f. A specific part of the intestines; it is cooked and forms part of the oblation in an Animal-sacrifice.

पुरीष n. earth, soil.

पुरुष m. a man; a measure equal to the height of a man (= 5 Aratnis = 120 angulas).

पुरोडाश m. a cake made of the flour of rice or barley and baked on a set of potsherds arranged on embers; an oblation.

पुरोनुवाक्या f. a verse to be recited by the Hotṛ or the Maitrāvaruṇa before the Ājyabhāga-formula or before the yājyā-verse relating to the principal or Sviṣṭakṛt offering = अनुवाक्या

पुष्कर n. a blue lotus-flower; garlands of lotus-flowers are worn by the priests officiating in the Vājapeya-sacrifice; the bowl of a ladle.

पुष्करपर्ण n. a lotus-leaf, it is laid down in the middle of the area fixed for piling up the Fire-altar.

पूतभृत् m. an earthen jar used for storing Soma-juice after it is passed through a woollen filter in a Soma-sacrifice.

पूतीक m. the plant *Guilandina bonduc* or *Basella cardifolia* employed as a substitute for Soma plant.

पूतुद्रु m. the tree *Pinas deodara.*

पूर्णदर्व्य m. crust and scrapings of rice cooked for the Gṛhamedhīyeṣṭi in the Sākamedhaparvan of the Cāturmāsyas, collected in the ladle and offered as an oblation in the Kraiḍineṣṭi of the same Parvan.

पूर्णपात्र n. a goblet full of water; a wooden pot filled with paddy or barley measuring 128 handfuls (*muṣṭis*).

पूर्णाहुति f. an offering of clarified butter filled in the ladle.

पृश्नि f. a spotted cow or female goat.

पृश्निपर्णी f. the plant called *Hemionitis cordifolia* or *Glycine debilis.*

पृषदाज्य n. clarified butter mixed with curds.

पृषदाज्यधानी f. the wooden vessel used for keeping Pṛṣadājya.

पेत्व m. a ram; the fleece between the horns of a ram is used as one of the substances placed in the middle of the Uttaravedi for inflaming the fire to be deposited in an Animal-sacrifice and a Soma-sacrifice.

पोतृ m. The fourth priest in the group of the Brahman; in a Soma-sacrifice he occupies a place in the Sadas and has to recite the yājyās in the offerings of the goblets of the Hotrakas and at the Ṛtu-offerings.

प्रउग n. the forepart of the poles of a chariot or cart; a triangle; a Fire-altar in the form of a triangle.

प्रक्रम m. a foot-step; the measure of two *padas* or thirty aṅgulas.

प्रगाथ m. a unit of two verses; two verses are turned into three while chanting a Stotra and reciting a Śastra.

प्रचरणी f. a spare ladle used for offering an oblation, when the chief Juhū-ladle is engaged in some other offering.

प्रणीता f. water carried forth in a wooden goblet and kept to the north of the Āhavanīya fire-place for sacrificial purposes.

प्रतिगर m. the oral response uttered by the Adhvaryu or the Pratiprasthātṛ standing in a bent position with his palms resting on his knees, in front of the reciter of the Śastra.

प्रतिदुह् n. fresh milk, used sometimes for mixing with the Soma-juice.

प्रतिपद् m. the first triad or Pragātha of a Śastra recited by the Hotṛ in a Soma-sacrifice; this is the very same triad on which the preceding Stotra is based.

प्रतिप्रस्थातृ m. an assistant to the Adhvaryu, next to him in status, officiating in an Animal-sacrifice and a Soma-sacrifice.

प्रतिहर्तृ m. an assistant to the Udgātṛ, third in status; he chants the specific portion of each chant of a Stotra.

प्रत्याश्रावण n. the response *astu śrauṣaṭ* 'let it be heard" uttered by the Āgnīdhra as against the call *ā 3 śrāvaya* "do thou announce" given to him by the Adhvaryu or the Pratiprasthātṛ.

प्रयाज m. an offering of clarified butter made by the Adhvaryu on the Āhavanīya fire before the principal offering in an iṣṭi or Animal-sacrifice to the accompaniment of the mantra recited by the Hotṛ priest.

प्रवर्ग्य m. a rite involving the offering of hot milk attached to a Soma-sacrifice, repeated for a number of times.

प्रवर्त m. a golden ear-ornament to be worn by the sacrificer.

प्रवृञ्जनीय खर m. the circular earthen mound on which clarified butter filled in the Mahāvīra (earthen vessel) is boiled.

प्रशास्तृ m. = मैत्रावरुण

प्रष्टि m. the third horse yoked to a chariot either along the side or in front of the two horses.

प्रष्टिवाहिन् m. (a chariot) with a third horse yoked to it.

प्रसर्पक m. a learned visitor to the performance of a Soma-sacrifice.

प्रस्तर m. a bundle formed by tying together a few bunches of Darbha-grass.

प्रस्तार m. a layer of burnt bricks in the piling up of a Fire-altar.

प्रस्तोतृ m. an assistant to the Udgātṛ, second in status among the four, who opens the chant of any Stotra, and in some cases chants a Sāman alone.

प्राग्वंश m. प्राचीनवंश

प्राचीनवंश m. a shed with its central beam pointing towards the east; the sacred fires of the sacrificer are deposited herein for the performance of a Soma-sacrifice. The sacrificer gets himself initiated for the sacrifice herein. =प्राग्वंश

प्राचीनावीत n. the position of the sacred cord worn by the sacrificer in a rite intended for the Pitṛs as being suspended over the right shoulder and under the left arm.

प्राजहित m. the original Gārhapatya fire deposited in the Prācīnavaṁśa shed in a Soma-sacrifice, so called after the Āhavanīya fire in the same shed has attained the status of the Gārhapatya, the Āhavanīya now being carried forth in the Mahāvedi.

प्रातरनुवाक m. the recital by the Hotṛ of Ṛgvedic verses addressed to Agni, Uṣas and the Aśvins in the early morning of the pressing day in a Soma-sacrifice.

प्रातर्दोह m. milking the Agnihotra-cow in the morning; the milk milked in the morning in the New-moon sacrifice.

प्रातःसवन n. the rite of offering in the morning a fixed set of Soma-draughts in a Soma-sacrifice; the morning Soma-pressing, the first among the three pressings in a Soma-sacrifice.

प्रादेश m. a span between the thumb and the forefinger; a measure of the length of twelve aṅgulas.

प्रायश्चित्त, – त्ति n. f. an expiation to be observed in the event of any ritual-deficiency.

प्राशित्र n. a portion of the oblation to be given to the Brahman priest after the invocation of Iḍā in an Iṣṭi.

प्राशित्रहरण n. a wooden pot intended for carrying the Prāśitra-portion towards the Brahman.

प्रियङ्गु m. a wild corn known as *Panicum italicum.*

प्रैष m. a call given by the sacrificer or by a priest to a person.

प्रोक्षणीधानी f. a wooden ladle meant for keeping the water to be used for sprinkling.

प्लक्ष m. the tree known as *Ficus infectoria.*

प्लीहन् m. spleen; the boiled spleen is offered as a portion of the oblation in an animal-sacrifice.

प्लेङ्ख m. a swing for sitting upon (by the Hotṛ priest in the Mahāvrata sacrifice).

फलीकरण n. chaff of grains obtained after pounding the paddy; an oblation in an Iṣṭi.

फाल्गुन n. m. a specific plant used as a substitute for Soma; the name of a month.

बदर n. fruit of *zizyphus jujuba*; the flour of parched Badara is used in the preparation of *surā.*

बर्कर m. a young goat.

बर्हिस् n. Kuśa grass used for spreading within the altar and for similar ritualistic purposes.

बल्बज m. the grass *Eleusine Indica.*

बस्त m. a goat.

बस्ताजिन n. the skin of a goat.

बहिष्पवमान n. the first Stotra to be chanted in the morning pressing by the Udgātṛ and his two assistants while sitting near the Cātvāla in a Soma-sacrifice.

बाधक m. a specific tree whose wood is used in ritual for exorcistic purposes.

बिल्व m. the tree *Aegle marmelos.*

ब्रह्मन् m. one of the four chief priests, who supervises the entire ritual performance and offers expiation for deficiency if any.

ब्रह्मौदन m. cooked rice which the four chief priests consume together at the setting up of fires and on other occasions.

ब्राह्मणाच्छंसिन् m. a priest belonging to the Brahman's group, second in status, who is one of the Hotrakas sitting in the Sadas and reciting certain Śastras in a Soma-sacrifice.

ब्राह्मौदनिक m. the fire on which the Brahmaudana is cooked.

भयेडक m. a dreadful wild sheep.

भूमिदुन्दुभि m. the drum formed by fixing a leather over the pit dug out into the ground; used in the Mahāvrata sacrifice.

भ्राष्ट्र n. m. parching pan, parcher's fire.

मदन्ती f. hot water.

मधुपर्क m. a formal reception offered to a priest or any other respectable person.

मधूक m. the tree known as *Bassia latifolia*; its wood is used as fuel in the Rāṣṭrabhṛt offerings for one engaged in a battle.

मन्थिन् m. a draught of Soma taken in a wooden cup which is mixed with the flour of parched barley.

मयूख m. a wooden peg.

महापितृयज्ञ m. an Iṣṭi performed in honour of the Pitṛs and forming part of the Sākamedhaparvan of the Cāturmāsyas.

महावीर m. an earthen vessel resembling a wooden Soma-cup, made by hand and baked; used for preparing the oblation *gharma* in the Pravargya rite.

महावेदि f. a big altar measured and prepared for a Soma-sacrifice to the east of the Prācīnavaṁśa shed.

महाहविस् n. a specific Iṣṭi forming part of the Sākamedhaparvan of the Cāturmāsyas.

माध्यंदिन पवमान n. the first Stotra in the midday pressing recited by the Udgātṛ and his two assistants, Prastotṛ and Pratihartṛ in a Soma-sacrifice.

माध्यंदिनसवन n. the midday pressing, one of the three Soma-pressings in a Soma-sacrifice.

मार्जालीय m. an earthen mound prepared for cleansing Soma-pots towards the south of the Mahāvedi in a Soma-sacrifice.

मासर m. the mixture of soup of rice and the crushed meal from the parched rice; used in preparing wine (*surā*).

मुञ्ज m. the grass *Sachcharum Muñja.*

मुञ्जप्रलव m. a shoot of Munja grass rising from its stump.

मुष्टि m. a handful.

मुसल n. a wooden pestle for pounding grains.

मूत m. a basket.

मेक्षण n. a corn-stirring stick.

मेखला f. a girdle (of Muñja grass) to be fastened around the waist; a band elevated around any pot or any other material object.

मेथी f. a wooden peg or pin.

मेदस् n. fat; perinephric fat; a portion of the oblation in an Animal-sacrifice.

मेष m. a male sheep, an animal to be offered in a sacrifice.

मेषी f. a female sheep, an animal to be offered in a sacrifice.

मैत्रावरुण m. a priest belonging to the Hotṛ's group, second in status; one of the Hotrakas sitting in the Sadas and reciting certain Śastras and giving certain calls in a Soma-sacrifice = प्रशास्तृ

मैत्रावरुणपात्र n. the cup for the Soma-draught for Mitra and Varuṇa, one of the three Dvidevatya draughts.

मौञ्जी f. the girdle made of Muñja grass.

यकन् n. the liver of an animal; a portion of the oblation in an Animal-sacrifice.

यजमान m. the sacrificer.

यज्ञोपवीत n. the sacred cord suspended over the left shoulder and under the right arm.

यव m. barley.

यवागू f. gruel, one of the oblations.

यवौदन m. cooked barley-grains.

याज्या f. a verse or formula pertaining to the principal or other offering recited by the Hotṛ or the Hotraka.

यायावर m. a sacrificer who is always on a journey.

युग n. the yoke of a chariot or a cart; a measure of 86 aṅgulas.

यूप m. a sacrificial post having a specific length and a particular number of edges (four or eight) fashioned out of a sacrificial tree to be erected in front of the Āhavanīya fire in an Animal - or Soma-sacrifice.

यूपरशना f. the cord wound round the sacrificial post.

यूपावट m. a hole made into the ground for erecting the sacrificial post.

यूषन् m. broth, a portion of the oblation in an Animal-sacrifice.

योक्त्र n. a girdle (made of Muñja grass) to be fastened round the waist.

रजत (हिरण्य) n. silver.

रथकार m.a chariot-maker; a sub-caste whose member was entitled to set up the fires.

रथचक्रचित n. the Fire-altar having the form of a chariot-wheel.

रराटी f. a frontlet (made of *iṣīka* grass) set upon the door of the Havirdhāna shed in a Soma-sacrifice.

राजन्य m. a member of the ruling class.

राजासन्दी f. a wooden stool used as a seat for king Soma.

रास्ना f. a cord, a band, a strand.

रुक्म m. a gold or silver sheet of a square or circular size.

रौहिण पुरोडाश m. a cake of barley flour which is not baked.

लाङ्गल m. a wooden plough used for ploughing the area of Fire-altar.

लाज m. a parched paddy.

वंश m. a bamboo.

वक्षस् n. sternum, a portion of the oblation in an Animal-sacrifice.

वङ्क्षण n. the thigh.

वडबा f. a mare.

वत्सतर, -री m. f. a heifer, a weaned calf.

वसतीवरी f. the water brought in pitcher from the neighbouring river on the Upavasatha day in the afternoon before sunset for the purpose of Soma-offerings.

वसा f. oily substance of flesh, an oblation in an Animal-sacrifice.

वसाहोम m. offering of the oily substance of flesh in an Animal-sacrifice.

वसाहोमहवनी f. the ladle used for offering oily substance of flesh in an Animal-sacrifice.

वसोर्धारा f. the continuous offering of a clarified butter on the Āhavanīya fire deposited on the Fire-altar through a specially prepared long wooden ladle; the group of formulas with which the offering is made.

वाजिन n. scam of curdled milk; an oblation.

वाण m. a string instrument having a hundred strings.

वायव्य m. a wooden cup employed for offering Soma.

वाल n. a woollen filter for filtering wine (*surā*).

वासोभार m. a load of pieces of cloth.

वास्त्व n. a wild grain; the plant yielding it.

विकङ्कत m. the tree known as *Flacourtia sapida*; the Dhruvā ladle is made out of its wood.

वितस्ति f. a span between the thumb and the finger; a measure of the length of fifteen aṅgulas.

वितृण्णी f. a basket with holes.

विधृती f. (*du*) two darbha-blades spread within the altar across so as to separate the Juhū ladle from the Upabhṛt-ladle.

विप्रुष् m. a drop (of milk, Soma etc.).

विभीतक, -दक m. the tree *Terminalia bellerica*; its fruits were used for gambling; the wood of this tree was used as faggot in certain rituals.

विमित n. a square shed.

विशय m. the space between the Gārhapatya fire-place and the altar.

विशाखदामन् n. the two-pronged cord tied around the neck of a cow.

विशाखी f. a two-pronged pole.

विषाण n. a horn (of black antelope).

विष्टर m. a seat made of darbha-blades.

विष्टुति f. the number of chants of each verse from a triad or a Pragātha.

विहार m. the area covering the fire-places of the Gārhapatya, Āhavanīya and Anvāhārypacana (i.e. Dakṣiṇa fire) (and also the Sabhya and the Āvasathya).

वीणागाथिन् m. one singing to the accompaniment of playing the lute.

वृकलोमन् n. the hair of wolf (used in preparing the wine-*surā*).

वृक्क m. Kidney of an animal; a portion of the oblation in an Animal-sacrifice.

वृष्णि m. a ram.

वृष्णिवासस् n. a piece of cloth made of a ram's wool (used in the Mṛtyusava sacrifice).

वेणु m. a bamboo.

वेणुयव m. bamboo-seed (as an oblation in the Āgrayaṇa sacrifice).

वेतस m. a cane.

वेद m. a brush of different patterns made of darbha-grass.

वेदि f. an altar prepared to the rear of the Āhavanīya fire-place in which oblations are placed and where the divinities of the sacrifice are supposed to have seated themselves.

वेहत् f. a cow which has miscarried.

वैतसकट m. a mat made of cane.

व्याघ्रचर्मन् n. a skin of tiger.

व्याघ्रलोमन् n. the hair of tiger (used in preparing wine - *surā*).

व्याम m. extended arms; a measure equal to five Aratnis or 120 aṅgulas.

व्यायाम m. a measure equal to four Aratnis or 96 aṅgulas.

व्रीहि m. paddy, one of the principal oblation-materials.

शंयुवाक m. a specific prose formula to be recited by the Hotṛ subsequent to the Sūktavāka in an Iṣṭi and other sacrifices.

शकट m. a bullock-cart.

शकृत्पिण्ड m. a ball of faeces (of a horse used for fumigating a Mahāvīra or a cauldron).

शङ्कु m. a peg, a pin.

शतमान n. (gold) weighing a hundred berries.

शतरुद्रीय n. the chapter of formulas in praise of Rudra from the Yajurveda; employed towards the offering of goat's milk through a leaf of Arka tree over the north-western brick of the uppermost layer of the Citi.

शतातृण्णा f. a basket with a hundred holes used for passing wine (*surā*) in the Sautrāmaṇī sacrifice.

शफौ m. (*du*) a pair of tongs.

शमितृ m. one who immolates the animal, dissects it and boils its specific organs for offering in an Animal-sacrifice.

शमीधान्य n. leguminous grains.

शम्या f. the yoke-halter of a chariot or a cart; a measure normally equal to 36 aṅgulas.

शर m. the grass *Sachcharum śara*; crust of boiled rice.

शराव m. an earthen pan, a measure of grains.

शर्करा f. gravel, pebble.

शलली f. a quill of porcupine.

शलाका f. a stick.

शल्क n. a chip of wood.

शवाग्नि m. funeral fire.

शस्त्र n. a group of verses (and formulas) to be recited by the Hotṛ, or the Maitrāvaruṇa, or the Brāhmaṇācchaṁśin or the Acchāvāka in connection with Soma-offering; an implement.

शाखापवित्र n. the strainer of darbha-blades set on a twig (of *Butea frondosa*).

शामित्रशाला f. a shed to the north of the sacrificial place for keeping the fire for the use of the Śamitṛ.

शामित्राग्नि m. the fire kept in the shed to be used by the person immolating the animal, dissecting it and boiling its organs.

शार्दूलचर्मन् n. tiger's skin.

शाला f. an oblong shed.

शालामुखीय m. the Āhavanīya fire in the Prācīnavaṁśa shed after a part of it is carried forth on the Uttaravedi of the Mahāvedi in a Soma-sacrifice and is designated as the Āhavanīya.

शिक्य n. a sling (made of Muñja grass).

शुक्र m. a specific draught of Soma offered in the morning and midday pressings.

शुल्ब n. a cord made of darbha-blades for tying or for measuring.

शूर्प n. a winnowing basket.

शूल m. a spike.

शृत n. hot milk.

शृतातङ्क्य n. curds obtained by curdling hot molk, mixed with Soma to form the Āditya draught to be offered in the third pressing of a Soma-sacrifice.

श्यामाक m. a wild grain called *Panicum frumentaceum*; an oblation for the Śyāmākāgrayaṇa.

श्येनचिति f. a pile of burnt bricks arranged in a form resembling an eagle.

श्येनपत्र n. a feather of an eagle (used in the preparation of wine-*surā*).

श्रिति f. a ladder (resting upon the sacrificial post and used by the sacrificer to ascend to the heaven in the Vājapeya sacrifice).

श्रोणि f. a buttock; hinder corner (southern or northern) of the altar.

षोडशिन् m. the Ṣoḍaśin sacrifice; the Ṣoḍaśin draught of Soma.

संस्राव m. remnant or drop of a liquid (mainly clarified butter) remaining in the ladle after the offering is made.

सक्तु m. flour of parched rice or barley.

संक्षालन n. wash-water.

संगव m. the time next to the morning, when cattle flock together for going to the pasture.

संग्रहीतृ m. a charioteer or an accounts-officer.

संचर m. route (for entering into or departing from the sacrificial place).

सत m. an earthen pan.

सदस् n. the shed forming the rear part of the Mahāvedi wherein the Hotṛ and Hotrakas, and the Udgātṛ and his assistants seat themselves during the procedure of Soma-offering.

सनीहार m. a deputy sent by a Soma-sacrificer to procure gifts for performance of the Soma-sacrifice.

संदंश m. pincers.

सभ्य m. the fire set up in the hall.

समवत्तधानी f. the wooden pan for depositing the cooked organs of an animal.

समिध् f. a fire-stick collected from a sacrificial tree.

संपात m. remnants of the liquid oblation in a ladle remaining after the offering.

संप्रैष m. a combined call given to two or more persons.

संभार m. substance or material.

संभेद m. the joint of two cuttings of an oblation.

सम्राडासन्दी f. the wooden stool used for depositing Pravargya-implements.

सर्पिर्धान n. the earthen vessel for keeping melted clarified butter.

सर्पिस् n. melted clarified butter.

सर्ववेदस n. entire wealth.

सवन n. pressing of Soma; one of the three sections of Soma-offering in a Soma-sacrifice.

सवनीय पशु m. the animal to be offered on the Soma-pressing day.

सवनीय पुरोडाश m. a group of five oblations-parched grains, flour of parched grains mixed with curds or honey, parched barley-grains, coagulated milk and a cake to be offered in each pressing in a Soma-sacrifice.

सांनाय्य n. the oblation consisting of milk and curds.

सामन् n. a song comprising a number of chants based on a triad or Pragātha or a single verse from the Sāmaveda chanted in parts by the Prastotṛ, the Udgātṛ and the Pratihartṛ, or by the Prastotṛ or the Udgātṛ alone in a Soma-sacrifice or at the setting up of fires.

सामिधेनी f. verse recited by the Hotṛ while the Adhvaryu is putting firesticks on the Āhavanīya fire in an Iṣṭi or in any other sacrifice.

सायंदोह m. the rite of milking the cows in the evening preceding the day of the New-moon sacrifice; the milk so milked.

सालावृक m. a wolf having solitary habits.

सिंहचर्मन् n. the skin of a lion.

सिंहलोमन् n. the hair of a lion (used in preparing wine - *surā* in the Sautrāmaṇī sacrifice).

सिकता f. sand.

सिध्रक m. a kind of tree; the pestle made out of its wood is used for killing a dog below the horse in the Aśvamedha sacrifice.

सीता f. a furrow.

सीर m. a plough.

सीस n. lead, given as one of the things in exchange for the materials used in preparing wine (*surā*).

सुगन्धितेजन n. fragrant grass.

सुत्या f. the rite of offering Soma after pressing the Soma-plant and allied ritual; the day on which this rite takes place.

सुपूर्वाह्ण m. early part of forenoon.

सुब्रह्मण्य m. a priest belonging to the Udgātṛ's group, fourth and the last in status; chanting the Subrahmaṇyā call for a number of times in a Soma-sacrifice.

सुब्रह्मण्या f. a call given by the Subrahmaṇya priest to goddess Subrahmaṇyā and Indra for a number of times in a Soma-sacrifice.

सुरा f. wine, an oblation in the Sautrāmaṇī and the Vājapeya sacrifices.

सुवर्ण (हिरण्य) n. Gold.

सूक्तवाक m. the formula to be recited by the Hotṛ subsequent to Anūyājas in an Iṣṭi and other sacrifices.

सूत m.a charioteer; one belonging to a particular subcaste.

सूतवशा f. a cow (or a female goat) who has delivered only once.

सूद m. dried earth from a pond .

सूना f. a wooden plank (used for dissection in an Animal-sacrifice).

सोम m. a plant belonging to the genius *Ephedra* used as the principal oblation in a Soma-sacrifice; Soma-juice mixed with water, milk, curds, gruel etc. to be offered as a draught to a divinity.

सोमक्रयणी f. a cow to be given, among other things, in exchange for Soma-plant.

स्तम्ब m. a cluster (of darbha-grass).

स्तम्बयजुस् n. earth and pieces of a darbha-blade to be collected from the space for an altar and to be thrown away on the rubbish-heap in an Iṣṭi.

स्तोत्र n. a song comprising one or more Sāmans each consisting of a number of chants based on a triad or a Pragātha from the Sāmaveda, each chant being shared by the Prastotṛ, Udgātṛ and Pratihartṛ.

स्तोत्रिय, स्तोत्रीय m. pertaining to a Stotra; a triad or Pragātha on which a Stotra is based and which marks the beginning of the Śastra recited by a Hotraka.

स्तोभ m. a syllable or a word or sentence added to a chant of a Stotra.

स्तोम m. a chant based on a verse; the number of such chants in a Stotra.

स्तोमभाग m. the formula to be pronounced by the Brahman in connection with the permission to the Sāman-chanters to recite the specific stotra in a Soma-sacrifice.

स्थण्डिल n. an earthen mound.

स्थाली f. an earthen vessel used for various purposes, e.g. for keeping clarified butter or for cooking rice or for filling Soma-juice etc.

स्थालीपाक m. rice cooked on the domestic fire, and offered on that fire on every full-mon day and new-moon day; the rite of offering that rice.

स्थूरि m. a chariot to which only one horse is yoked.

स्यन्द्या f. a cord, a string.

स्फ्य m. a wooden sword having the length of one cubit.

स्रक्ति f. an edge or a corner (of a sacrificial post).

स्रुच् f. a ladle one cubit in length having a bowl, a beak and a handle made of the wood of a specific tree and used for making offerings in a sacrifice.

स्रुव m. a wooden spoon with a bowl of the breadth of the phalanx of a finger made of the wood of *acasia catechu*; used for filling a liquid into the ladle.

स्वधिति f. a knife with edges on both sides.

स्वपराह्ण m. early part of the afternoon.

स्वयमातृण्णा f. naturally perforated pebble or stone.

स्वरु m. a chip of wood obtained while cutting a tree for a sacrificial post, and later fixed within the cord wound round the sacrificial post.

हरितयव m. unripe barley.

हविर्धान n. the shed of a specific area forming part of the Mahāvedi for a Soma-sacrifice.

हविर्धानशकट m. the cart (without bullocks) made to stand within the Havirdshāna shed-one towards the south loaded with Soma-plant, the other towards the north as the seat for the Pūtabhṛt and the Ādhavanīya jars.

हारियोजन m. the Soma-juice taken from the Āgrayaṇa vessel into the Droṇakalaśa and mixed with parched grains.

हिरण्यकशिपु m. a mattress decorated with gold.

हिरण्यशल्क n. a piece of gold.

हृदय n. heart (of the animal); the heart cooked on the Śāmitra fire as a portion of the oblation in an Animal-sacrifice.

हृदयशूल m. the heart-spike used for pricking the heart when the organs are boiled with the heart kept over and above.

होतृ m. one of the priests in a sacrifice who invokes and praises the divinity through the recitation of verses.

होतृचमस m. the wooden goblet assigned to the Hotṛ priest.

होत्रक m. a priest, subordinate to the Hotṛ, who sits within the Sadas, and recites a Śastra or a yājyā pertaining to Soma-offering. The Hotrakas are : the Maitrāvaruṇa, the Brāhmaṇācchaṁsin, the Acchāvāka, the Neṣṭr, the Potṛ and the Āgnīdhra.

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